

THE RECORD.

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THE RECORD.

The First Protestant Service in Valparaiso.

Mr. John Sewall, a gentleman born in Madras, bore a prominent part in the early maintenance of Protestant worship in this city. His lady, a native of this country, who still survives in London, writes in answer to inquiries which we requested should be made of her, that "his journal mentions at various dates in 1841 how there had been a good attendance at the Sunday service. This probably had been commenced by him earlier," writes this estimable lady, "than the dates covered by his journal." She adds: "The chapel in which he preached was on the left-hand side of the street that goes up the Cerro Alegre, at the side of the house in which at that period we resided." This is the house now adjoining Mr. Bennett's residence.

Mr. Sewall's mother had furnished him with a number of volumes of religious reading, among which were excellent sermons of English divines.

The period covered by Mr. S.'s journal in 1841 was that of the interval between the departure of the Rev. Mr. John Rowlandson who, having begun conducting service in 1837, had left about two years

later for Great Britain and the coming of the Rev. Mr. William Armstrong. Mr. R.'s exertions in the pulpit were appreciated, and in England he printed a volume containing eight discourses, dedicated by him to his friends in the congregation at Valparaiso, to whom he felt kindly attached. They are so good in spirit and expression that we have always wondered why he left so soon after his settlement here as pastor. He had come to Chili as tutor in the family of the late Richard Price, Esq. The first mention of "sundry payments" towards support of Mr. R. is dated December 31, 1837, and the last June 17, 1839, in the cash book of the Protestant cemetery, chapel and cemetery accounts being at that period mixed together. A note in the records of the English congregation (St. Paul's Episcopal) in 1837 makes mention of the first service Mr. Rowlandson had held, when he trusted the blessing of the Lord might attend the effort then begun. In 1841 came the Rev. Mr. Armstrong, remaining ten years, until 1851. In the register of baptisms during the hiatus between 1839 and 1841 the names of chaplains of the Royal Navy and, once, that of H. B. M.'s Consul, are signed as having baptized children.

Mr. Sewall, however, had commenced holding Divine service at a still earlier period, we have heard say, even before Mr. Rowlandson began. This may possibly have been inaccurate. Should any

one be able to communicate further information touching these beginnings of Protestantism here we shall be grateful for further facts.

At a much earlier period, we have heard it stated (the Rev. Dr. Dennett being our informant) that religious services had been held at the British Consulate, as early as 1825, by a minister named Kendall. The late Mrs. Fromont further stated that when her first husband, Mr. D. Rattray, and she arrived here in 1828, they moved into a house in Quebrada Elias that "Dr. Kendall" had just left, going away to Tahiti or some other island in the Pacific.

It is a very interesting item to recall now, that an enterprising British merchant, coming here to reside and transact business from India at that period, should have set himself so bravely to keep up the worship of the God of his fathers, and to invite his countrymen to assemble and join with him in such holy observance of the Lord's Day, as Mr. Sewall did. There is not a resident here to-day but has been directly or indirectly benefitted by the stand he took to honor the Gospel and prevent the entire disintegration of character on the part of Protestants coming hither to reside. That the young merchant had a chapel fitted up adjoining his own dwelling, and that his journal is now found to contain entries then made, expressing his satisfaction when a goodly number of persons had attended the service, does honor to the Episcopal Church, to whose initiative we all owe so much, and to the British name.

Iquique.

Interesting items come from Iquique. Friends there promised to be on the lookout for the Rev. Mr. Thompson as he comes south to us. We have heard that a ministerial friend of his in Connecticut was inclined to think favorably of the call for some one for Iquique. Would that Mr. T.'s visit there, or call in passing, might enable him to write home some message that may encourage his friend to say: "Here am I, send me!" There is reason to hope a petition may come from

some of the residents there regarding a chaplain to reside in that port. We look for it with great interest and anxiety. An earnest appeal may set in motion a train of influences analogous to the history of Mr. Sewall's endeavors here forty-three years ago. Even though the signatures be few, they will be valuable. Some one writes: There is to be soon an improvement in the itinerary of the P. S. N. Co. for Iquique. No Sunday steamers here, either coming or going; and most of those commenting like the change. Steamer is to stay in Arica and call at Iquique on Mondays. It is a greater boon than many would imagine. Christmas Eve there was to be a grand ball for foreigners. Supposed the expense would amount to something like two or perhaps more thousand dollars. Recently a collection was made for purchasing a service of plate for the Jefe Político, Mr. Valdes Vergara, who was to leave Iquique for the south. Four thousand dollars were subscribed for the purpose. Captain Sledge, of the *Vale of Nith*, and lady had been in Iquique for a week or more. His health was better, so that he was to return to his ship at Caleta Buena.

Union in Prayer.

The surest way to obtain proof that the Great God answers human prayer is to call on Him reverentially, and learn it by experience, until the soul can say: "Verily Thou hast answered me." Philosophic difficulties will then vanish, and even thoughts of personal unworthiness be allayed. With such suggestions we ask leave once again to present to the readers of the *Record* the following suggestions that have come from the central office of the Evangelical Alliance in London to the members of the Chilian branch, accompanying the annual invitation for the Week of United and Universal Prayer at the commencement of the year 1884, January 6-13:

Beloved Brethren in Christ,—In the consciousness of our unity in the Spirit with "all who in every place call upon the name of the Lord Jesus Christ, both

theirs and ours," and deeply thankful for the response which has been given by large numbers of our fellow-believers throughout the world to our annual call to united prayer (a response never so largely given as at the beginning of the year now past), we again very earnestly and lovingly invite you to come together with one accord at the beginning of the year 1884, that we may pour out our hearts together before the mercy-seat of our adorable God and Father, in the name of our Redeemer, Jesus Christ.

Amid the tumults of the nations and the various causes of disquiet and anxiety which agitate society at this day, together with the uncertainty of all human prospects and plans, it is comforting to be able to look up together to Him whose eye sees, and whose hand controls all events, public and private, connected with the interests of nations, churches, or individuals, and to be allowed to entrust, without fear, our cares and wants to His wisdom from whom we have the assurance that "He careth for us."

We ask you then, once more, to unite with us in doing this, whilst we very respectfully lay before you a few suggestions, which, though by no means intended to supersede the voice of the Spirit in particular and special cases, may yet be found useful as indicating lines of thought in which day by day the prayers, supplications, and thanksgivings of Christians may suitably be directed.

Nor let us forget very specially to thank our gracious God for the answers to united prayer, to which some of us can bear witness as having been granted during the past year. In not a few cases it has been found that the week of prayer has been the beginning of a season of real and lasting revival. The spirit of prayer and friendly union thus introduced among Christians has led to most blessed results. The future in its details is unknown to us; our own lives are all uncertain; but we know that the Lord reigneth, and in committing ourselves and all our interests into His hands we believe that we are taking the wisest means of promoting, along with the peace of our own souls, the welfare of

the whole Church of Christ, and of the human race.

We remain, in brotherly love, on behalf of the Evangelical Alliance, yours faithfully: Signed by Lord Polwarth, President, Donald Matheson, Treasurer, William Arthur, M.A., John Stoughton, D.D., Donald Fraser, D.D., Joseph Angus, D.D., Hon. Secs., J. Field, Lieut.-Gen., C.B., A. J. Arnold, Secs., of the British Organization;

John Jay, President, Caleb T. Rowe, Treasurer, S. Irenæus Prime, D.D., Philip Schaff, D.D., LL.D., Hon. Secs., of the United States;

Henry Wilkes, D.D., LL.D., President, J. W. Dawson, LL.D., Vice-President, J. S. Black, Secretary, of the Canadian;

And the officers of the New Brunswick, French, Swiss, German, Holland, Danish, Swedish, Spanish and Portuguese, Roman, Turkish, Greek, Syrian, Egyptian, South African, Japanese, West Indian, Chinese, Chilian and Mexican branches.

All who arrange for the observance of the week of prayer are requested to communicate the results to the Secretaries of the British Alliance, 7, Adam-street, Strand, London. It is specially desired to to have a complete list of the places in foreign countries where meetings are held.

TOPICS FOR EXHORTATION AND PRAYER.

Sunday—Sermons.

Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. John xiv. 13-14.

Monday—Praise and Thanksgiving.

Rev. J. M. Allis.

For the divine favor, our merciful preservation during the past year, and the gifts of God's kind providence; for the opportunities of preaching the Gospel to mankind; for the power of the Holy Spirit given to efforts for the conversion of souls in different lands; for the removal of stumbling blocks to religion and morality in answer to united prayer; for the greater interest taken in the system-

atic reading of the Bible. Philip iv. 1 to 9 ; Isai. xii.

Tuesday—Confession and Prayer for the Removal of Sins.

Dr. Trumbull.

Of intemperance, desecration of the Lord's day, impurity, misuse of prosperity, indifference to God's Word, antagonism to things holy ; of defects in patience—mutual love—Christian activity ; failure to consider the needy, the ignorant, the lost. Prayer that the Holy Ghost may everywhere convince men of sin ; entreaty for pardon and renewal ; full surrender to God and devotion to his service. Psalm li, 1 Cor. iii. 1 to 23.

Wednesday—Prayer for Families and Instructors of Youth.

Mr. Hy. Fraser.

For parents in training their children and leading them to Christ ; for children and young people, that they may be saved from idle and immoral habits and inspired with reverence for God's Word ; for God's blessing on all efforts made to reclaim vicious and neglected children, and to bring up the young in a sound and useful Christian education, in habits of temperance and purity ; for universities and schools, public and private, and for teachers ; for the increased influence of Young Men's Christian Associations, Sunday schools, and other similar work. Gen. xviii. 17 to 19 ; James i. 2 to 15.

Thursday—Prayer for the Church of Christ.

Mr. P. Mackay.

That it may be purified from its corruptions and sins, its members filled with the Holy Ghost, realizing more largely their unity in Christ, and more careful to manifest their unity in friendly recognition of one another's gifts, and in zeal for the evangelization of the world ; for the furtherance of what is pure, lovely, and of good report ; that the spirit of party may die, and the mind of Christ be represented in his members ; for all ministers, pastors, evangelists, and Church workers. Isa. lxiv. ; 1 Cor. iii. ; John xv. 1 to 19.

Friday—Intercession for the Nations.

In Spanish—Mr. Lopez.

For rulers and all in authority ; for the enactment of just laws and the removal of such as are favorable to vice and ungodliness ; the prevention of war, and deliverance from the plots of wicked men ; for the cultivation of mutual respect, forbearance and goodwill ; that the spirit of infidelity and lawlessness may be subdued ; for the spread of wholesome and the counteraction of immoral literature ; for a continued blessing on the efforts made to promote temperance and for the devout observance of the Lord's Day. 1 Tim. ii. 1 to 8 ; Psalm lxxvii. and cxliv.

Saturday—Prayer for Missions at home and abroad.

Rev. W. E. Dodge.

That the Lord may send forth more laborers into his harvest ; that those sent may be preserved from danger, may be given great boldness to proclaim Christ's Gospel among nominal Christians, Mahomedans, and the heathen ; that many souls may be won to Christ from among God's ancient people Israel ; that the various missionary agencies may be under the manifest guidance of the Holy Spirit ; that Christians in general may have a deeper sense of the obligations to make known the Gospel to all people ; that the young converts may be established and built up in the faith of Christ, and that an earnest an intelligent native ministry may be raised up throughout the mission fields. Matt. ix. 36 to 38, and xxviii. 18 to 20.

Sunday.

“ And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you : to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.” 1 Thess. iii. 12 to 13.

Note.—It is suggested that at meetings pauses for silent prayer should be allowed, that each person may supply what cannot be expressed publicly. This is especially needed in confession and in prayer for families, and for the afflicted.

— Montero has gone to the River Plate, thence intending to proceed to Europe, and to finally come to reside in Guayaquil. He did not consider the pacification of Peru final. Meanwhile, however, the various towns accept the administration of Iglesias, and a Congress is to be chosen at once to ratify the treaty. In order to the freedom of the election the Chilian troops have withdrawn and encamped away from Arequipa.

— A grand cattle fair is to be held shortly at Viña del Mar; the same that was recently held in Santiago.

— Don Anjel Prieto Cruvez died in Santiago December 18th. He had been for many years Superintendent of the railway between Valparaiso and Santiago.

— A chaplain of the Chilian forces recently ascended to the volcano Misti, near Arequipa. With a companion he descended into the crater, but found the heat overpowering. They brought away specimens of incrustated sulphur, etc.

— The papers have published a complaint from the people of the island of Juan Fernandez, of a visit paid them by an American ship, the *Ellen Goodspeed*, which did not pay for the supplies of water, fresh provisions, vegetables and fish obtained there, to the value of \$100. The captain, it is alleged, made sail, refusing to settle for what had been furnished him, telling the claimants they were "nothing but a parcel of Indians." The statement is signed by Pascual Sanchez, manager. The vessel was bound to San Francisco. The total number of inhabitants on the island is 65. Very mean must any one be who would treat them so unscrupulously.

The following gifts were received for prizes to the Blas Cuevas school and distributed among the scholars. Two pieces of prints and two of white cotton cloth were given to the teachers for use in their own families.

From Messrs. Williamson, Balfour & Co. 1 piece print, 2 do. white cotton, 1 do. dress goods, check.

Messrs. Möller & Co.: 1 piece grey cotton drill and 1 do. white cotton.

Messrs. Duncan, Fox & Co.: 1 dozen crimean shirts, 1 blanket, 1 piece print, 1 do. blue striped goods for blouses, and 3 of white cotton.

Messrs. Gunston, Edmondson & Co.: 1 piece white cotton.

Messrs. Huth & Co.: 1 piece print, 1 do. white cotton.

Mrs. Simpson: 4 pairs hose, 3 straw hats, and 4 lace collars.

Mr. Gaedechens, Delano & Co.: 1 piece cotton drill.

Don Blas 2.º Cuevas: 4 dozen tinned cajitas.

These articles were forwarded promptly to Mr. Salvo, to be made up into parcels preparatory to their distribution on the 1st of January.

Mous. J. Bounefoy, of the Cien Mil Paletoes, sent in an entire suit of boys' clothing, to be given to some meritorious while needy lad.

Donations to the "Record."

Generous friends have interfered, not allowing us to put out the balance of \$96 to the debit of the *Record* at the publication of the closing number for 1883. One friend brought in ten dollars, cruelly insisting that his name, which would have carried weight and enhanced the respectability of the journal, should not be published; friends in Guayacan sent their usual and mindful remittance through Mr. Wetherby of the Bible store; and then another gentleman wishing his name also to be withheld, who had already aided us on more than one, two, or even three occasions during the year, sent in a note on the day before Christmas, saying: "Please, dear Sir, receive the enclosed donation (\$50) towards squaring the *Record's* debt for this year—wishing, at the same time, the *Record* and its Editor a merry Christmas and a prosperous New Year; from your obedient servant," ———. "P.S.—Please do not publish my name."

With great reluctance and self-denial we comply, and so far as types go, remain the faithful repository of these secrets. The debit balance meanwhile almost

reaches the vanishing point, being reduced to the insignificant sum of \$6.55 that remains to be written off, so as to commence 1884 owing no man anything.

An hour later (December 25th) and that amount has been provided for; another friend and long-tried well-wisher to the paper hands in the sum of ten dollars, so that for the first time within the past three years, since the commencement of 1881, the *Record* is free from all debt, and has in hand actually a credit balance of \$3.35! In fact, as it enters on the 13th year of its existence, the event is unprecedented; it never was out of debt entirely until now. Sometimes the pendulum has swung up so as almost to touch the happy point, but not quite until to-day. We rejoice and go forward.

Civil Marriage.

On the 24th the Senate took up the Civil Marriage Bill. By a previous vote of 14 to 7 it had been decided to devote three sessions, from 2 to 5.30 p.m., during the week to the matter. Mr. Concha Toro spoke in opposition to the measure as being unnecessary and one that would be pernicious to the poor. The impossibility of getting married when the parties are one Catholic and the other Protestant seemed unimportant, although the speaker wished all to enjoy the rights of conscience. The bill proposes that no marriage shall have civil effect unless it be performed according to the civil law, although the parties are at liberty to be married by the Church or not, as they may choose, and yet it is alleged that the "rights of the majority, who are Catholics," will be sacrificed. Fact is, when Catholics cannot oppress others they are not free! Petitions signed by seventeen thousand ladies and fifteen gentlemen were presented, praying the bill might not pass.

On the 31st the Senate passed the bill on first reading 24 to 4. The motion then was made to commit it to be reported on. This the Minister of the Interior said would so delay the bill that the Senate

could not meet the demand of the nation to have it become a law this session. The motion to commit was then lost by a vote of 21 to 7.

Chilian Sabbath School.

On the 27th of December a large company assembled in the rooms of the Escuela Popular, some to serve, some to be served, in a tea that had been generously provided for the scholars of the Chilian S. Sunday, their parents and friends, by the teachers, superintendent and pastors. Imperative prohibition prevents giving the names of eight or ten young ladies who had organized the entertainment, or else they should adorn our columns.

After tea had been served, the entire company, adults and children, were conducted to the other section of the building, to the large hall of the Board School to be entertained with views of the Magic Lantern for an hour. This never fails to please. The spectators young and old were delighted. Mr. James Thomas managed the Lantern, and Mr. Lopez gave from time to time the requisite explanations. Brief remarks were also made by him and by Dr. Trumbull. Grateful mention was made of the Rev. Mr. Merwin, absent from Chili for a time. Prayer was offered by Mr. Lopez and two hymns were sung.

Then the young ladies, assisted by the Rev. Mr. Allis, Mr. Jorquera and Mr. Lopez, distributed the gifts they had prepared for the children (nearly 100) of the S. School: and at half past nine the assembly broke up. We suspect no happier company of children could be found any where in Chili than were the little and larger ones, who were gladdened by the interest shown in them, and the provision made for their amusement. They were very neatly attired and conducted themselves unexceptionably; while the dolls and books and small gauze bags filled with candies were borne away with glee and enjoyment.

Mr. Merwin has been heard from at Guayaquil, all well; only the heat was oppressive.

In addition to the assistance sent in for the RECORD, which has been already mentioned, the month of December did not terminate until fresh amounts had been contributed. Another gentleman brought ten dollars, a second sent five, and a third enclosed in a note as from "N." twenty. The result is that, not only is the expense of 1883 entirely liquidated, but \$44.45 cents are in hand to the credit of the paper, which within a very small figure covers the cost of this first number for 1884.

The Rev. Mr. Dodge is transiently disabled, having sprained an ankle in coming down the stairs of the Escuela Popular. Mr. Allis having preached in the forenoon of Sabbath, December 30th, and presided at the meeting of the Young Men's Christian Association in the afternoon, kindly filled the Union Church pulpit in the evening, preaching from the text in Amos 3, 3: "Can two walk together except they be agreed?"

Mr. Dodge, it is confidently hoped, will soon recover and be again able to resume his acceptable ministrations in the pulpit, in household visitation and at the devotional meetings of the congregation.

Mr. Francis Muller, colporteur of the Valparaiso Bible Society, is at present absent on a voyage to the South of Chili, visiting the German settlements at Port Montt, Osorno, Llanquihue, Union and Valdivia. Meanwhile his services are very much needed for distributing the notices of divine service held on board ships in the bay, and inviting captains, officers, passengers and seamen to attend. Still Mr. Allis reports having had a very good-sized and attentive audience to hear him on the 30th. He preached then on board the——— *Baker*, a vessel from Nova Scotia.

Mr. Wilson D. Wing arrived on the 26th ult. from Pauama; his steamer was quarantined in Callao for yellow fever, three deaths having occurred on board. Among these was that of Mr. Vance, purser, who was returning to the coast from Europe.

Admiral Hughes of the U.S. Navy and Captain Carpenter, of the U.S. flagship *Hartford*, were among the worshipers at the Union Church on Sunday December 30th.

The Rev. Mr. Kreuter held divine service in the German language in the Chilian Church of Mr. Merwin's congregation, Dec. 30th, in the forenoon. About thirty-five persons assembled. Others, not knowing as yet of the change of hour and locality, went, it is said, to the Union Church expecting he would hold service there at 3 p.m., as he had done before. The change was made in the name of the Germans, supposing it would be more convenient for them to attend in the forenoon. Mr. Kreuter is anxious to establish a Sunday School also, as well to have devotional meetings during the week in German; and feels hopeful that success may crown the enterprise of gathering a congregation from the numerous German households and residents in Valparaiso. His rooms at present are in the cottage No. 5, subida del cerro Concepcion, adjoining Dr. Trumbull's house.

Mr. Fowlie, principal of the English Board School has gone for his vacation to the South, intending to prolong his journey to Concepcion, and return toward the close of January by steamer to this port.

The P.S.N. Co.'s steamers are to resume their weekly trips from Callao to Panama during this present week, on the —— of January.

The Valparaiso Bible Society will now shortly have the pleasure of asking its constituents to pour into its treasury their generous subscriptions. It never was on a better basis, nor was its usefulness ever more evident that at the present juncture. It is encouraged by the success achieved at the North in Bolivia and Peru, since that work has been undertaken at its suggestion and earnest entreaty.

The Rev. Mr. Thompson, of the Seamen's Mission, is looked for to arrive on the 8th instant.

MENDOZA.—Telegrams to the *Estandarte Católico* states that the railway from the East was to be opened on the 1st of January from Buenos Ayres to a distance of a few leagues of Mendoza, to Dormida. The number of passengers for the diligences was in excess of the accommodations. On the 1st of May it was expected the trains would reach Mendoza.

The *Patria* says that the opposition the clergy make to the secularizing of our laws arises solely from a disposition to flatter the interests of the aristocracy of blood and wealth, regardless of the more numerous classes of society. This journal believes that the lower classes are well satisfied with the new law of burials gratis, (that is, without payment to the priest for a *pass*) and that a similar result will follow from the law of civil marriage now under discussion in the Senate. All these reforms, the *Patria* says, have been received with gratitude, and only an insignificant portion of the aristocracy is opposed to them.—*Estandarte Católico*.

A very serious question will ere long rise of a practical nature as a result of these reforms. They liberate the people from the compulsory support of the clergy of the Established Church. Will their support be assumed voluntarily? Will the means of grace, defective as they are at present, be continued or diminished? A huge work will soon be thrown on some one. Will the United States Presbyterian Board of Missions rise to its consideration and attempt to meet the requirements of the occasion throughout the republic? In some measure that Board is doing so now in Valparaiso, in Santiago and in Concepcion; but how about Chillan, Parral, Talca, Cauquenes, Angol, Serena, Illapel, Quillota, San Felipe, los Andes, Rancagua, Valdivia, and many other important towns? In fact, not only upon this Mission Board will so great a responsibility rest, but every Protestant Church in Chili, worshipping in no matter what language, should now see that the Lord is setting before it an open door to offer his Gospel to those who know it not. Surely He who said, Go preach my Gospel to

every creature, asks his people to take steps to have it preached to all the inhabitants of this land.

SCHOOL OF THE JESUIT FATHERS.—The church of the Jesuits is situated on calle Portales, near the railway station. A school is to be opened by these Fathers. The corner-stone of the edifice (the *Estandarte Católico* says) was laid on New Year's Eve, with about 1500 persons in attendance. It is to be placed alongside of the Church of St. Ignatius.

THE BLAS CUEVAS SCHOOL.—This school distributed prizes January 1st at mid-day. The Vice-president of the Board of Directors, Charles Fabian, Esq., requested Señor Soublotte to preside; the President, Dr. Trumbull, being, much to his regret, unable through a transient indisposition to be present. In another column mention has been made of the generous donations of stuffs for clothing that had been solicited and obtained for distribution to the meritorious lads. The attendance, as usual, was large and the occasion passed off very pleasantly. The Freemasons of the Chilean, French, German, English and American lodges are all represented in the Board of Directors; and they are responsible for the maintenance of the institution, although the assistance of others is not only welcomed but desired. For twelve or fifteen years the school has been in operation. Practical difficulties have prevented the execution of the plan contemplated a year ago, of opening in a house adjacent a similar school for girls. No charge is made for tuition nor for books. There were 160 scholars enrolled as the year ended. Among other benevolent measures adopted in the school, mention may be made of the Savings Bank account. Two thousand dollars are in hand, which have been contributed by the scholars, to be retained until each is ready to leave the institution, when the amount is to be given him for a start in life.

— The U. S. Government has expended \$105,000,000 on river and harbor improvements within the present century.

Donations to the "Record."

DECEMBER.

A friend, known.....	\$ 50 00
".....	10 00
Friends in "Guayacan, by Mr. Wetherby.....	30 00
H. G. B.....	5 00
Messrs. A. C. Curphey & Co.....	10 00
Mr. John S. Morrison.....	5 00
Mr. D. M. Henderson.....	10 00
N.	20 00
Ramirez i Otro.....	1 00

JANUARY, 1884.

Dr. C. A. Logan, U. S. Minister	10 00
Mr. Hall Collins.....	1 00

\$152 00

ELECTION.

A SERMON PREACHED IN UNION CHURCH
DECEMBER 23RD, 1883, BY THE REV.
DAVID TRUMBULL, D.D.

Isalah 60 chapter (20), and 2 Corinthians 4th (7),
were read.

He is a chosen vessel unto me to bear my name before the Gentiles and kings and children of Israel, for I will show him how great things he must suffer for my name's sake. —ACTS 9, 15.

Persons often are unnecessarily troubled regarding election. It simply means choice, choosing. The elect are the chosen. Saul of Tarsus, a wild opponent and hinderer of the loving work of Messiah, is here called a chosen vessel; *σφευος* is a vessel for bearing oil or water—of earthenware, wood, ivory, silver and gold.

1. Some are troubled as though it implied that people were excluded from the kingdom of heaven by irreversible Divine decree; but so long as the passage stands, "Whoso cometh to me I will in no wise cast him out," such exclusion is not to be thought of. If any desires to enter and will kneoek, that is proof of his election—then he is chosen.

2. Some on the strength of their idea of election, seek to evade the invitations of the Crucified Lord; they excuse indolence, scanty prayer, and doing nothing to

make their calling and election sure. Alleging that if they are chosen to be saved they shall be, all that the Bleeding Lamb has said to induce them to come to Him falls like rain upon a stone sidewalk, making not the least seeming impression, but being shed off into the carriage-way.

2. Others again with hardihood assert that God's election is not fair, is unjust, tyrannical; they malign the generous offers of pardoning love and, while refusing, also seek to dissuade others from accepting the grace of the Lord.

Now on this high and transeendant topic, at the brink of which an angel might veil his face and speak softly before God, and touching which the Saviour said: "Even so, Father, for so it seemed good in thy sight;" I desire your attention while attempting to show

- (1) That election is undeniable,
- (2) That it is not unfair, and
- (3) That in it God has sought and still seeks the highest welfare of those concerned.

I.

Election is *undeniable*. If a man was born in a family that for generations had been godly, prayerful, benevolent, industrious, sober, just, and by inheritance has received a sound, healthy constitution, with good untainted blood, and is the inheritor of the culture of right-thinking ancestors during one or two centuries, it cannot be denied that he has advantages over the squalid children of a drunkard, descended possibly from a line of drunkards.

And if, from the day he could hear any thing, nothing save the accents of affection have marked his home life; and if he cannot recall when he was first taught to seek the Lord, having learned as an infant to pray to Him at his mother's knee; the statement cannot be gainsaid that he has enjoyed the benefits of an election to advantages far beyond the poor laddie who has been accustomed to hear his father curse his mother, and her reply perhaps in wrathful language—who has not been brought up on education, in a school, with good reading, and hearing

wise discourse at home, but on profanity, violence, and in ignorance. Election here is undeniable. Chosen to privileges the one has been. This matter is set forth for popular comprehension by our Great Teacher in the parable of the nobleman who entrusted *talents* to his tenants, some five talents apiece, some two and some only one. The caviler against election is he who declined to improve his, because it was not two, but only one. Some have a more favorable chance than others; some have five chances where another has two or one only. While there is unity, it is undeniable that there is also diversity; for diversity is a law running through the entire circle of life and nature. There is diversity in the surroundings of every city, country, continent; of every congregation, family and individual.

II.

And *this is not unfair*. The man of one talent was not called on to bring a return corresponding to the largest number. The return was only to be in keeping with what had been entrusted to him. Just so in the Gospel: many stripes to him who knew his Lord's will and did it not, and only a few to him that did it not, being ignorant of it. Few, however, implies some stripes, because no man is entirely ignorant of the will of God. But, when no man is called on to be anything more than an unselfish, obedient child toward his Heavenly Father; only to do justly and walk humbly with God, showing mercy; merely to choose whom he will serve, and live by the Commandments, and is offered the assistance of the Holy Spirit sent, if he will supplicate, into his soul; is assured of "grace to help in time of need"; is told "ask and it shall be given to you, seek and ye shall find"; why no one can find anything unfair in it, unless he brings preconceived notions that disfigure the consoling and heavenly assurances God has given.

III.

And now, thirdly, in the election God makes he is seeking the highest welfare of

those concerned. When any are elected by him, it is that they may be useful; not that they may be saved only, but that they may set forward the cause of recovery and salvation.

1. A passage in 1st Thessalonians is very explicit, 4, 3: "This is the will of God, your sanctification"; and Peter, 1, 1-2, addresses believers as: "Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." The current talk about being elected to be saved or to go to Heaven is flippant. It is an election to piety, to good works which God hath ordained that we should walk in them . . . to will and to do of his good pleasure. That there is room in the subject to equivocate and to cavil, may not be denied, but God's teaching is clear, and there is no reason why any one who is frank and willing should err about it. All election is to be holy, to love prayer, to fear the Lord; is unto good works, excellent conduct, probity, integrity, and unselfishness. The character of Heaven is produced in the soul, and that alone is the preparation for going thither.

2. Where there have been instances of election to special honor, it has not been the favoritism of which some consider themselves the objects, nor which some complain of when they malign the Gospel; but special election has been to special work. Abraham was called of God to leave his father's house, strengthened to make immense sacrifices, but it was that he might be the founder of a religious reformation for the whole earth, recovering it from idolatry; and that "in his seed all the nations of the earth might be blessed." So Moses and Joshua were chosen, not to lead a life of ease and to have a soft time, but to have their minds worried, and their powers taxed, and their tempers crossed, their time taken up and their sleep broken; to attempt many things from which they had far rather been excused; and all in order that they might lead the church of God, give it the law, establish it in its own land and found its institutions.

The nation of Israel itself was chosen

to be the people of God in order that it might be useful to the world of mankind. The Israelites often, it is true, mistook God's choice of them to be favoritism, yet that was only their mistake, since he had chosen them in order that they might be holy, and that mankind might be, through the revelations given them, emancipated from prevailing errors, come to know his law, learn his pardoning love, and be universally reconciled unto Him their Creator.

3. In the case presented in the text, this same principle stands out most prominently. Saul is styled a chosen vessel, literally, a "vessel of election," because he was elected to undergo innumerable trials in publishing, throughout the whole Roman empire, the Divine recovery and salvation of Jesus. Elected he was to bear the reproach of Christ, to be unselfish, to sacrifice himself, to give up everything that men commonly hold dear for the Gospel. He was commissioned by his Heavenly King to go out and do battle for him. Jesus had given him a commission in his army. It was an honor, that is true, and an opportunity to distinguish himself, but to employ the word favoritism in this connection is utterly a misnomer.

4. Fitness came in no doubt. His natural qualifications were all sanctified; the possession of the qualifications was therefore necessary as a condition precedent, but the efficient cause of the change in him was the grace of God. The helm turns the ship, and the spread sails catch the breeze, but the propelling power is the wind blowing where it listeth, blowing as God directeth, in time and measure as God ordaineth; and so is every one that is born of the Spirit. Saul was chosen to more arduous tasks as his ministry advanced, because he obeyed the grace of God in its earlier breath, in its first movements and incipient pulsations; because for him the grace of God, when shed into his heart, was not in vain.

And now to conclude:

(1) Brethren, court God's election. You can secure it. You can every one of you be chosen by him. Ask him to choose you. Give diligence to make your calling and election sure.

(2) More than anything the Gospel needs advocacy. Seek you then to be chosen of Christ an advocate of it. Bring up your children to be its advocates, if you have families. Teach them that the very highest honor to which they can attain is that of bearing Christ's name "before the Gentiles," before men who speak our language, or who speak the language of this land where we live and of the adjacent lands, in which Christ is not correctly known. Let nothing induce you to be personally silent. God in calling you into his church has done it that you might speak for him and be useful in the salvation of men's souls. Do not frustrate his choice of you.

(3) Men often defeat their own election. They disqualify themselves for God's high calling in Christ Jesus by low ambitions and unprofitable pursuits. They refuse to serve when his choice has fallen on them. Sometimes they fail to do the work for which he has chosen them, even though they have avowedly accepted election at his hands. The true method is to commit yourself by acceptance to the Saviour in your own salvation, and then make your influence felt as an advocate of his claims. Do not excuse yourself. Do not put off Christian work as something irksome that you would rather avoid—would rather see another man or woman take it in hand; but identify yourself, rather, with the success of the Redeemer, making his enterprise in the world your own cause and having in it a personal interest. This will be rising up to your opportunity; this will cause your life to be fraught with blessings for all people whom you associate with. Not disastrous, not poisonous, but helpful your influence then will be. Men will not perish through your inaction, still less through your alluring them to do evil. The honor is offered you that you may be the means of actually saving some, of alleviating sorrows, of recovering such as are turned out of the way, of promoting in this town the fear of the Lord, of counseling the unwary and leading to Christ the misguided. O, despise not the opportunity. Seek to be saved and seek to save the perishing. This is what will comfort you when you come to your

death-bed; will solace you when heart and flesh fail; will cause you to know that really you are the Lord's, and living or dying that you are accepted of him. When one's country is in danger the patriotic youth asks to receive an appointment for its defence: the Church of Christ is in danger; here in our city is in fact betrayed into the hands of its enemies, and now is the time for all good and true souls to array themselves on the Lord's side—to bear his testimony—to wield their weapons, to consecrate their lives and lift up their voices for him, in advocacy of his faith, and in recommendation of his salvation. Brethren, it is not a time for being silent, nor for restraining prayer, nor for following the world, but it is a time for making your calling and election sure by laying hold on eternal life. Flee, therefore, from the wrath to come, and try to convert men who, if you keep silent, will perish in the sins in which now they are living. Ask Jesus to choose you, to elect you, to strengthen you, to use and keep you in his faith unto life eternal. What could be a more glorious position than to have Jesus Christ esteem you a "chosen vessel" to serve him? What could be a greater honor than to have him say of you what he said of Saul?

It may encourage some of you to be reminded that Saul was just in the course of conversion, in the way of becoming a believer, when this was said of him. Till then his course had been unsatisfactory: but already he had begun to call on the name of the Lord. Ah, begin you at the same point of surrender, saying, "Lord, what wilt thou have me to do?" and Christ will favor you with the same blessed election, choosing you to be a vessel to carry the water of life to slake the thirst of others as well as your own. Let your anxiety be first to be saved personally, and second to be useful in honoring your Saviour in saving the souls of men unto holy living and unto eternal life with God in Heaven.

— The highest point on the Northern Pacific is 1200 feet lower than the maximum height of the Central Pacific.

New subscribers to the "Sheltering Home."

Mr. Chas. Wessel, monthly.....	\$ 1 00
N. N. "	5 00
Miss M. T. " raised	
from 50 cents to	75

DONATIONS.

A friend	2 00
W. S.....	23 00
Mr. A. Sillars.....	2 00

The Debt of France.

Contrary to the usual impression as to its financial recovery from the German war, the Springfield *Republican* says that France is really financially crippled; a condition of things which is explained largely by the undertaking of the Government to supply railway branches to a multitude of sections of the country not reached by the main lines:

The country which borrowed the millions with which to pay Germany so easily, has been borrowing ever since, and now can borrow no longer. The debt of France is \$6,000,000,000, or one and one-half times that of Great Britain, and two and one-half times that of America. Every Frenchman owes 859 francs, every Englishman 579, and every American 253. The French government has required of late years substantially eight hundred millions every year to meet its current expenses and interest. Even then there was an accumulation of floating debt so large that the public refused longer to subscribe to the rentes.

Bolivia.

Bolivia was for a long time closed to the work of the Bible Society; the murder of a faithful colporteur, Monjeardino, had shown the need of caution.

Two of the intrepid colporteurs under Mr. Henriksen's direction at Córdova, Abeledo and Berdia, penetrated to Tupiza, but were refused permission to pro-

ceed, or to introduce into the country the "Biblias Apócrifas" (so the priests called the Bibles they had brought.) They were compelled to retrace their steps into the Argentine Republic. Both were then prostrated with severe illness—in consequence of the arduous journey through mountain passes and inclement weather which they had engaged in.

Mr. Henriksen himself next took up the work, and having received intelligence that there was now no legal obstacle in the way of the introduction of the Scriptures through the Custom House at Tupiza, set out, accompanied by a trust-worthy colporteur, named Galanes. The rest shall be given in his own words given in the *Monthly Reporter* of the British and Foreign Bible Society. The letter is dated from Potosí, July 11:—

"Carrying with us 1,200 copies of the sacred Scriptures in entire Bibles and Portions, we left Córdoba April 28th. In two days we arrived, per railway, at Tucuman, where I was busily engaged for some days arranging the transport of the boxes to Salta.

"May 5th we mounted our mules and left Tucuman for Salta, having despatched our boxes with a cart-troop, which were to reach Salta in twelve days. We soon left behind us all comforts, and following the troop, participated entirely in their mode of living, lodging in the open air in the broad fields, and as the phrase is, 'having to make our own comforts.'

"The route from Tucuman, 186 miles to Salta, is a road running through thick forests in a valley bounded on each side by mighty ranges of mountains. These beautiful hills, and the rich vegetation, stand as a strange contradiction to the unhealthy climate; the poor inhabitants of that district appear sickly and miserably.

"We reached Salta May 15th, and our chief business was now to catch the first mule-troop bound for Sucre, the capital of the Bolivian republic. I was again able to arrange everything in a few days, and May 26th we started for our long journey. Our troop consisted of seventy loaded mules, seven drivers (wild fellows), and the owner. This form of travelling

is very slow; the troop generally move from eighteen to twenty-seven miles per day.

"The route from Salta to the north for nearly 200 miles is through a defile, with high precipitous rocks on either side. At the base there are strips of cultivation, with Indian corn, peaches, and figs in abundance, the occupants being mostly poor people who live in small and wretchedly-built mud huts, themselves half naked and very ignorant. The road through this long and picturesque defile is the bed of a water-course, and runs up-hill, until reaching an extensive and open pampa, a part of the Andes. Here the air is very cold, and the vegetation only offers dry grass for a few sheep and cows; even firewood, so indispensable in the cold nights, is very scarce. We spent seven days in travelling over this plain, suffering much during the cold nights, having nothing but our saddles to sleep on, and even half a dozen blankets proving to be insufficient to keep out the cold.

June 12th we entered the Bolivian territory, and reached Tupiza on the 15th. Our boxes were passed through the Custom House without molestation of any kind and, having paid the duties, I felt much relieved.

"Continuing our way, we passed now over a range of hills, and travelled for a few days down-hill, during which time we passed many Indian villages. These Indians speak a dialect of the old Quichua language, mixed with many Spanish words. Their language has no literature whatever, and is not even spoken the same among themselves. They commit to memory some Latin prayers taught them by the priests. Once or twice in the year some native monks will visit them, and preach to them in their language; I have noticed in each Indian village a church built of mud and stones, but have not yet heard of a school among them.

"The Indians, through whose district we passed, are all in some measure civilized, but are kept in ignorance. They are of tall stature, thick-necked, and with well-formed limbs. They grow no beard, while they never cut their hair. The fe-

Anthropological
tour.

males are always seen with some work, carrying their babies in a blanket tied on the shoulders in a way which leaves the arms and hands free. Their food consists mostly of toasted maize and coca leaves. They are governed by a cacique, who arranges all sorts of business between them and the white people. They seem to be a good-natured and laborious race, who no doubt would do very well, if educated and taught how to appreciate life and living. An easy task it would be to teach them Spanish, and through this language communicate to them the glad tidings of the Gospel, and of the Saviour of mankind, Jesus Christ. The Roman Catholic Church is said to supply teachers for these people, but I have frequently heard that they could not get priests enough for their wants.

“On the afternoon of June 18th we entered a little village, Santiago de Cotagaita, the little place near which the late Monjeardino, our devoted colporteur, was murdered. The first building to which my attention was attracted was the church, bearing an old inscription, with the date 1624; it seems to have been built by the Jesuit fathers. I made enquiries about the place where Monjeardino was buried; it was some consolation to notice that the name still lives in the minds of the inhabitants. A gentleman sent for an old black man, who was presented to me as the man that had buried Monjeardino, and thus was most likely to be able to show me the grave. He was willing to do so, and took me through the town and up a little hill, where he showed me, outside the cemetery, a heap of earth and stones, with some wild thorny plants growing on its top, informing me that that was the place where they buried Monjeardino, and that he himself had planted those shrubs to prevent the dogs extracting the body at night. To my question why they did not bury the corpse inside the cemetery, the old fellow answered, ‘that the priest declared Monjeardino to be a non-Christian, because he had sold Masonic books (!), and would not allow the corpse to be buried in holy ground.’

“When I observed another grave alongside Monjeardino’s, I was told that it was

the grave of a young man who had killed his own father. The visit was a very painful one to me.

“The whole route to Sucre is through defiles now and then interrupted by hills. The roads, although stony and often leading through rivers, are generally good, and the bases of the hills are cultivated and inhabited by Indians. Travelers have little communication with them, nor understanding their language. We were able by signs to make them understand our wish to buy some catables, which they in some cases willingly let us have.

“June 29th we reached Sucre, and were rather surprised by the imposing view presented to us as we looked upon the city from the top of the hill. On entering the city, the first thing that attracted our attention was four Indians carrying a large wooden cross adorned with flowers, and followed by others carrying four poles. On each of these was an image of some saint; this procession was not accompanied by any of the clergy, but people frequently gave alms, putting money into a bag tied to a pole carried in front. We, on reaching Sucre, had travelled forty-six days, a distance of 1,200 miles, by railway, carts and on muleback, and in places on foot, ascending and descending mountains, nearly all the nights sleeping on the ground in the open air, and often enduring cold nights, when we had to keep running to and fro to keep our bodies warm.

“The next day I delivered my letters of introduction.

* * * * *

“Having finished, we commenced our sale from house to house. Galánes had an opportunity of offering the Scriptures to some priests, who did not oppose him in his work. At night we found forty copies gone, which was a very good beginning. During the next three days we remained in our lodging, busily occupied in receiving the many purchasers who came, all asking for the Holy Scriptures. From early morning till late at night we were both busily engaged in answering many questions concerning our books. At the end of the fourth day we had sold and distributed (single Gospels) 581 copies, and received in payment 105 dollars currency;

we had seen at our poor lodging the best people of Sucre, all glad to obtain the Scriptures.

“On the morning of the fifth day the Archbishop sent a message, followed by a police agent, asking me to send him a Bible for examination. From that moment few people came, and I was later on secretly advised by some friends to leave. A little while after I was told that the Archbishop had sent a note to the Prefect, calling upon him to interfere and stop the sale of the Scriptures. The Prefect, taking no notice of this movement, told me that I had better leave the place, and that the uproar among the clergy might have serious consequences. To avoid the next step which might be taken by the clergy, I therefore thought it best to pack up my books and start for this place (Potosi).

“Sucre is the seat of ecclesiastical authority and the residence of the Archbishop of the Bolivian Church. The city possesses twelve churches and chapels, among which the cathedral is said to be the richest in South America, possessing jewelry to the amount of, some say, £500,000. There is a University and a Franciscan convent. The number of inhabitants may be estimated at 30,000, of whom 25,000 are Indians or unlearned and ignorant people.

“Our books sold and distributed were then branded by the Archbishop as Protestant, prohibited and heretical: we could but kneel down and ask God’s blessing upon those who had already become possessors of His Holy Word. We left unmolested, but more than one of our friends told us to be careful on the road, lest we should fall into the same snare as poor Monjeardino was drawn into.

“Potosi is situated on the top of a mountain, 14,000 feet above the level of the sea, and at the foot of the famous Mount Potosi, which still rises 5,500 feet higher, and is perforated by the miners in search of silver. It is said to have 1,700 mines, and from the earliest time of the Spaniards, as well as now, to produce large quantities of silver. The city was once the largest in Bolivia, with 114,000 souls; now it may be estimated to have 25,000; it is the capital of the

mining districts, and does a large business in metals. It is barren of vegetation, and the climate is severe—cold, windy, with frequent snow-falls. At this height we have observed the effect of mountain air, which fatigues the lungs and make very slight movement difficult. I have several times been compelled to rest when walking a little up-hill, feeling very tired.)

“From the top of the hill outside the city I counted twenty places of worship, and everywhere met priests, for whom the lower people show a great deal of respect. There are more Indians here than at Sucre, and the appearance of white people seems to cause a sensation.)

“ADOLFO HENRICKSEN, Agent.”

A glimpse at the Argentine Province Entre-Rios.

CÓRDOVA, REPÚBLICA ARGENTINA,
December 10th, 1883.

Rev. Dr. D. Trumbull,
Valparaiso.

My dear Sir,

With thankfulness and interest I receive and read the *Record* which you so generously remit us. Thinking that the enclosed will interest its readers I take the liberty to forward the same.

I should be very much obliged if you would remit 4 more copies of the *Record* No. 156, under my address: Rosario de Santa Fé, Casilla 26.

I remain, dear Sir, yours sincerely,
ADOLFO HENRICKSEN.

The following interesting later notices have come to the *Record* from Córdoba, from Mr. A. Henricksen, of the British and Foreign Bible Society:—

Córdoba, Dec. 10, 1883.

On a journey just finished to that district of the Province of Entre-Rios bordering on the River Uruguay, I met with an unusually hearty and kind welcome. Six years ago I went over the same field, my first field of work in the Bible mission.

I was very much encouraged in observing the many changes for the better, both in material, and (as I think there is reason to say) in *spiritual* concerns.

Where six years ago were seen vast "camp" regions uncultivated, covered with coarse grass and weeds, the virgin soil trodden by herds of cattle, untamed mares and flocks of sheep—there the Colonist has put up his new home and, plough in hand, has turned it into rich wheatfields. Where six years ago the Bible colporteur was received as a suspicious person carrying on a contraband trade and, in order to gain an entrance or speak a word for the Scriptures, had to be wary in the titles by which he mentioned his books, being careful not to commence with the words "Biblia" or "Escrituras Sagradas," the sound of which was enough to cause the doors to be closed and a determined *no* to be heard—if not to experience worse; there the Scriptures are not only welcome, and searched in order that the things contained in them which were "written for our learning" may fulfil the grand design, but the people themselves are delighted whenever they are visited by a person who comes with the glad tidings, and are ready to converse about things concerning their spiritual welfare.

At Villa Colon, a village on the coast of the River, and a centre of extensive Colonies, there is a Protestant Congregation, whose Pastor of French nationality Rev. J. M. Trioche, unsupported by any (other) Church or Society, ministers, not only to French, German and Swiss Protestants the benefits of Gospel teaching, administration of the Sacraments and the conveyance of the Gospel's consolation to the dying,—but the surrounding natives as well as those living at a distance, are invited and visited by the Pastor, and many have become members of the "Iglesia Evanjélica" at Villa Colon. Señor Trioche has labored under many difficulties for about five years, and has gained no little popularity among his mixed Congregations. The Spanish as the language of the country is now regularly used in the services. These partake in some features of the Alt. Katho-

lik, and Protestant Episcopal, upon which common ground the different nationalities find a door open for themselves and for their children to partake of that Blessing which the Redeemer of Mankind commanded to be conveyed to all Nations.

They have at Villa Colon a Church building including the residence of Señor Trioche, in which the services are regularly attended by a Congregation numbering 150,—and several out stations in the same Province are visited by the Pastor, who is often seen alone on horseback at distances from Villa Colon visiting the natives.

"Conferencias Evanjélicas" have been held by Rev. Trioche on his occasional visits to the neighboring Province of Corrientes.

ADOLFO HENRICKSEN,
Agent of the B. & F. B. Society.

In September a letter was presented from the Right Rev. the Bishop of the Falkland Islands, dated Eastbourne, to the B. and F. Bible Society Committee, applying for a grant of eighty Bibles for use in the schools and church of the Rev. J. W. Richards, of the Alexandra Colony, Argentine Republic; also for fifty Bibles for use in the Sailors' Home at Pernambuco; and for a supply of Portions for distribution to scamen in that port. The Committee resolved that the above Scriptures and 500 Portions in various languages be granted.

A statement of national indebtedness, more or less trustworthy, dated July 1st, 1883, is as follows:—

	Total.	Per head.
United States...	\$1,538,881,825	\$28 41
France.....	4,800,550,306	128 40
United Kingdom		
of G. Britain..	3,815,229,700	108 23
Italy.....	2,232,512,200	78 33
Russia.....	2,912,628,254	35 70
Spain.....	2,500,665,515	153 41

The annual interest charge is less than \$1 per head in the United States; it is \$4.60 in France; and about \$4.20 in Great Britain, including the annual debt reduction.

THE RECORD.

No. 162. Valparaiso, January 19, 1884. Vol. 13.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

THE RECORD.

The Germans at the South.

From Mr. Francis Müller, colporteur of the Valparaiso Bible Society now absent at the South visiting the German colonists, the following very interesting letter has come in. It seems to have been delayed somewhere in the mails:

OCTAI, LLANQUIHUE, 20th, 1883.

Rev. Dr. Trumbull.

Dear Sir,—It gave me much pleasure to see again my old friends, and especially well used Bibles and books which I sold fifteen or twenty years ago.

Around the lake I was kindly received by every German, and sold till this present day: 12 German Bibles, 13 German Testaments, 15 Spanish Bibles, 38 Spanish Testaments and 109 books, value \$112. Sales days, (including going from one colony to another) are 14. In Puerto Montt, where I sold a Spanish Testament in a school, I was insulted by the brother of the school mistress (a Chilian). He threw the book on the ground, gave it a push with his foot, and used bad, insulting language. In five German families I met with some of their neighbors to worship God. Three Germans sent horses for me, to pay them a visit. Each of these families are about two hours' ride

from the hotel where I was lodging. Last Sunday, a German became angry as I told him that it is wrong to play ten pins and cards on Sundays. In one English and in four German families I got free lodging, and was invited to call soon again. From P. Montt to the north of the lake there are about 30 German families, who are in the possession of a large library, paying 20 cents a month, and can read as many books as they like. They have in stock more than 800 volumes of books. By the German Pastor Mr. Beekmann in P. Montt I was very kindly received and told not to neglect to pray with the Germans around the lake, and he wished me to sell many Scriptures. Four times in a year, he goes to Llanquihue, where in a good many German families he is preaching to them. I think that my dealing with a good many Catholics (Chilians as well as Germans) has not been without success. In a place called, "La Fábrica," (4 hours from P. Montt) I came short of Spanish Bibles and Testaments. There I was obliged to send in a steamer three boxes of books to the north of the lake.

Please to let Mrs. Muller know that I am in good health, but have still a large field before me.

Please pray for me!

Respectfully your obedient servant,

F. MÜLLER.

Valparaiso Bible Society.

The sales by Mr. Krauss in Concepcion on December amounted to

Spanish Bibles...	53
„ Texts....	101
„ Gospels.	34
German Bibles...	5
„ Texts....	3
English Bibles...	2
Other Bibles...	3
„ Texts....	2

203 copies of Scriptures.

Other books 233 volumes.

Cash value of sales, \$171.09.

The December sales of Valparaiso Bible Society were in the Valparaiso

	Bible-store	Santiago, colpr.
Spanish Bibles.....	32	9
„ Texts.....	42	39
„ Gospels....	22	
English Bibles.....	26	
German „		
Other „	1	
„ Texts	2	
	125	48

Total of copies, 173.

Mr. Muller is engaged on an excursion to the South; his sales therefore are not yet reported. The same may be said of Mr. Orbenes colporteur at the North under Mr. Hyslop's supervision.

Tables of Mortality.

The published report of interments in the cemeteries of Valparaiso during 1883, is as follows:—

	Men.	Women.
January	268	243
February	225	162
March.....	278	276
April.....	383	301
May	352	343
June	329	273
July	303	255

	Men.	Women.
August	257	216
September	253	206
October.....	276	243
November.....	300	282
December	302	276
Totals.....	3,526	3,076

This makes in all 6,602; which, counting the population at 120,000 inhabitants, gives a percentage of 18.17.

DEATH RATES DURING ELEVEN YEARS.

These too have been during

	Men.	Women.
1873.....	3,484	2,743
1874.....	2,844	2,429
1875.....	2,759	2,521
1876.....	3,385	2,945
1877.....	3,584	3,107
1878.....	2,619	2,391
1879.....	4,245	4,034
1880.....	2,917	2,462
1881.. ...	3,081	2,650
1882.....	2,916	2,605
1883.....	3,526	3,076
Totals.	35,360	30,963

TOTALS JENERAL.

Men	35,360
Women	30,963
In all	66,323

AMÓS ROSALES.

Valparaiso, December 31st, 1883.

— Mr. Donald Campbell, manager of the P.S.N. Co. in Callao was to return to Great Britain, (say the *Tribuna* of Lima), on the 14th of December, Mr. George Sharpe meanwhile filling his post.

— The new Prefect in Lima, Señor Ferreiros, has published an order that all stores must be closed on Sundays and feast days after 9 a.m., exception being made for shops for sale of cigars, candies and ice creams, barber's shops and drug stores as has been the custom. A fine of 20 soles (dollars) is the penalty.

— An idea may be formed of the growth and improvement of Santiago from the subjoined statement of new buildings constructed during the last eleven years:

Year.	Buildings to the value of	\$4,338,100
1873	" " " "	1,545,730
1874	" " " "	1,355,850
1875	" " " "	708,520
1876	" " " "	811,280
1877	" " " "	474,356
1878	" " " "	300,752
1879	" " " "	165,013
1880	" " " "	515,000
1881	" " " "	724,460
1882	" " " "	836,893
1883	" " " "	1,322,765

Total value in 11 years... \$13,698,615

— The Government has accepted the proposal of a woman, Mrs. Wagner de Martinez, to run a steamer on the Lake Llanquihue for the sum, authorized by law of 1879, of \$4,800.

— The "Catholic schools of St. Thomas Aquinas" distributed prizes in Santiago in the Trait Circus; "all persons interested in the education of the poorer classes, especially on the indestructible basis of Christian morals," were invited to attend.

— The Pope has replied to the letter of condolence, sent by the chapter of the cathedral in Santiago, and the Vicar Bishop also, on the occasion of the dismissal of the Papal Delegate Monsignor del Frate; in which he speaks "of the hostile conduct of that Government against our Venerable Brother." He esteems it "an opportune consolation; the letter worthy of all encomium and praise; and a proof of pastoral zeal, from which we hope through thy firmness, with God's aid, for a remedy for the evils now threatening the Chilian Church from the projects, bills of new laws relative to civil marriage and the sacred cemeteries." "We doubt not," he proceeds, "that the clergy and people united with thee are to second thy aims, and we ask God in fervent prayers that the legislators of the Republic may retrace their steps toward sentiments less down and more just toward

that Church. Meanwhile, to thee, venerable Brother, and to all the Faithful who bestowed on us a sum of money not unimportant (*no despreciable*) as St. Peter's pence, we give thanks."

— The Chilian Mission has just held, January 15th, the opening session of its annual meeting, Mr. Dodge presiding. Present: Messrs. Allis, Christen, Curtis and Trumbull. The exercises were devotional and preliminary.

— Divine service in the Union Congregation was held January 13th by Mr. Lester, about seventy present. Mr. La Petra conducted the Sunday School.

— The annual conference of Mr. Taylor's band of workers is to be omitted this year.

— The contract for building a railway from Angol to Traiguén has been awarded to Messrs. Hillman and Mayer. Thus the Indian populations are to be civilized at the South.

— The Deputies have passed the Civil Marriage Registration Bill. It has passed the first reading in the Senate, and without being referred to committee, as was proposed, has been put on second reading. As soon as it is through it is understood Congress will adjourn until June 1st. This Congress has secularized the public cemeteries, enacted civil marriage, and now civil registration will complete the trio of liberal measures that are designed to liberate oppressed consciences.

— Dr. John Trumbull and lady arrived in the *Cordillera* from Liverpool on the 15th. He has been absent twelve years. The last three months were passed in Vienna, attending medical lectures in German and serving in the hospitals.

Letter from Mr. Merwin.

Gnayaquil, Dec. 8th, 1883.

My dear Dr. T.

We have thought of you and your S. School to-day, and hope that the Annual Picnic is as agreeable as usual. It was pleasant this morning to find a fellow-passenger who said that during the few weeks he spent in Valparaiso not long ago, he had "twice attended Union Church and heard excellent sermons."

At this port we have parted with a fine old gentleman, a former President of Ecuador, who has had much to tell me about the state of this country. Just now, he says, affairs are in a lamentable condition. An election for President is soon to take place and there are fourteen candidates for that post! Leading men favor the plan of a Confederation of Independent Provinces, under one Head, something after the system of "the Grand Republic." The Roman Catholic clergy, he states, are a disturbing element, very fanatical and too much given to politics. I remarked that the priests seem to have been very fond of Garcia Moreno. Yes, replied he, because Moreno to secure power promoted their interests; but was a man without any religious principles, in fact, an atheist. The old gentleman when talking with me about religious matters, uttered sentiments which are often found among patriotic and well-educated men on this coast. "My country," said he, "needs religion, as does all the world; but to be of much service, it must come to us in a different form than that to which we have been accustomed." Such men surely should be ready to receive the Gospel of Christ whenever it shall be fairly preached in these regions.

There are some happy marriages here. This ex-president, now over seventy years of age, tells me he has been married more than forty years and has never had "el menor disgusto," the least disagreement with his good wife. When, I remarked that this spoke well for them both, he said: "She is the good one, always patient with me."

Among our fellow passengers from Valparaiso to a northern port was a lady who had brought with her a package of Spanish Testaments, obtained from the Valparaiso Bible Society's depot. She had often wished, during a residence of many years on the coast, to be able to procure copies of the Gospel for Peruvians with whom she frequently conversed, but never before had known where to apply and obtain them. Several of the servants on board obtained volumes of the New Testament through her kindness and appeared to be highly pleased.—A. M. MERWIN.

Who can distribute the Scriptures?

The lady mentioned by Mr. Merwin in the closing paragraph of his letter has for years exerted an influence for the Gospel, though the distribution of the papers and other publications that speak of the love of God. She expressed joy in learning that the Bible Society exists here and has a depot where the Scriptures can be obtained; she took, as Mr. M. states, copies with her, and expects to send for more. In this manner Christians can further the aims of the Bible Society most efficiently, drawing from its shelves copies of Scripture for distribution by gift or sale even, while they promote the work of our slain and risen Lord of whom the Scriptures testify. Suppose throughout the country, Christians, men and women, were to have three or five copies of the Bible, or New Testament, or the single Gospels, and were to give them judiciously to their Chilean neighbors, or to our own countrymen, imitating in fact the example of this lady in Peru,—and the most blessed results would follow. There are some who desire to do good, and who lament their inability, but here is an opportunity.

It is noteworthy how many persons live without possessing copies of the Holy Scripture. We speak not of such as are systematically taught by their religious guides not to read the Bible, but of others who have had a different training. We have visited sometimes a family and in offering to read with them and engage in prayer, have found the Bible was not a book at hand. It has needed to be looked for, and when found it was of a type so small, ancient and illegible that reading from it was a trial to the eyes. But if the Scripture is to be read intelligently, daily, it is indispensable to have a copy that is at once legible and easy to handle.

As for reading personally, the most instructive method is to read in course commencing at the beginning, and every day reading some. This will not prevent the omission of some passages or chapters, but still the reading will not be desultory but connected; a place to read will not need

to be selected; and a more complete knowledge of the contents of the Bible will be the result.

The entrance of God's word giveth light, and they are helpful to Christianity who give it entrance into the families, or dwellings, or hearts of those around them, as well as into their own homes and hearts.

Seamen's Mission.

January 6th a meeting was held on board the *Minnie H. Gerow* by the Rev. Mr. Allis, when between 40 and fifty were present. An organ helped to add interest to the service.

The captains present expressed the pleasure they felt at the proximate arrival of Rev. Mr. Thompson. Some proposed to go on board and welcome him.

On the 6th instant a telegram from Mr. T. at Caldera announced that he might be looked for in Valparaiso on the 8th in the s.s. *Mendoza*. The Rev. Mr. Allis, Peter Mackay, Esq., and Captain Adams were requested by the Committee of the Union Church Missionary Society to proceed on board on the ship's arrival in the harbor to meet and extend a formal and official welcome to Mr. and Mrs. Thompson in the name of the Society.

Captain A. P. Cooke of the U. S. S. *Lackawanna* had most promptly complied with a request from Dr. Trumbull for a boat from his ship to land Mr. Thompson and family.

Civil Marriage.

The Senate, by overwhelming majorities of 20 to 2, passed the Civil Marriage Bill article by article on its second reading on the 4th of January. It now only awaits the assent of the President with the Council of State to become a law of the land.

P. S.—This assent has since been given.

The Week of Prayer was commenced in the Chilian Evangelical Church with a discourse in Spanish by Mr. Lopez on the

5th instant in the evening service, on the text in John's Gospel 14, 13: "Whatsoever ye shall ask in my name I will do it, that the Father may be glorified in the Son."

This same passage was the theme of Dr. Trumbull's discourse in the evening in the Union Church, it having been suggested in the circular received from the Evangelical Alliance in London for the occasion.

On the 7th instant the Rev. Mr. Allis opened the meetings for devotion in the Union Hall. The attendance was good. The topic assigned for the evening was Thanksgiving and Praise.

The other meetings later in the week were well attended. Mr. Dodge presided in that on Saturday at 4 p.m. for Missions. Mr. Lopez conducted the Friday evening meeting in Spanish, with a large attendance of natives, some of whom led in prayer fervently, while one or two English brethren, Mr. D. M. Henderson and Mr. F. Fraser, prayed and made appropriate remarks in Spanish.

— Two days before Mr. Thompson arrived at Panama Mr. Merwin and family had embarked for New York. Latest letters state that all were well.

— On the resignation of the Rev. Mr. Lucius C. Smith as pastor of the Congregation at the close of December, on his withdrawal from Chili, the Union Church Committee in Santiago resolved to forward a request to the Presbyterian Board of Foreign Missions in New York to provide another minister to preach to that congregation in English. Meanwhile the Rev. Mr. Lester is requested to supply the pulpit, which he has consented to do relying on the assistance of some of the ministers in Valparaiso, until another may arrive.

— Mr. Smith left by the first steamer in January going north to Copiapó whither his family had preceded him, and expects without delay to proceed to Mexico there to engage in missionary labor in Spanish under the Missionary Society of the Methodist Episcopal Church. Dr. Harris, knowing of his qualifications, through knowledge of the Spanish tongue

in which he had taken pains to perfect himself while residing in Copiapó, had invited him to come thither.

— A telegram was received on the 12th asking for an additional supply of 20 copies of the *Alianza* for distribution in Iquique.

— A gentleman interested in the account of our recent picnic, writes from the South remitting ten dollars for the *Record* and as much more for the next picnic of the Sunday School. Very welcome is the aid; it will stand as the first vote cast in the affirmative for having a picnic in December 1884.

Norfolk Island and Pitcairns.

With pleasure we lay before our readers a letter received from a son of the Rev. George Nobbs formerly of Pitcairn's now of Norfolk Island, whither the entire colony was removed transported by the British Government in a man-of-war in 1856. Mr. Nobbs senior went to Pitcairns in 1837, and for years was teacher, physician and minister for the community. In 1853 he was kindly carried to England where he dined with her Majesty, and where he received ordination as a Presbyterian in the Church of England. Some of the families returned later on to their old home in Pitcairns where now they reside, but Mr. Nobbs and the majority remained at Norfolk Island. Of them this welcome letter speaks:—

Norfolk Island, Oct. 6th, 1883.

The Rev. David Trumbull, D.D.,
Valparaiso.

Dear Sir,—My father, the Rev. G. H. Nobbs, presnming that two numbers of the *Record* of the 14 and 28 of April were sent by you to him requests me to communicate to you his sincere thanks for them, as from infirmities of age (84) he is unable to correspond with his friends in any part of the world, but he still has a vivid recollection of Valparaiso and his good friends there when were their names are mentioned: he is very feeble and can no longer take any part in his clerical duties, and very seldom is able to attend

the "House of Prayer." There is laid up for him a Crown of Glory. Many, many are the conversations that have passed between father, my sister Jane and myself about the kind people in Valparaiso; it will always be a bright spot in our memories as long a life lasts. No doubt the long time that has elapsed since I was there has quite erased me from your memory, as I was only a lad then with my brother Rueben, who died at Pitcairn's Island a few months previous to our leaving that spot, for this magnificent Island where industry is sure to be crowned with success. It is rather more than 29 years since we left Valparaiso on account of Rueben's ill health; what changes have taken place during that period, not only in our small community but over the whole Globe! None of God's creatures have greater cause for thankfulness to our Heavenly Father than we have, and more particularly our immediate family circle. Father and mother are both in our midst, father 84 and mother 76 years of age; their children, grandchildren and great-grandchildren number about 80. You will pardon me for giving domestic news. Jane has eight children and has just become a grandmother. My eldest son, who completed his education at a College in England twelve months ago and is a missionary in Australia, was ordained on the 13th of May last; he is working under Bishop Stanton in North Queensland; my eldest daughter is second mistress in a Government Training School in Auckland, whilst my other 7 children are here with Mrs. N. and myself; there have been a great changes in our families with also great cause for thankfulness. And what is going on in the religious and scientific world, what rapid strides have been made during the last 25 years for the spreading of the Blessed Gospel! The war between Chili, Bolivia and Peru interested me exceedingly. I followed as best I could, with our irregular mails, the progress of the war, and at last what an enormous concession Peru has to make over to satisfy the injured Chilians!

Our form of Government is similar to what it was at Pitcairn's in former days, *i. e.* a magistrate elected annually, holding

his Commission from the Governor of New South Wales who is also Governor of Norfolk Island. The writer held the office for five consecutive years and after two years rest was elected again this year. We are quiet and comfortable in our Island home. At present our spiritual interest is watched over by good Bishop Selwyn, of Melanesia, whose head-quarters are situated on this Island but quite separate from our community.

Several of the names mentioned in your paper in connection with the "Sheltering Home" are familiar to us, notably that of Mr. James Blake who was a very great friend of mine when I was there, then his shop was in Waddington's buildings with glass roof on the sea front. Where are the Millers, Garlands, Schwagers, Ancrums, Prices, Falcons, Wheelwrights, &c., &c. We occasionally hear of Mr. and Mrs. Hill from my brother, Rev. Sidney Nobbs, who holds a living in England. I cannot trespass on your valuable time by asking for a letter, but will be only too glad to receive another paper from you as well as a "newspaper," if there should be one printed in English, since the little Spanish I did know is nearly all forgotten. Our postal town is Auckland and any thing sent via Auckland will reach me.

My sister Jane desires to be kindly remembered to you and yours and any who may still have any recollection of her: accept the same from your

Ever grateful servant,

F. M. NOBBS.

Mr. Millne in Bolivia.

The following is the completion of Mr. Millne's account of his journey for Bible work in Bolivia:

Having bought the books in good faith that they were Christian, "this circular," he said holding it up at the same time, "showed that we were deceiving the people with bad books." The man who has the *posta* and hires the animals and had come to take away our baggage, was in the room at the time, and warned him that he had better be more guarded in the language he made use of

as we might, if we felt so disposed, give him lodgings in the police station. We told him that whatever we might have a right to do in this respect, we would not make use of it, but that we did wish to convince him that we were true men and that our books were what we professed them to be. We showed him our passport duly dispatched from each place at which we had called and the other documents. We called his attention to the guarantee we had given him with the books, offering to accompany him to the Vicario and promising to pay \$500 in case the Vicario could shew that our books did not in every point conform to the guarantee. Satisfied then that our books were good and true the question arose in his mind, what motive could lead the Vicario to injure us? We explained to him that the Vicario had no desire to injure us personally but simply wished to keep the people in ignorance of the Word of God in its native purity. Convinced that this was so, he could at first hardly admit it; he frankly told us that he had been accustomed to yield a blind obedience to all that the clergy demanded—and that, when some of the leading men had wished to reform the constitution so as to admit liberty of worship (an attempt that cost a Minister his life) he had taken an active part in opposing the measure, and that in case the civil authorities should fail in preventing what he considered to be a corruption of religion he was ever ready to help to do it by violent means. Before he left he refused to accompany us to the Vicario or to give up the books which we had offered to take back, and retired with tears begging our pardon again and again for having molested us. Unbidden tears began to start in our eyes as we thought of the spiritual necessities of the class he represented and the utter absence of anything done to save them. Several others with whom we conversed remained equally convinced that our books were good and that the sole object of the clergy in opposing our work was to keep them in ignorance of the Scriptures.

The scandalously immoral lives of the clergy of Bolivia are known to every one. The Vicario Foráneo of Potosí is the

father of more than a dozen children, some of whom are married and have children. The majority of the priests have their families living in houses adjoining the churches. To such an extent does this prevail that the Bolivian Government petitioned the Pope to allow them to marry.

Donations to the "Record."

Mr. Wm. M. Ogilvie.....	\$ 10 00
„ H. M. Denniston, U.S.N....	10 00
„ Ralph Bates, Brillador, by Rev. Mr. Taylor.....	5 00
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	<hr/>
	\$ 45 00
Add sale of bound vols. from 1878 to 1882, 10 copies, by Mr. Wetherby.....	10 00
	<hr/>
	\$ 55 00

Donations to the "Sheltering Home."

—, per Mr. H. Beith.....	\$ 5 00
Mrs. Comber a box of eorn flour and a can of parafine.	

THE MINISTER.

SERMON PREACHED DECEMBER 16, 1883,
BY DR. TRUMBULL, IN UNION CHURCH.

That he may be able by sound doctrine both to exhort and to convince gain-sayers.—TITUS 1, 9.

The title *priest* so commonly employed in some churches to designate a Christian minister, is never in the New Testament once employed in that sense. Though this text was penned by a Jew called to hold the highest ministerial Christian office, he never styles himself a *priest*; he was an apostle, a missionary; he went everywhere teaching the Gospel, now at Antioch, now at Ephesus, again on Mar hill at Athens, where no church had yet been gathered, again in the dungeon at Phillipi, and later

in his own hired house at Rome; into Spain likewise went he, into the mountains of Asia Minor—to the islands of Cyprus and Crete: in all places testifying of Christ, but never claiming priestly powers. In one instance he alleges that Christ had not sent him even to baptize but only to preach.

On leaving Crete he had put a younger man named Titus in charge, to whom later on he addressed this epistle relating to the organization of new churches, but not a word is there to intimate that Titus was a priest. Appointed he had been to superintend the education of the flock and systematize it by ordaining elders in every city throughout the island, and Paul carefully describes to him an elder's qualifications. In this description the

(1) First item to be noticed is that the terms Elder and Bishop are used interchangeably. In its bearing on questions of church government this is significant, giving the *coup de grace* to a stupendous amount of ecclesiastical pretension. The two words refer to one and the same officer, 1, 5: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain *Elders* in every city as I had appointed thee, if any be blameless . . . for a *Bishop* must be blameless."

The word bishop is *ἐπισκοπος*, the word elders *πρεσβυτεροι*: these in some churches are now distinct offices, presbyters being pastors of a single church, while bishops are a superior rank placed over them; but in this Epistle to Titus they are identical. And it demands your notice that for the modern pastor of pastors no title can be found in the New Testament, save one that in Paul's day belonged to ordinary pastors of churches, and which has been taken from them on whom by the Sacred Writers it had been conferred, and appropriated to men filling a new office. The proof hence is clear that prelaey is a later invention, a new thing, for which a new name was needed, but for which the older name of bishop was altered, transformed, and had given it a new signification, which in the Apostolic writings it never bore.

(2) Note next the portrait of a bishop sketched by the Apostle : "A bishop must be blameless as the steward of God, not self-willed"—*i. e.*, not a man to take authority and abuse it, trampling on the feelings of his brethren or disregarding the rights of his flock, not pretending to set up his own modes of teaching and ruling, but himself in subjection to the great Teacher and Shepherd of souls ;

— "Not soon angry"—not one that even under provocation would jeopardize the cause he was set to maintain ;

— "Not given to wine"—not one who by sensual excess may bring scandal on the Gospel ;

— "No striker" either, who failing to convince would hand errorists over to the secular arm, nor be sudden and quick in quarrel ;

— "Not given to filthy lucre," so as to sell the rites of religion, baptisms, burials, marriages, dispensations to marry, and communions for money ;

— "But a lover of hospitality, a lover of good men, sober, just, holy, temperate"—one whose appetites are under control, whose companionships are godly, whose word is his bond ;

— "Holding fast the faithful word as he hath been taught"—no inventor of theologies, but a master of Christ's word.

The great end to which all this is the means, and in which is bound up the prosperity and growth of the Church of God, is that the Elder may feed the flock with sound instruction, exhorting and convincing gainsayers. There would always be men to gainsay the Christian call, refusing to follow Christ, holding heterodox opinions, so that while the Church was to be developed by growth from within, yet another element of increase was to be sought, in winning over such as might gainsay its counsels or oppose its creed.

I.

It is clearly shown therefore, in the first place, that the work of a Christian minister is aimed at the *understandings* of men ; his power to accomplish his work will lie in his inculcation of the doctrine committed to him.

1. Some imagine that the chief power of one conducting public worship is to be looked for in the prayers offered, but our Lord's great commission to his disciples was : "Go *preach*." Scripture hardly anywhere intimates that public prayer is to be an agency for converting men, but it says : "It has pleased God, through the foolishness of preaching, to save them that believe." Prayer is delightful to the heart that has learned its need, that has learned to fear God and then to love him ; but the assault of the Gospel is to be made on the minds of men who fear not God, thro' their intellectual powers, their rational faculties, and therefore the weapons used must be of an intellectual sort.

Men need to be instructed by preaching in order that they may know how to pray, know what they stand in need of, know in what manner God may be approached and what is to be hoped for at his hands.

2. But for preaching to accomplish this result of preparing persons to pray, it must utter doctrine that is sound. By sound doctrine the Elder is to be able to exhort and convince. The word *sound* in the original signifies that which nourishes like food. The dogmas inculcated must have power to sustain life. Paul informs Titus 2, 4, 3, that : "A time will come when men will not endure sound doctrine, but having itching ears will heap to themselves teachers after their own lusts." They may wish preached a narrowness of sect which will only produce lean-ness, or like to have stress laid on externals which will puff them up in the plethora of vain boasting ; the handling of dark questions of Fate may make the hearer morose and sallow ; a morbid appetite for novelties may be fostered by injudicious sensational preaching, or some dry-as-dust polemic dwell on ancestral sin in Adam while his auditors are left to forget their own.

Instead of these one-sided methods, let the preacher cast about for that which may interest his people, not merely please them, not make them superficial, not leave them to be carried away with every wind of fanciful philosophy ; working in the quarries let him dig thence granite blocks of symmetrical but solid truth and

pure ethics, on which men can build their thoughts, on which reflect, rest, and shape the superstructure of their character.

Pilate, a time-serving trimmer, said : "What is truth?" Because he was skeptical he waited not for Jesus' answer : but in the flock of every Christian Bishop there will be those who in various ways are asking that same question, and that are waiting for an answer to it, waiting for him to give it, and if he do so, his mission for them will not be powerless, still less in vain.

II.

Should the question here be raised, What constitutes sound doctrine? it must be that which has emanated from the throne of God. Hence sound doctrine will be that taught by the Lord Jesus Christ, all that he taught and proportioned as he gave it. Jesus sent the prophets, He commissioned the apostles, and we are glad to gather sound doctrine from what they have said and recorded.

1. All that Jesus taught has to be presented. A bishop may err through defect. Even the divinity of our Saviour may be dwelt on to the forgetting of his human love and life ; or such exaggerated representations may be made of his death and its redeeming value as to persuade men that they can be saved though they forsake not their sins. In either of these cases the doctrine is not sound, not nutritious but jejune because not as the Lord gave it to be proclaimed.

2. Doctrine to be sound must be symmetrical and wisely balanced. All truth is valuable, but not all equally so. All the truth Christ has revealed is worthy of serious consideration, but some items are of greater moment than others, and consequently some of less. Sometimes in the history of the Church it has happened that dogmas have been most debated because they were the most intricate. God's sovereignty has been overstrained so as to trench upon responsibility, and his electing love dwelt on until the responsibility of freedom was forgotten. Heaven may be so preached that every hearer shall feel he is going to its bright seats, while in his heart an alien from God.

Sound doctrine, then, is that which gives the teaching of Jesus, gives it all and gives in due proportion, communicates truthfully his words as he gave them to save sinners.

III.

Between the living and the dead, thus stands the Christian Presbyterian. Such is his work. And for these things who is sufficient? Too much confidence is often placed in ministers, and at the same time not enough. If a minister saps the foundation of Holy Scripture, there are those who repose an excessive trust in his mere assertion because he is one. Lulling doctrines are welcomed from the pulpit because they are agreeable. Whereas if a minister maintains the whole counsel of God, setting forth the retribution of the last day, and insisting that Christ shed his blood for the remission of sins, and will hereafter judge the world, there are not wanting those who brand him as severe and, imagining he coins the doctrine from his own mind, turn away from it as simply his. But it is not the statement of the preacher that makes the doctrine true. The sanctions of a future life are not merely beyond your ken, my hearer, they also are beyond mine. For me to assure any impenitent sinner that it shall be well with him when he stands at the bar of God, will not make it well with him. If he would know the truth he must receive it from the authoritative teaching of Christ, who came down from heaven. Touching the eternal future, I do not know, save as Christ has taught us, and am, therefore, the more earnest to press on your attention the sound doctrine of the Messiah Jesus, whom God hath ordained to judge the world. The best Elder is he who tries most and succeeds best in leading his people to be Christians by leading them to receive the doctrine of the Son of God.

IV.

Let us advance now a step further with the apostle : the Bishop, he says, is "to exhort and convince gainsayers."

1. To exhort is to urge them to act promptly on their convictions. In every congregation there are those standing outside the circle of salvation, not because they altogether lack convictions, but because they delay to act upon them. They feel they have not done what they ought and can do to save their souls. Some of you, if summoned to the bed of death to-night, would, perhaps, not ask anybody to prove to you the truth of Christianity, since you admit it already; but you would desire counsel, aid and prayer to help you accept it. Your need is not of more knowledge, but to be willing to act on that you have. To this extent you rank among the gain-sayers who, when Christ has left his will explicitly announced, refuse to yield to yield to him what he calls for. Then you need to be exhorted to act according to your better judgment.

2. There is, however, another class whom a Bishop is to *convince*; their views are immature, only half-formed, or positively erroneous. These must be dealt with kindly, fairly. The great point with such is to awaken their interest and induce them to examine the credentials of Jesus, who is to be set before them in his authority and in his love. Their conviction must be sought with painstaking forbearance. Thus hundreds have been won, thus multitudes still are to be. The task calls for prudence, skill and continued prayer to God.

To conclude, let me now suggest—

(1) That the Saviour has manifested his confidence in the power of truth by building his Church on the simple inculcation of sound doctrine. He desires to have followers who are convinced and therefore loyal. All others he disesteems and will in the end disown. He would have his kingdom grow by the enlightenment of men's minds, and through the disarming of their prejudices.

(2) His plan is in conformity with the nature of the human mind. Messiah was not to break the bruised reed, nor to quench the smoking flax. He has provided for satisfying your rational difficulties; and on questions beyond your reach

asks only that you trust Him, giving you at the same time indubitable proofs in order that you may. He would have the mental powers of your soul called into play, not lulled to sleep. He invites you to become his disciple not by any self-stultification, but by accepting the light, the reason, the verity, the truth which he reveals, which may thus briefly exhibited: (a) that God is wise, loving, just and holy; (b) that the Ten Commandments are his law; (c) that the aid of the Holy Spirit is needed, and may be obtained, for keeping them; (d) that pardon can be procured through Christ's shed blood by every petitioner who repents and believes; (e) and that the results of your life are to be everlasting. To thousands these items of doctrine have brought conviction, sanctification and hope. They are simple, yet sublime; they are solemn, yet cheering. No soul can receive them without being ennobled, made more unselfish and less willing to sin. For culpability there is remission. For weakness, promise of grace. For affliction, consolation. For the dying, peaceful hope.

(3) Doctrinal preaching may be less attractive than other sorts of discourse. It may be less lulling to self-love, less sweet to the taste; but it is, notwithstanding, the daily bread of godliness. Doctrine is instruction in righteousness. Truth apprehended is the rock on which the soul and the Church of all souls is to be built. Take heed how you build; how you hear. Let it not be in any flippant supercilious way. I would take heed how I preach, that it be to declare the whole counsel of God. And O, do you receive the message into your hearts as from the Lord who was crucified. Repent and live. To this end let us supplicate the Holy Spirit's power and work, here in the church, at home around the family altar and personally in each closet, that God's word may bring life, peace and joy in believing to those seeking Him. He will remove your guilty fears, or your presumptuous apathy. He will apply to your soul the blood of the Lamb. He will sanctify you in every faculty and affection. He will keep you in the way of life unto eternal life in Heaven at God's right hand.

Arrival of the Rev. Mr. Thompson.

On the 6th a telegram from Caldera announced that Mr. Thompson, seamen's missionary, was near by; a second telegram from Coquimbo came from him sent in case the other should fail. This second one came to hand eight hours subsequent to his arrival!

When the S.S. *Mendoza* entered the bay a committee, named by the Union Church Missionary Society proceeded on board to welcome Mr. Thompson and his family, composed of Peter Mackay Esq., Captain Adams of the S—, and the Rev. J. M. Allis. Captain Lordley of the *Minnie Gerow* also went with Captain Adams. The Rev. Mr. Dodge whose sprained ankle had made it questionable whether he could go on board, did so, however. Mr. Edwin S. Jones took charge of the trunks to land them, pass them at the Custom-House and see them delivered. The family then landed in a boat sent by Captain A. P. Cooke of the U.S.S. *Lackawanna*, in front of the P.S.N. Co.'s office, and within half an hour after the steamer anchored were welcomed in Dr. Trumbull's residence.

On the Sabbath following, Jan. 13th, Mr. Thompson was received and publicly recognized as the Union Church Seamen's Missionary, in union with the American Seamen's Friend Society. After the usual introductory services in which the Scriptures were read that mention "the ships of Tarshish," Isaiah 60. 9, and the welcome to a Christian Minister, "I sent unto thee, and thou hast well done that thou art come." Acts 10, 33, Dr. Trumbull gave the following historic sketch:

Direct efforts to reach the seafaring men on board their vessels were, so far as I am aware, commenced here for the first time in 1846. Having come to gather a congregation among the foreign residents, a commission was afterwards tendered me by the American Seamen's Friend Society jointly with that already held (from the Foreign Evangelical Society) which commission was retained till the pressure of duties on shore in 1852 put it out of my power to prosecute further the work of the Gospel on shipboard.

The Chaplaincy to seamen afloat was resumed temporarily by two laborers, in 1853 by Mr. D. Wheeler, a Methodist local preacher, and eight years later by Mr. Von Krevelin, a Baptist lay missionary, both being in part supported by the American Seamen's Friend Society and part by ourselves. Then followed a long recess (save that in 1875 the Rev. Mr. Lloyd of the Anglican Church held for a time a service afloat on a bnlk which was that same year sunk in a norther) until 1878, when the Rev. Mr. Wm. Taylor proposed a chaplain should be sought, himself offering to procure one. The Rev. Mr. La Fetra came accordingly. The crews of ships at that time in the bay contributed to bear the cost of his passage, and for a time he was measurably sustained by the shipping. But on my return from the States in '81, I found Mr. Jeffrey had succeeded the former chaplain and been himself succeeded by Mr. Krauser, and was distressed to learn that the organization (styled the Seamen's Evangelical Society) was so far behind-hand as to be in debt more than twelve hundred dollars: of which sum fully one half was due to Mr. J. Blake who had advanced it from his private resources. This having been paid off, Mr. Krauser went on prosecuting the work zealously and successfully. Friends on shore, however, had to bear the chief, in fact the entire responsibility, and as there was always a deficit occurring the request was forwarded to the Seamen's Friend Society to renew the assistance of former years. To this they acceded, and in '82 and part of '83 aided us, until the health of Mr. K.'s family made it necessary for him, though reluctantly, to withdraw. The credit of the resumption of the work belongs, therefore, to Mr. Taylor, although the original plan for sustaining it proved for us impracticable. The work having come into and upon the hands of the Union Church, it had been resolved in September '81 by a formal vote that the Church assume it; and when Mr. Krauser went away it was decided again to request the Seamen's Friend Society to continue their aid and to send a minister who might permanently engage in it. Secretary

Rev. Dr. S. H. Hall and their Board took the case up, and the result is that to-day we welcome Mr. Thompson, an ordained minister who for years has had experience as a pastor, and who feels a loving interest in sea-faring men, having in earlier life himself been a seaman and an officer — to the work to which God has called him.

There are peculiar reasons that make it fitting for us to welcome him. 1. Our own Missionary Society has sent for him to come and assist in carrying forward the work already in hand. 2. All of us are more or less directly interested in the commerce of this harbor, and therefore have a right to busy ourselves in efforts for the welfare temporal and eternal of the men of the sea, through whose toil that commerce is carried on. 3. This Congregation in its earlier history and infancy was in part sustained by the Sea-Seamen's Friend Society from '46 to '52, and from it, when in '55 we erected our first church in Quebrada San Agustin, received the only aid that came to us from abroad—a donation of \$1000. We in consequence never have failed to welcome and have in fact, by printed invitations carried about the harbor and otherwise, courted the attendance of masters, officers and seamen in our services; although as for many it is not practicable to come on shore to the church, we desire to offer to them inducements to wait on the preaching of the Gospel on the water.

It seems suitable in this connection to define the nature of the work hitherto sustained by us and now to be continued, let me therefore read our basis of Christian doctrine, with which Mr. Thompson is in hearty agreement, after which he will address you briefly touching his sentiments in assuming this task; your pastor the Rev. Mr. Dodge will then speak touching the occasion, who now bidding him welcome recognizes him in your name as your Seamen's Missionary and chaplain for this harbor, extending to him the right hand of fellowship. May the Lord Jesus Christ smile on the work we attempt to do this day, and shed forth from Heaven, where He sits enthroned, the Holy Spirit with touching and potential manifestations.

The Doctrines of the Church having been read at this point, and Mr. Dodge, standing with Mr. Thompson in front of the pulpit, having cordially taken him by the hand, Mr. T. then spoke as follows:

MR. THOMPSON'S REMARKS.

Dear brethren and friends of the Union Church:

I have, for many months, been looking forward to this hour and this meeting with a growing interest and an increasing anxiety.

If it a sound maxim in business, "never to leave an old place where you have met with some success, unless you have reasonable grounds for believing that you will be, at least, as successful in the new one," then, you can readily understand my state of mind, when last May a letter reached me from the secretary of the American Seamen's Friend Society of New York, inquiring would I entertain a call to the work among seamen in the harbor of Valparaiso, under the auspices of the Union Church Missionary Society.

Having been associated, formerly, with the sea for twelve years, I naturally have had a deep interest in the religious welfare of sea-faring men. So when the correspondence of the Rev. Dr. Trumbull on this subject was laid before me, it was not so difficult to find an answer to the call.

I am now here to enter upon this department of labor in your spiritual vineyard, with a heart filled with solicitude, that such results, and only such as will be acceptable to God and commendable to your Christian judgment, may be obtained.

In entering upon this service, I have no new theories to propound, no patent methods to test, no mysterious powers to call into exercise. I cordially assent to the creed of this church. My hope of success in my work is founded upon God's promises made to the faithful, diligent servant, and is therefore strong and cheerful. My sole reliance for direction in my work is upon the Spirit of God and his truth. Believing as I do, that God's word is the only divinely adapted means of sal-

vation, it shall be my constant care and effort to present it as the only ground of hope, faithfully, honestly and lovingly, and urge its claims with all earnestness. In doing this, I am deeply sensible of my own wants and necessities.

And shall, therefore, look with confident expectation for the continuance of your sympathy, counsel and prayers. With your cooperation and God's blessing, grand results may be achieved, without it nothing is to be hoped for. And from the very cordial reception already given us, I know we shall not look in vain for your fraternal help. I enter upon the work here with a profound conviction that God will favor it with his blessing; and that you, who have already done so much, will continue toward it your fostering care. It shall be my aim to put myself in accord, with my brethren here, in the ministry, to share the labors, and bear the burdens, and rejoice with them, in the success of the Gospel. I am here to follow, not to direct, to lift and bear burdens, not to make them; to minister to others, not to be ministered too. As the representative of the American Seamen's Friend Society in New York, I trust the bonds of Christian fellowship between us and the constituency of that Body will be drawn closer and become more intimate. I can already assure you of the genuine interest of its Secretary and Board of Trustees. By their liberality, nothing was allowed to retard the progress of our preparations for our departure hither. We bring to you their cordial, Christian greeting, and the assurances of their high regard, both of yourselves and your work.

Brethren, we thank you for the very cordial welcome you have already given us.

The tongue, which is ordinarily a too ready servant, fails to meet the demands of our hearts just now. Let me assure you, however, that we fully appreciate the many acts of thoughtfulness, courtesy, and hospitality already shown us, for which I return to you the grateful thanks of myself and family.

The Rev. Mr. Dodge followed with remarks based upon this passage: "And a

vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, 'Come over into Macedonia and help us.' And after he had seen the vision immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the Gospel unto them." Acts 16: 9, 10.

The Apostolic Record informs us that at the time of the Pentacostal Blessing there were 3000 Christians. From various sources in ecclesiastical history it is computed that this number had at the end of the first century increased to 500,000. In 320, under Constantine, the first Christian emperor, there were ten millions of people in the Church of Christ. By the eight century there were thirty millions, and at the time of the Lutheran Reformation one hundred millions. In 1859 the total number of Christians was three hundred and thirty-five millions, and to-day the Church in all its branches contains four hundred and twenty millions. By way of numerical comparison, it should be noted that there are at present time, by a fair estimate, four hundred millions of Buddhists, two hundred and fifteen millions of Mahomedans, one hundred and seventy-five millions of Brahmins, and seven millions of Jews. This leaves of unclassified pagans and followers of doubtful forms of religion one hundred and seventy-four millions—the total population of the world being considerably over one billion souls. This comparison favors the cause of the Gospel of Christ. While the Christian Church exceeds in number the forces of Buddhism but by twenty millions, it is to be observed that the latter religion is one limited in its influence, its numerical strength being coincident to Oriental circumstances and a teeming population which has for centuries accepted this system without freedom of thought, without discriminating inquiry or a wide intellectual ambition. Numbers do not always represent power. The three religions of the Orient here mentioned have their adherents, devotees by the million, but they have no material force beyond the natural limits of those countries over which, centuries ago, they

spread in the flood-tide of reaction, spontaneity and conquest of arms. The histories of these religions form important chapters in the story of mankind and contribute not a few important truths to the moral development of the nations, but there is no indication that any of them have ever possessed on comparative grounds the least chance of universality. On the other hand, the Gospel of Christ revealed to all the world as the substance of truth, with its Divine answer to the questions raised by those men who were as truly obedient to natural religion as they knew how to be, with its living fire from heaven—a final and complete system, by the hand of God the climax of religious development, in its breadth and width as an inspired message, in the adaptability of its central lesson—is wide-sweeping, universal. With teachings the natural man would prefer not to receive, by methods plain, straightforward and peaceful, Christianity appeals to high and low, to men of every nation and language, to the wise and to the untought heathen mind; appeals to the needy soul whatever his external circumstances, intellectual clothing or nakedness, and wins approval, redeems character, builds up, purifies and sweetens civilization, lifts the clouds of pagan superstition, ministers unto the poor in body and in mind, introduces to individuals and to nations ameliorating and saving influences upon which depend the highest joys, the most satisfactory attainments for intellect, the sweetest comforts for the heart, the graces and beliefs which mean in human life—so long full of sin, cruelty, injustice and suffering,—knowledge, freedom, brotherhood, benevolence, peace, purity, holiness and salvation, even birth for the race into the life of a new world, the Kingdom of the Father God, who reigns over all and whose plan it is that man should thus glorify and enjoy Him forever. The nations which have received this truth are the governing nations of the earth. The four hundred and twenty millions of Christians form the foundation of the progress and power and civilization of the world. Since Jesus sent His disciples from Jerusalem unto all nations the hand of Christian love has been with

the Word of God, touching the weak and hopeless and afflicted, and, over all sins and mistakes, has transformed in a large degree human society. In nearly every land the sun shines upon the Gospel is preached, the will of God with mankind is made known. There are discouragements; difficulties continue to beset the servants of the King; the unregenerate heart is averse to the charge of sin; the message to many is repugnant; some are loathe to believe that they need a Crucified Saviour; but the truth is severe—it convicts; the truth is tender—it heals, and is thus redeeming mankind. The millions are growing in all lands. The kingdom of our God is coming. The apostle Paul, with this truth for dying men, received the call, Come over and help us. And after he had seen the vision, straightway he sought to go into Macedonia, concluding that God had called him to preach the Gospel unto the people there. Thus from that time Jesus sent his disciples forth to teach all men to observe the things commanded in his Gospel, Paul and his fellow-workers, and all those ministering servants who have labored in these intervening centuries, have been receiving, have been answering the call, Come over and help us, until throughout the earth the message of forgiveness and salvation is heard. Much has been done, but more remains. The Church that has suffered by yielding to the temptations of temporal power, that has been long wandering in the mazes of human opinion and discussion, is coming out in these days of light and reformation to the simplicity of first principles and to a reunderstanding of the command, Go teach all nations. We live in a time when the pulse of Christianity throbs with a new impulse of labor. The world is open. The world is ready for the strongest efforts of evangelistic faith. The calls for help are numerous. The Church has crossed the threshold of a wondrous missionary movement. God grant that Christians of every form may now be faithful to these opportunities and calls. We as an individual church, my friends, should be imbued with the missionary spirit, as we observe continually the spiritual poverty of the dwellers upon

the West Coast of South America. Endeavoring to understand the Word of Life as we receive it directly from God, we should earnestly pray that the dominant religion of these shores may be purified and the things Jesus commanded made precious to the hearts of men and women who have been bred to imperfect and untrue ideas of Christian truth instituted by men who relegate from lay members the privileges of Scriptural study and hold mind and conscience fast in the hands of dogmas put forth by human power and never authorized by the Head of the Church or by His apostles. In the providence of God the way has been opened for the Union Church not only to encourage the work in behalf of the native people of this coast, but to hold in charge an enterprise that is wide-reaching in its effects. Our society provides for the seamen transiently here the preaching of the Gospel and pastoral attention with the hope to save these men from the temptations which press upon them. Many of them are homeless. Some of them seem almost hopeless. They need good words, they need the Gospel of forgiveness and peace. The mission to the seamen in this harbor has been successful. I speak with happy memories of services afloat and with the assurance that our brother whom we to-day receive will meet with a welcome in yonder vessels and will speak in the months and years to come to respectful, attentive and penitent minds. The call was sent to Mr. Thompson, through the Seamen's Friend Society, Come and help us. Immediately he prepared to enter upon his work, assuredly gathering that the Lord had called him to preach the Gospel to these men. He enters the field with a sympathy and earnest interest, made especially his by twelve years at sea. As we welcome Mr. Thompson in these auspicious circumstances, let me enlist your kind sympathy for him and for the society. His ministry will tell upon commerce in this city and upon the Coast. Let him enter upon his duties encouraged by your expressed interest in his undertaking and by your prayers for his success. For the circle of ministers, for the society and its generous friends abroad, for Chris-

tian people who assist in this work by their gifts, and may I not add, for the seamen now in port and for those at sea who will visit Valparaiso, let me extend a warm welcome to Mr. Thompson and his family. May the Kindly Light that has thus far led them ever be their comfort and strength. May many seamen in this port and abroad in the future remember with gratitude and love the minister, pastor and friend who now enters upon the work to which we believe God has called him.

Temperance Items.

— The National R. Catholic Total Abstinence Union in the States numbers 36,000 members.

— There are four liquor shops in America to one Church of Christ, and six times more bar-tenders than ministers of the Gospel.

— In 1882 there were 2,719 breweries in the United States, which during the year used 35,000,000 bushels of barley.

— Ireland, paying for rent of land \$56,000,000, pays for strong drink \$60,000,000. What a relief abstinence would effect in the disturbed condition of that gem of the sea!

— The Bureau of Statistics offers the frightful statement in reference to Massachusetts that of all the crimes and criminal expenses to the State 84 per cent. comes directly from the use of alcoholic beverages.

— The total debt of the United States Government on the 1st of August was \$1,546,000,000. In two years' time abstinence would cancel it all, so that by that date in 1886 the nation would not owe a dollar.

— Three petitions with 183,000 signatures, in favor of the compulsory closing of public-houses on the Lord's day were recently presented to the House of Lords.

— Kansas has increased in population a hundred thousand under prohibition, Governor St. John states, not one of them being a saloon-keeper.

THE RECORD.

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THE RECORD.

Luther's Birthday.

ITS FOUR-HUNDREDTH ANNIVERSARY—
FESTIVAL SERVICES IN EUROPE AND
AMERICA.

Berlin, Nov. 10.—The festival opened by gathering 80,000 school-children, formed in fifty-three divisions and, accompanied by bands of music. They marched to various churches and attended religious services. The Reformer's bust was placed before the altar in each of the edifices. The Emperor, the Crown Prince, Prince Frederick Charles and the principal Generals of the Army were present at the services in the St. Nicholas Church. The whole city was decorated with banners and flags. The Berlin and the Frankfort Bourses were closed.

At Erfurt, where Luther first entered the Augustine monastery in 1501, at Eisenach, where he was confined for ten months in the Castle of Wartburg, and at Nordhausen, the corner-stones of monuments to be erected were laid.

Berlin.—The historical procession at Eisleben yesterday was a great success. It represented Luther's reception by Count Mansfield, and consisted of heralds, trumpeters, bannermen, huntsmen, falconers,

knights, esquires, councilors and noblemen, with attendants, all richly dressed in correct costumes of the time of Luther. A person representing Luther rode in a decorated carriage with his three sons, followed by city guilds with banners, miners, trades associations, and citizens generally in various antique costumes.

Hamburg.—The festival was celebrated by the unveiling of a colossal bust.

Leipsic.—A great monument commemorative of the Reformation, with the statues of Luther and Melancthon upon it, was unveiled to-day in front of St. John's church.

Copenhagen.—The festival was celebrated throughout Denmark. Seven thousand copies of a memorial treatise upon Luther's life were distributed to the scholars in the communal schools.

Worms.—Where Luther was brought before the Diet in 1521, a new hall was opened in his honor.

Rome.—Religious services were held in the chapel of the German Embassy, attended by a majority of the Germans residents here.

London.—Services in celebration of the anniversary were held in many towns in England. At Crewe members of all denominations formed in procession and marched to the Town Hall Square, where they sang the anthem "Old Hundredth." In Exeter Hall papers on the life and services of the Reformer were read by the

Dean of Chester and Professor Stoughton. A portrait of Luther crowned with laurel was exhibited. Lord Shaftesbury, who presided, sent a telegram to the Emperor of Germany, tendering him congratulations upon his championship of the principles advocated by Luther. Services were held in the towns in the Staffordshire district and throughout the north of Ireland.

St. Petersburg.—The Luther anniversary was declared by the press to be an occasion for rejoicing in the whole civilized world.

London, Sunday, Nov. 11.—A service was held at Westminster Abbey. The Archbishop of York preached a memorial sermon. Services were also held in many cities and towns throughout the kingdom. At Peterborough papers accusing Luther of licentiousness and blasphemy were offered to people leaving the cathedral.

IN AMERICA.

In New York and vicinity anniversary services commenced on Saturday. Extensive preparations had been in progress for many weeks. Numerous biographies of Luther had been printed. Even the scholars of the Church of Rome, that excommunicated the Protestant Reformer, had been writing and printing their views of the ex-monk. Saturday evening the Martin Luther Society of New York held a meeting in Steinway Hall, which was crowded to its utmost capacity. The Rev. Joseph A. Seiss D.D., of Philadelphia, delivered a memorial oration, and the most famous of Luther's hymns were sung. The Orangemen held also a Luther celebration.

The same evening in Brooklyn an enthusiastic meeting was addressed by the Rev. Henry Ward Beecher, Dr. J. O. Peck, and other prominent ministers, in St. Matthew's Lutheran Church. There was singing by the Sangerbund. Hundreds went away, unable to find room. The Young Men's Christian Association held anniversary exercises.

Nearly all the sermons preached on Sunday referred more or less to Luther, even among agnostics and churches not

evangelical. In the German Lutheran churches the Sunday-school children received medals bearing the Reformer's famous words: "Here I stand: I cannot do otherwise: God help me. Amen."

In the evening the German Lutherans held their celebration in Steinway Hall.

The most important meeting was held Tuesday evening under the auspices of the Evangelical Alliance in the Academy of Music.

Philadelphia, Nov. 10.—The Martin Luther jubilee was held in the Academy of Music. Instrumental music by the German Orchestra; the vocal by a large chorus, including 1,000 children; addresses were delivered in Swedish, German and English.

Boston, Nov. 10.—The Martin Luther celebration in the Arlington Street Church this afternoon was under the auspices of the auspices of the Massachusetts Historical Society. The celebration continued in Music Hall by the Handel and Haydn Society.

Princeton, N. J., Nov. 10.—The First Presbyterian Church was crowded with an audience of 2,000. The students of the college and seminary occupied the body of the building. The services opened with the choral, "Dnn Danket Alle Gott." Dr. Green, President McCosh, Dr. T. L. Cuyler, and Dr. Seibert, of the German Theological Seminary, participated in the services. Dr. J. A. Dorner, of Berlin University, and George Bancroft, the historian, sent letters.

Washington, Nov. 11.—The Luther quarto-centenary was celebrated in all the Lutheran churches in this city to-day. Several of the Protestant churches were closed in order that their congregations might join in union services at the Lutheran churches.

Baltimore, Nov. 11.—The anniversary was celebrated to-day in nearly all the evangelical churches in this city. In the German Lutheran churches all the forms and services which prevailed in the time of Luther were adhered to. In the afternoon there were celebrations at Ford's Opera-house and the Academy of Music. The streets were blocked with people unable to get in.

Similar reports of the observances of the day come from Boston, Chicago, St. Louis, Pittsburgh, and many other cities in different parts of the country. In Cincinnati, at the Roman Catholic cathedral, Mgr. Capel, in two connected discourses, sought to show that Luther was not entitled to be called a reformer, and that his teachings tend to destruction, rationalism and defiance of authority.

The following is from the Rev. Mr. Merwin, dated

ASPINWALL, Str. *Acapulco*, Dec. 15th, 1883.

My dear RECORD,

Just arrived here from Panama. We were fortunately not detained more than one night on the Isthmus. The steamer leaves two days sooner than advertised in P.S.N.Co.'s itinerary of two months ago. The object of this is to arrive in New York the day before Christmas.

You would hardly recognize the old route of the Panama railroad: there is such a stir and animation at the various stations in connection with the Canal Co.'s work, the progress of which is quite manifest, especially in the vicinity of Colon. At the most elevated points through which the canal is to pass there are huge excavators in operation; hundreds of new buildings have been erected, many of them fine residences, for employées. From twelve to fifteen thousand laborers are in the pay of the Canal Co. People who reside here are quite sanguine as to the completion of the enterprise in five years from date.

Before we left the *Bolivia* at Panama, a notice of a religious service was handed me; it was to be held by a missionary of the Church of England M. S., the Rev. Mr. Ker. On the trip to Colon I met the Rev. Mr. Cobb, who is connected with Mr. Taylor's mission. He has resided on the Isthmus several years, three, I believe, and enjoys quite good health. He tells me that he draws pay \$100 per month, from the Canal Co., as Protestant chaplain, to hold occasional services. He maintains worship in the church owned by the

P.R.R.Co. at Colon, and holds occasional meetings at various points on the road. The Canal Co. in employing a Protestant minister, wish it to be distinctly understood that the work is not to be denominational.

On our arrival at Colon I found that services were to be held to-morrow, Sabbath, by the Rev. Mr. Williams who is, I believe, a Baptist minister from Jamaica.

It is pleasant to see that there are efforts made by various religious bodies to reach the people on the Isthmus with the Gospel. I am told that the Rev. Mr. Ingraham F.R.S. was lately here from Jamaica. He has a brilliant record in the British army which he left to "take orders" for preaching in connection with the Scotch Presbyterian Church. He has, I am told, the largest congregation in Kingston or Jamaica. Many were anxious that he should remain on the Isthmus.

Among our fellow passengers from Guayaquil to Panama was Gen. Eloy Alfaro who is spoken of highly in the *Star & Herald*, as having freed his country, Ecuador, from the dictatorship of Veintemilla. We had several interesting conversations, and I was glad to find him as he expressed it, "a Christian, not of the Romish faith." For several years he has read the New Testament, a copy of which he purchased in Panama. He also spoke with pleasure of the "Noches con los Romanistas." There is no hope for his country, he says, so long as the priests retain their present power. I asked him if a beginning in evangelical work might not be attempted in Guayaquil through an English school, if the right man could be found. "No," he replied, "they would kill him now. Wait two or three years, and you will have *culto libre* in that province." I am afraid he is too sanguine; but how encouraging to know that there are patriots in those republics, of evangelical beliefs and tendencies who find in the Gospel of Christ comfort and inspiration!

Hoping soon to hear of the welfare of dear friends in Chile and the continued progress of the work there,

I remain sincerely yours,

A. M. MERWIN.

A later letter from Mr. Merwin has been received, dated New York, December 29th, where he had arrived before Christmas. His venerable father was rejoiced in again having all his children (Mr. M., a sister and brother) and grandchildren (Chilian), and said: "My cup runneth over." Mrs. Merwin's elder and younger sisters came the day following to meet them.

Mr. H. G. Birrell, writing December 18th from Switzerland, says:

"What capital news you have from Bolivia about the sale of Scriptures! I hope Mr. Milne will visit Chili before he returns to the Plate. I should very much like to hear his opinion of Chili as to whether more could be done and in what ways."

Mr. B. adds personally:

"You see where we have got to: under the protection of a Federal Republic! (Clarens) . . . A sheltered corner of the Lake of Geneva, delightfully dull and quiet, very cold indeed at present, but happily sheltered from wind. . . . There are delightful walks. I was up 1000 feet this morning, with roads hardly discernible for the snow and lovely "foliage" I was going to call it; and then the background of mountains! I hope we shall be here till the "Semana Santa," when we shall make a move homewards, or at any rate in that direction. My health, I am glad to say, has kept improving since I returned to England in August last, but I have never recovered the lost weight of the last year and a half. . . . I suppose you will now be looking forward to have Dr. John with you very soon."

Glasgow.

The following extracts from a letter dated Nov. 23rd, 1883, just received by Mr. H. Fraser, will interest our readers:

Since you left we have had a most successful year of Christian work. My Mizpah Band keeps growing steadily in numbers, in musical efficiency and, let us hope, also in favor with God. On the anniver-

sary of their formation in June we had a demonstration 1000 strong. The men marched through the leading streets singing some of their most stirring hymns, afterwards meeting in the tent on the Green. The meetings are still kept up in Cadogan St., Cowcaddens etc.; but the Cowcaddens work is at the end of the year to be handed over to the Cowcaddens Free Church who have now got a fixed minister of great promise.

Last Saturday I had 70 of my blue ribbon men, Mizpah, down at a meeting in Alexandria, Dumbartonshire, when splendid testimony was given for the saving power of the Holy Spirit, and hymns sung with much fervour and telling effect. We number now 1200 men, the great majority of whom are reformed drunkards and all professed followers of Jesus.

Wishing you God-speed in your Christian work, and joy in your soul, and also sending greetings to all the brethren with whom you labour in the good cause,

I remain, yours sincerely,

WM. MOODIE.

The gentleman writing the above is one of the leading musical men in Glasgow; and when Messrs. Moody and Sankey were in Glasgow two years ago Mr. Wm. Moodie led the large and efficient choir which took part in their services; this choir he had carefully trained for two or three months prior to the visit of the evangelists.

Mr. Moody was at the latter part of his stay greatly struck with the amount of drunkenness that prevailed in Glasgow, and resolved on making a special effort to reach the intemperate; the Mizpah band referred to was the outcome of this effort, and by thus banding the men together to help and support one another, very many have been rescued and restored to paths of sobriety.

Letter from Mr. Balfour.

Under the date of 29 November Mr. Balfour has written most encouragingly from San Francisco. He says:

"I rejoice to learn of the favorable impression which Mr. Allis has made on you,

and to know that his work is, in your opinion, to bear excellent fruits. It is most encouraging for me to hear your verdict, in addition to what you say of him personally, that 'Mr. Allis has not come any too soon as a trainer of youth to preach and teach.' I am glad to see that a beginning in a class for teachers and preachers has already been made. It must be borne in mind that difficulties and discouragements in this new work may be met with which will have to be overcome with the good Lord's own help. In every such case the injunction and promise in Psalm 55, 22 ("Cast thy burden upon the Lord") must be kept in mind and made use of. Mr. Allis is, I hope, to find in Chile a home and sphere of labor congenial to him, where many one day will rise to call him blessed, and where he will ever enjoy God's own help and blessing.

I am rejoiced that a clergyman for seamen is going from New York to Valparaiso. This is a very great additional comfort.

If Iquique and Callao are now to be supplied with clergymen, by the American Presb. Board, I should greatly rejoice: the condition on which they will do this is that the salaries are paid by the friends in these places, and this I trust they may feel prepared to do. How sad the loss they have sustained in having been deprived so long of spiritual guidance and oversight!—we shall never, in this world, realize the extent of that loss.

I am much gratified that Mr. Fowlie has entered upon his duties with vigor, and rejoice that in your former letter you reported his willingness to hold a class on Sundays. It is delightful to hear of his enthusiastic application to his most important work, and to reflect that the whole school building is pervaded by Christian teaching. I do trust that wise, prayerful guidance may be given, both to the English and the Chilean departments.

I have now been in San Francisco more than a month, and have been very kindly received by every one. I am very glad, indeed to have come here, and have been doing my best to encourage all who are engaged here in Christian work. I have been greatly interested in the work of the

Young Men's Christian Association. The building is excellent and was rescued by Mr. Moody, when he was here two or three years ago, from a crushing debt of \$83,000, to raise which Mr. Moody told me was the hardest effort he had ever undertaken, and this in a city of such millionaires!! He got \$30,000 from his own friends in the East, and the task was accomplished; Mr. McCoy the secretary is an admirable officer. Since he came here about two or three years ago, he has been the means of establishing 22 new associations on this coast. I was asked to take part in the meeting on the 11th instant with reference to the week of prayer for young men, and Luther's anniversary: a strong platform kindly supported me in the large hall which, with the galleries, was quite full.

Last Monday the 26th I met the Young Women's Christian Association here, and again had the privilege of setting forth the infinitely precious blessing we are invited to enjoy: "That Christ may dwell in your hearts, by faith," and the manner of life on our part which this blessing implies.

At the rooms of the Y. M. C. A. they have an excellent daily meeting for prayer at noon; the tone of the addresses shows there are earnest hearts that take part in it.

Another most excellent enterprise here, in which our firm has borne some pecuniary share, is the Chinese Mission, superintended by the Rev. W. C. Pond, a devoted congregational clergyman. I send you the annual report just issued, and feel deeply thankful for the results already attained. I have been once or twice at the meetings held on week nights with the Chinese, and been greatly interested in what I saw: the intense interest shown by the Chinese in their studies, and when they are being taught out of the Scriptures, surprises me. I cannot but think the spiritual results are extraordinary. In China converts no doubt have more obloquy and trial to bear, and are thus more likely to endure to the end. Let us not fail to thank God and take courage over all that has been done here amongst them. That the Chinese are destined to play a

large part in the world's history yet, I cannot doubt.

My brother Henry arrived from Australia in the *Eaton Hall* on the 18th with his health, I am thankful to say, much better. We go on the 1st of December to Oregon, and thence likely to Montana. This will take us till the 18th or 20th. We shall spend Christmas here (D. V.) and then prepare for our return journey home. I hope to spend a day or two both in New York and Boston ere leaving America...."

A. BALFOUR.

Although Mr. Müller has returned to Valparaiso it seems appropriate that the following cheering account, received too late for our last issue, should show our readers the encouragement he met with in his trip through the German settlements at the South:—

Osorno, January 2nd, 1884.

Rev. Dr. Trumbull.

Dear Sir,—Such a blessed month I have spent as I never had before. Have sold already about \$200 worth of Scriptures and Books, and will soon be short of Spanish Scriptures. I took two large boxes, two trunks and two bags with books with me, and it was very troublesome on my journey. Still, all the people around Llanquihue, were very kind, and we had very few expenses. Yesterday Mrs. Schwalm gave me \$25 in Chilian gold as a donation for the Valparaiso Bible Society, with the desire that your Directors may send me again to Llanquihue and to Osorno. I took 9 copies of the German "Volksfreund" at \$3.50 but, if I had had nine copies more, would have sold them all. Spanish Bibles and German Testaments with notes are the most saleable books.

Yesterday, a German sent a horse for me, to pay a visit to his family where, with some of his friends, we met together to worship God.

On the 26th of December I was near the volcano Osorno, with a German, who died while I was present. The eldest son asked me to pray with them.

On the last day of 1883 I sold in Osorno 2 Bibles, 5 Testaments and 33 Books.

Last Sunday I went to the German church and heard Rev. Mr. White preach; there were 14 men and 24 women present. In Osorno there are about 1,000 Germans. On the 4th or 5th of January I hope to go Trumao and La Union.

Respectfully yours,

F. MULLER.

Italy.

In Rome dissatisfaction was felt, at the close of the year, because of the visit of the German Crown Prince to the Pope. Papers state that the interview was fond, and the compliments interchanged pathetic. King Humbert did not sympathize; but remarked that the Prince had been his guest, but had in reality come to visit Leo XIII.

One account says the Prince declared himself "enchanted." The "conversation lasted 47 minutes, and the Pope dictated to his Private Secretary the words spoken by the Prince as soon as he had retired."

Chili.

The course of the President in the recent excursions South, to inaugurate the new railway operations from Angol, was a series of continual ovations. At not a station did the train halt but the people, high and low, gathered to welcome the Chief Magistrate who has laid his hand so resolutely to the work of reform. After it had been given out that the country disapproved of the policy of the Government and that violence was being done to its cherished convictions, it has now been shown that the national aspirations have been met and that the people have only applause for the President and his Cabinet. The reception in Valparaiso was quite in harmony with all that had occurred in Talca, Chillan, San Carlos, Concepcion, Angol and Talcahuano. In history, President Santa Maria will be the second liberator of his country.

Valparaiso Bible Society.

From Concepcion and vicinity encouraging reports are received. Mr. Wm. Kraus has visited Hualqui, San Rosendo, Penco, Talcamávida, Chillan, Bulnes, San Carlos, Yumbel, Parral, Linares and Talca, disposing of 23 Spanish Bibles, 25 Gospels, 128 New Testaments, and 120 volumes.

— Mr. Allis went up on the 1st instant to preach on the 3rd in Santiago in English. He may remain for the 10th also.

— Mr. Taylor writes from Coquimbo that he has requested Mr. Gilliland to remove to Iquique, to take up the work of preaching on shore and among the shipping. Letters from Iquique mention Mr. G.'s arrival there, and that he had commenced his work.

— Mr. Curtiss is in Concepcion, where he still publishes the *Republicano*. It is not unlikely a reinforcement may be sent to Concepcion. As yet no response comes to warrant the hope that any Gospel work will be attempted for the Araucanians of the Southern frontier, by the Presbyterian Board of Foreign Missions in New York.

— The hotel in Viña del Mar is to be immediately rebuilt; estimate for 1300 cubic meters of foundation walls are called for in the papers.

— The North American river steamer *Olympia*, Captain Ackley, arrived on the 2nd from Wilmington, Del., and went forward to San Francisco, en route for Puget Sound, on the 6th.

— The *Huascar*, captured from Peru in 1879, arrived from the North on the 2nd instant.

— A young girl, whose parents, of high social standing, had placed her in the school of the "Sacred Heart," in Lima, declined to leave and return to her father's house. It is reported that the Church authorities were induced to interfere, "checking the unworthy influences of the renowned Jesuit Fathers." So says a Peruvian journal, adding that this is by no means the first instance of the kind that has occurred there.

— On the 27th ultimo the British squadron, *Swiftsure*, of 18 guns, *Constance* 14, *Satellite* 8, *Mutine*, *Kingfisher* and *Sappho* 6 each, were at Arica. Eighty officers visited Tacna, where they were treated with great courtesy. Admiral Lyons is in command. The squadron is expected to arrive ere long in Valparaiso.

Mission to Seamen.

To the Editor of THE RECORD.

Dear Sir,—From the mission to the sailors all is cheering.

It is now three weeks since I entered upon the active duties of my floating parish. During this interval I have visited twenty-one ships, and held three public services on the Sabbath. By a pleasing coincidence the first sermon was preached on board of the British bark *Peacemaker*. May she prove to be a messenger of peace wherever she may go.

The sick have been visited in the English Hospital, and two public services have been held for the benefit of the convalescents. This field of labor will yield a gratifying reward to persistent and well-directed effort, and I am greatly encouraged.—Respectfully yours,

F. THOMPSON, Chaplain.

Mr. Thompson's audiences on board have ranged from 35 to 55, almost all being persons from on board ship. Mr. David Foxley has kindly accompanied Mr. T. to aid in the worship of Sacred song, rendering invaluable assistance.

The opinions of Laymen.

The *Mercurio* in a recent editorial on "religious reforms," says:—"The liberal party has said and repeats it widely: 'That the lamentable control of the Church over consciences, a control that is shown in mental servility, is the focus of the moral backwardness of the people in all that concerns the progress of law and philosophy.'"

Santiago.

The Spanish service is encouraging; so is the Sabbath School. The ordinary congregations number about 60, and the school 45.

The Rev. Mr. Christen is to devote special attention to the school which he has established, but will render such aid as may be needed in the Spanish services. This will be the more welcome and necessary, since Mr. Lester has been requested to take charge of the services of the English-speaking congregation, and has consented counting on the aid of the ministers in Valparaiso who have promised to come up from time to time and assist him, until answers can be received from the Board of Missions in New York.

The Rev. Mr. La Fetra continues superintending the Sabbath School in English.

On Mr. Smith's departure, Messrs. Steane and Calvert kindly assumed the care of the meeting at the Station on Sabbath evenings, until other arrangements might be perfected. They have taken steps to organize a temperance movement, on the basis of abstinence.

The Church of the Chilian Congregation, in which also the services in English are held, has been painted and put in excellent repair. The appearance of the audience room is very satisfactory. The native congregation contributed \$70 towards the expense. A number of friends made subscriptions to the object; Mr. A. Baird kindly gave the carpets and pulpit cushion, to an amount of more than two hundred dollars.

The following circular has been circulated in Santiago:—

The Committee of the Santiago Union Church desire to inform the community that on the resignation and withdrawal of the Rev. Mr. Smith it was decided to forward a request to the Presbyterian Board of Foreign Missions, in New York, to provide a minister to preach the Gospel to the congregation, in English.

The Rev. Mr. Lester has kindly consented to maintain the services at his

church, in the calle Nataniel, and at the Station, until the answer from New York can be obtained, relying for this on the co-operation of the ministers in Valparaiso, who have promised their assistance.

The Rev. Mr. La Fetra has kindly consented to superintend the Sabbath School.

THE CHURCH COMMITTEE.

Santiago, January 26, 1884.

Chilian Legations.

There are eight, the total expense of which is \$160,000, equivalent to 32,400 pounds.

The legation in France costs \$23,000; in Great Britain, Germany and Italy, United States, River Plate and Brazil \$19,000 each; Colombia \$15,000 and Peru \$13,000.

The archbishopric of Santiago still remains vacant. The prebend elected but not accepted in Rome, Mr. Taforó, has returned from Peru.

— The diocese of Concepcion and that of Ancud remain vacant; the Government has not named prelates for them.

— The three dioceses are meantime served by vicars appointed by the chapters; but in every case it is understood salaries are withheld by the Government.

The railways in Chili managed by the Government are that from Valparaiso to Santiago which is computed to represent an outlay of \$17,878,200. The number of passengers in 1882 was a little more than a million, 1,009,238. The branch line to Los Andes is included; its length is 45 kilometers, that to Santiago is 187.

The Southern road from Santiago to Concepcion and Angol has cost 22,744,573 dollars; its length, including branch to Los Angeles, is 717 kilometers. Passengers in 1882, 1,120,827.

The net gains were \$1,339,049 on the Northern road; \$1,211,246 on the Southern: freight on the former 4,895,344 metric quintals, and 5,362,731 on the Southern.

SERMON

PREACHED IN UNION CHURCH SANTIAGO,
JANUARY 20, 1884, BY THE REV.
DAVID TRUMBULL, D.D.

Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.—HEB. 13, 20-21.

The Epistle to the Hebrews, a magnificent Christian essay on the divine revelation to the Church, approaches its termination with these sweet sentences, fraught with encouragement and full of hope. Ere the writer lays down his pen altogether, he indulges in the outflow of one more devout prayer.

I.

When he denominates the Divine Being the *God of peace*, he refers to God's wish to be reconciled with the world, and to reconcile the world unto himself. God desired and desires peace even with the disobedient. Though men have burst his bands asunder, though they have declined to have him reign over them, yet he has been at pains to plan a method for their ransom; for which however, when planned, many care not, but had rather do without it, taking up with farms, merchandise and domestic enjoyments. In fact, so far has God sought peace that he assumed all the cost, providing the Lamb for sacrifice in his Son who in his own body on the tree bore our sins. If any man is a stranger to peace with God, the peace that passeth all understanding, it is owing to his own failure to accept it, and not God's fault who sought, procured, purchased and is offering peace to all right-thinking souls.

II.

Of the God of *peace* it is here specified that he *brought from the dead the Great Shepherd, our Lord Jesus*. The sinless Messiah was delivered unto his foes for our offenses, to the Sadducees and to the Gentiles who took his life, carrying out the mandate of his religious opponents.

These thought they had conquered when they had slain him. But he had said he should rise again after execution. Would that be verified? Most unlikely it seemed, improbable, incredible, impossible. Yet he had staked all his claim to be believed, all his credentials, all his good name on the prediction that God would raise him up. His friends for three days felt his mission was a failure, never thinking God could turn that failure into a success a thousand times greater than could have been achieved had he remained alive. He had said his Father had given him commandment to lay down his life for his sheep, and would that life really be restored, given back again? Would God whom he, crucified as our peacemaker, our sin-bearer, had died to pacify, relume the light in those eyes, and revive pulsation in that frame after it had become rigid in death! The entire day and two fractions of days, making about 40 hours, he passed in the cold realm of death; they were the crucial period of the world's history. The intervening Sabbath covered the horizon with a lowering cloud; but the next day, as morning began to break, and loving female hands came to embalm the remains of their Master, it was found that all he had promised, at the time by them so little comprehended, had been verified and literally fulfilled. His inert clay, instead of requiring confections of the embalmer's art to preserve it from corruption, had received the great antiseptic principle of life itself, which acting as a restorative set the pulse again to beating, and the heart to throbbing. He who alone could thaw away the icy, frozen chains of death, was God. To Him Jesus had appealed; and He brought from the dead our Lord Jesus Christ,—

III.

Who is now described as "that Great Shepherd of the Sheep." In Isaiah 40, 11, it had been foretold: "He shall feed his flock like a shepherd; he shall gather the lambs with his arm and carry them in his bosom;" and Jesus, elucidating Isaiah's meaning has tenderly said: "I am the Good Shepherd and I lay down my life for the sheep." (John, 10, 14-15.)

Such was his unselfish description of himself, and his work undertaken for his confiding people. He is styled the *Great Shepherd* just as in Heb. 10, 21 he is named the *Great High Priest*) a contrast being drawn with Moses who had led the people like a flock through sea and desert, to the border of Canaan (Isa. 63-11) while here was the greater Shepherd, to lead away from sin to Heaven and back to God.

IV.

This "*through the blood of the everlasting covenant*": when the Lamb was beheld "in front of the throne as it had been slain," all the representatives of the ancient Jewish and modern Christian Church broke out in an anthem of praise to him, casting their crowns down, because he had redeemed them with his blood: "This cup," said Jesus, "is the New Testament in my blood, which is shed for many for the remission of sins:" his "blood of sprinkling speaketh better things than that of Abel," which cried only in condemnation, since it atones for his people and brings them pardon by covenant. The covenant is styled *everlasting* because it is a covenant enduring for all time, applicable to all the centuries, and that secures everlasting life to every soul accepting it. It is a covenant that never is to become old and vanish away; a covenant that will never in eternity disappoint those who rely on its stipulations.

The prayer of the apostle now offered is made by him to rest on this as an argument. It is an appeal to God to do more, because he had already done so much. Since he had brought the Great Shepherd again from the dead when slain, therefore Paul utters the wish that He may carry forward the work of conversion in their effectual transformation of character, and in the conduct of the sheep themselves.

V.

Make you perfect. The word so rendered, *καταρτισαι*, signifies to restore, repair, adapt. The same is employed in: "Brethren, if any one be overtaken in a fault, you that are spiritual *restore* such an one,

in the spirit of meekness, considering thyself lest thou also be tempted." The force of the prayer is that God might carry forward in them the operation begun in their souls, unto completion in every good work to do his will. The sincere aim of the Christian is holy living—this is the efflorescence of faith—the good fruit from the good tree. There is no such thing as perfection save in choice, affection and conduct. Christ's blood cancels sins, and his obedience is the robe that covers failures; but the perfection he longs for, and will produce in us if we really believe on him, is to do the will of his Father and our Father, of his God and our God.

VI.

And for that end God himself, efficiently "*working in you that which is well pleasing in his sight*" is the proper ground of reliance, your true reason for hoping you will preserve unto the end and not let another take your crown. Men misuse this doctrine when they presume, and cease effort and do nothing. God worketh in us to will and to do of his good pleasure, but it is we that are to do the willing and to will the doing. Augustine said in his sententious way: *Da quod jubes, et jube quod vis*. We dare not say we have reached the faultless point, on the contrary we confess and deplore many weak and wrong things that have marred our life; but *our wish* is to become well pleasing in God's sight, our intention to be without fault before him. We set the sails turning our desires toward the Lord; we handle the helm, resolving to serve him, choosing the direction of obedience and promising the Lord, in the voyage of life, or in what may remain of it, that we will keep his commandments; but the blessed breeze that is to bear us forward, to help us hold on our way, God only can give. And to him we make supplication for it confidently. This is sanctification:—"a work of God's grace whereby they, whom he hath chosen to be holy, are, through the powerful operation of his Spirit, applying the death and resurrection of Christ unto them, renewed in their whole man after the image of God, and their graces so stirred up and

strengthened that they do more and more "die unto sin and live unto righteousness."

The remaining words demand further attention: "*Through Jesus Christ, to whom be glory for ever and ever.*" "*Through Jesus Christ*" refers to the participle "*working.*" In the economy of Salvation God works through Messiah, the sent, the anointed, the visible manifestation of himself. When his love is shed abroad in the heart of the believer, an answering love is awakened in return, and all piety is the result. We love when made conscious of the love God hath shown to us in sending his Son to save us.

The passage closes by referring to the divine honor that belongs to Christ in the regard of every soul saved by or through him: "To whom be glory for ever and ever. Amen." Such is the prominence given to Jesus that we can't help worshipping HIM. He himself bade us pray to him; He, in the day of Pentecost shed forth the Holy Spirit in those astonishing displays; He forgives sins; He is to judge the world, He is to be joined in ascriptions of praise by the Redeemed with the Father. "To Him that sitteth upon the throne and to the Lamb be glory and power and dominion for ever," was the celestial anthem John says he overheard the choir sing before the throne. Now all this is more than it would be safe to render to any one only a man, or only a creature; but Jesus was and is more than a man, more than a created being: he is the eternal Son of the Father God as well as man, who was in the beginning with God, and is to be honored as the Father because he was God.

To terminate this sublime as well as tender subject let me repeat the text..... and in concluding, ask who of you are of his flock, who of his sheep? O brethren, live worthy of a calling so high and blessed. If he hath chosen you, be sure that you choose him, and render him no grudging service. Evade nothing that you can do for him. To him "give glory" now, at once in your life on earth, in your life to-day.

If any of you have spent another year standing aloof from him, failing to

confess the "Great Shepherd" do so no longer, but immediately begin by requesting him to admit you and make you a sheep of his fold, a member of his true Church, by renewing your heart. It is a fact that alone you can do nothing, but calling on Him you will be helped and strengthened to do everything. A wonderful promise he gave prior to his death: "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son." O, appreciate this promise, avail yourself of it, lay hold upon it as the key with which to unlock the door of your prison house if you enjoy no good hope, and come forth free in the liberty of a child of God. As we enter on this year you have much to be thankful for; some that you have been led to own Christ as your Shepherd; others that you have been aided to cling to him:—all, that you have been spared in life and health and with your reason; some that you have been brought safely across the sea; almost all that death has not entered your dwelling; some for the gift of dear children; and all for the supply of your wants. Do then, give Christ your hearts and consecrate to him the future use of your powers, means, tongues, hands, feet, more than ever before in your lives. Since his was the blood of the everlasting covenant that redeemed you, acknowledge him as your "Great Shepherd" and follow him where he leads the way. If you are anxious about his cause in this city, I am glad you are; call on him to protect it and to bless and guide your own exertions for it. If you are mourning your feeble steps in following him and the little work done for him;—call on God to "make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ: To whom be glory for ever and ever: Amen."

And do you, who halt still undecided, take up now the intensely important question of being saved right away. By delay what is to be gained! Absolutely nothing. And oh! how much may be irrecoverably lost! Do then, you that have no intention of being by Christ finally disowned in the judgment, rise now to

the discussion with your own soul of its instantaneous salvation. Let there be no possibility of Jesus, Messiah, mournfully shaking his head and answering in the judgment that he knows you not—that he never did know you.

Band of Hope.

A very pleasant tea, with nearly 40 children, and social entertainment for the distribution of prizes was held by the Band of Hope, Saturday, 2nd instant. The Rev. Mr. Dodge presided, as the President, Mr. Fogg, was unavoidably detained. Mr. Wm. Williams and Mr. T. W. Williamson took charge, aided by Mrs. Williams and Mrs. Donald Kerr. All passed off nicely. Pieces were recited by some of the lads. The prizes were handsome volumes, most of which had been purchased through the generosity of the former Secretary, Mr. John Porter.

Dr. Trumbull was present and offered encouraging remarks.

From Copiapó a lady has forwarded a full account of a similar gathering held in that city, in which the scholars of the English schools there had joined in songs and recitations on the 27th of December. Were not these columns now more than full we should publish the report. This we trust may suffice as our apology.

Instruction.

"In Chili there is complete liberty to give and receive instruction, as individuals may see fit—the State, however, reserving the right to submit the degrees conferred to examinations and certificates issued by its own authority, in those cases in which persons receiving them claim to exercise any of the professions that require a special guarantee, because of their important bearing on the interests of Society. This, however, is done with strict impartiality."

This is copied from a Synopsis published by the Central Office of Statistics. We publish it to manifest the progress since 1872 when so active a magistrate as

don Francisco Echáurren, Intendente of Valparaiso at the time, decreed, on the request of a curate, the closing of a school in Valparaiso for poor children, it being not Catholic, with the applause of so enlightened a journal, as the *Mercurio* is to-day, in an editorial understood to be from the pen of its present gifted *redacteur*. The world moves, so that even slow barges are lifted from the mud-banks by the rising tide and by the current borne forward.

This government commenced in 1810 providing for the education of youth, when the University was founded. All instruction in its schools is free of charge.

The number of students in higher classes of the University for the year ended March 31st, 1883, was:

For the Law and Political Economy.....	366
„ Medicine.....	333
„ Pharmacy and Organic Chemistry.....	108
„ Physical Science and Mathematics.....	39
„ Fine Arts, Painting, Sculpture and Drawing.....	66
	912

Added to these there were in the National Institute 1148 students, in all making 2,060.

The number who passed examinations was:

In Law and Polit. Economy.....	1,068
Medicine and Pharmacy.....	1,118
Mathematics and Chemistry.....	315
	2,501

In the provincial academies there were 5042 students.

In addition to the new railways for which contracts have been given from Angol to Traiguén and Renaico to Port Victoria it is proposed to construct several others—a second line to Santiago from Valparaiso via Melipilla; one from Calera to Ovalle; another from Serena to Elqui; from Talca to Con-

stitution; Pelequen to Peumo; Parral to the town of Cauquenes; Coihue to Mulchen; and Angol to Valdivia.

There exist also, already, 1254 kilometers of railroads owned and worked for private account or of joint stock companies; making a total of railways actually in operation of 2203 kilometers.

The total number of post-offices in the Republic in 1883 was 340, the total number of letters and papers passing through the mails was 21,777,939, a million over the preceding year. In 1882, 53,899 postal orders were issued for a total value of \$1,085,292.

The Government has 115 telegraphic offices, with 182 machines; the number of messages in 1882 transmitted was 423,701, consisting of almost eight million words and paying \$162,333. Besides, there is the line "Americano," the Transandine extending via Buenos Ayres to Europe, and the Submarine to Galveston and the United States.

The total national debt due abroad in 1883 was \$34,870,000; \$18,217,000 having been paid off.

The internal debt, May 1st 1883, was \$53,129,393.

The annual interest due abroad and at home is \$3,546,979.

The total indebtedness of the Republic is \$87,999,393.

Donations to the "Record."

Mr. Pearson, by Mr. Wetherby	50
„ P. Mackay	10 00
Rev. A. M. Milne, M. Video....	5 00
Mrs. Rees, Copiapó.....	5 00
„ Elizabeth Robertson, Concepcion	5 00
A lady friend.....	1 00
Band of Hope.....	2 00
	<hr/>
	\$ 28 50

— Dr. C. A. Logan, U. S. Minister and lady are in town, expecting to embark for the United States on four months' leave of absence February 23.

Sheltering Home.

DONATIONS.

N. N.....	\$ 10 00
Collected at S. Felipe.....	3 75
A lady, a friend.....	10 00
	<hr/>
	\$ 23 75

Copiapo.

The following letter has just come in from a lady in that city: Our Sunday-school during the last year has been larger and more prosperous than ever before, the average attendance being near forty. All the classes except two have been in Spanish. The increase of the school must be from the natives, as we already have all the English children from the city. Our worthy superintendent, Mr. Mitchell deserves great credit for his faithful interest in the school, and the way in which he has conducted the exercises in Spanish during the last year, good seed has been sown which shall spring up and bear fruit. The usual anniversary meeting on Christmas Eve in the chapel, and the annual tea festival on Christmas Day in the *Pretil* passed off with more than usual interest. The church work is moving and our pastor, the Rev. Harry Compton, is learning the Spanish language very rapidly. He hopes to preach to the native people in a very few months.

The work was never in better condition, and the outlook for this year is very encouraging.

M. A. V.

Bolivia.

Here is a continuation of Rev. A. M. Milne's account of Bible work in Bolivia:

From Potosi to Sucre is 95 miles; the bad road took us three days. In order to commence operations on Monday we presented ourselves at the Police Office on Saturday, to make known our mission and show our passports. Though we made two different calls we did not find the Intendent.

On Sunday we had prayer and reading of the Word, with special reference to the work before us, and enjoyed the sweet assurance that our petitions were heard, and that we were remembered by many interested in the progress of the Gospel.

On Monday we started out with our books, but had only taken a few steps when it became manifest that the people had been forewarned regarding us and our work. One with an air of independence told us she still had the Bible she had bought two months ago of our brethren of the British and Foreign Bible Society. Another that she had been despoiled of the Bible she had bought, but showed us some Portions she still retained. Twenty yards further on, a storekeeper said he had the Bible he had bought in 1877 and that, in order to get it out of his hands, a priest had paid him twice the amount it had cost him, though he had bought one again about two months ago. Several others still held their Bibles, but the most part appeared to have delivered them up to the clergy and were left with only the four Gospels in separate form which seem to have been donated to all purchasers of Bibles. For a considerable distance not a single person cared to look at the books I was offering for sale, till in one of the leading thoroughfares a young man, attracted by the appearance of the New Testament, began to examine it. Though duly notified that the priests would not approve of his having such a book, this, instead of dissuading him, proved rather an incentive. His example led five or six more to take an interest, when a man I had met with once or twice before, came up and said something in Quichua. When told to speak out in Spanish, some one said he was telling them that some who had recently purchased New Testaments had had to burn them. Another notification that the clergy were opposed to the reading of the Scriptures followed, and while I was engaged in explaining why they prohibit them a priest passed by; though he took note of what was going on he made no remark. An elderly gentleman, in passing, drew near to see the cause of the crowd that was beginning to gather around. As soon as he

saw the books he marched off, calling out in a loud voice so that all might hear him, "Those books are heretical; the only Bible of any use is the Bible of Padre Scio with notes." Another gentleman passing by approached and held out his hand for a book. He was handed a Bible and told that it contained the Old and New Testaments, translated from the original languages, with the exclusion of apocryphal books and notes, and cost two dollars Bolivian. Without saying a single word he gave the money and walked away with his Bible under his arm. For those who were still debating in their minds as to whether they should dare to go contrary to the expressed will of the clergy, this example was enough, and one after another paid the money and took a New Testament.

In the afternoon we called again at the Police Office and showed our letters and passports to the *Comisario*. Mine openly declared that the object of our mission to Bolivia was to sell Bibles, and it being but two months since two other Bible-sellers had been stopped in their work, he wished us to see the *Intendente* at 9 a.m. Leaving the Police Office, we prosecuted our work and returned, having sold 36 Bibles and Testaments for \$39.50 Bolivian—\$22.12 U. S. gold.

Before night the *Curia* lodged a complaint at the Police Office that prohibited Bibles were being sold in the streets, and an officer was sent to notify us to suspend until we were furnished with competent authority, and to call at the Police Office at 8 a.m. We told him that we had been there in the afternoon and had arranged to go back in the morning, and that so far as competent authority was concerned we had all we needed guaranteed by the constitution, a copy of which we had furnished ourselves with. Between 8 and 9 in the morning three police officers in plain clothes came to our room as though to buy books. One of them took up a New Testament and began to make remarks about it, when, without knowing who they were, we told them of our having been at the Police Office to show our passports the previous afternoon, and that the authorities appeared to have been

alarmed, as they had sent us a notification to appear at 8. They then told us that this was what they had come about. At 9 a.m. we presented ourselves. After a few minutes the Intendente made his appearance and invited us to follow him into his office. We presented to him first my Foreign Office passport and then that of the Bolivian Consul at Buenos Aires, and called his attention to the fact that it was made out in the special form in which it appeared at the instance of the Bolivian Plenipotentiary to the Argentine Republic, in view of the special nature of our mission and the opposition we were likely to encounter from the clergy. We also told him that both the present Minister and his predecessor, the actual Minister of Government at La Paz, had assured us that we might rely on the civil authorities for protection in the prosecution of our work. He said that there were certain Bibles that were prohibited, and in order to know whether or not our books belonged to that class it would be necessary for us to have them examined by the ecclesiastical authorities, though so far as our persons were concerned everything was in perfect order. I drew from my pocket the constitution, and called his attention to Art. 4: "Every man has a right to enter the territory of the Republic, remain in it, travel through it, and leave it without any other restrictions than those established by international law; to labor and exercise every lawful industry; to publish opinions by the press, &c.;" and Art. 19: "Every man in Bolivia enjoys civil rights, and their exercise is regulated by civil law." I showed him the receipt for duties paid on the books at the Custom House at Tupiza, and reminded him that the Administrador had at the instance of the parish priest confiscated some boxes of Bibles but a few months ago, that the act had been disapproved of by the superior authorities and that it was in virtue of that disapproval that our books had been passed and the duties collected. The Intendente, a reasonable man, saw clearly that we had everything on one side and were under no obligation to submit to ecclesiastical authority. Still desiring to avoid conflict with

the Archbishop he referred us to the Prefecto, to whom he said he would speak of our case, and appointed 1.30 p.m. At the time indicated we presented ourselves with copies of our books at the Prefectura. . . . The Prefecto proposed we should submit our books for ecclesiastical approval. We repeated to him all we had said to the Intendente. While offering obedience to civil authority we could not in a commercial matter recognize ecclesiastical authority in any way whatever. Should he, however, interdict the sale we pack up, go on to La Paz, and would make our representation to the Minister of Government. Not knowing what to do, the Prefecto said that the *Curia* had lodged a complaint against us at the Police Office that we had better go back and arrange it with the Intendente. The Intendente had left his office and could not be seen till next morning. In order to save time we recounted to the first officer in charge the result of our interview with the Prefecto, and begged that without delay the verbal order to suspend sale should be withdrawn, or in defect of this, that we should be served with a formal interdict. On returning next morning we found the Intendente quite nonplussed. He could not understand why his superior should send us back to him—read some extracts from a book of municipal laws relative to obscene pictures and literature which we could only commend—proposed that we should petition the Prefecto to authorize the sale, but this we could not do, as it would have been to beg for what the constitution had expressly guaranteed to every man in the Republic. We continued to press the justice of our plea for the withdrawal of the verbal notice to suspend, or defect of this a written interdict. He admitted the equity of our claim and frankly said such a difficulty could not have occurred in any civilized country. Still fearing to authorize what the Archbishop had formally demanded should be prohibited, he requested us to meet him at the Prefectura at 1.30 p.m.; but before that hour had arrived he sent us word through a friend that we might go on selling our books, but not to do it openly.

We at once resumed our work and met with no further obstacle on the part of the authorities. The fact that the Archbishop had done his best to stop the sale of the Scriptures and had failed produced a reaction in favor of our work that led some to purchase that probably would not have done so under other circumstances. No secret was made of the fact that the clergy were opposed to our books, and yet we sold every Bible we had taken to Sucre, with the exception of one in fine binding we intended to present to the Minister of Government at La Paz and a very small copy of the Vulgate version we had taken from a poor deformed school teacher at Tupiza in exchange for one of a better version and better type. Of all the books we sold it did not come to our knowledge that a single copy had been destroyed at Sucre, and only one person presented, wishing us to take the book back again. This was the case of a woman who had bought a Bible and two New Testaments of Señor Pensoti. Some days after she sent back by a servant man the Bible and one of the New Testaments, on the pretext that the Archbishop had said they were bad. According to our custom in such cases, we requested the man to take the books to the Archbishop or some of the clergy and have the pernicious parts duly pointed out, and assured him that just as soon as this should be done we would take back the books and return the money. In less than half an hour he again made his appearance with the books, but was again sent off with the request that his mistress should do us the justice to have the books examined, as we did not wish to sell bad books knowingly. At the same time Señor Pensoti told him to say that he would call at the house immediately after breakfast. On making the call, Señor P. found some seven or eight persons present, and in the presence of them all asked what was the matter with the books. All the answer he received was that the clergy had said they were of no use. Several passages were read to her and the explanation made that it was not for the sake of the money that we did not wish to take back the books, but rather because it pained us to take from a

fellow-creature the lamp of life that God had placed in their hands and leave them to grope their way in the darkness. So deeply was the poor woman impressed with what had been said in the course of the conversation, that when Señor P. rose to his feet to leave she had not only resolved to keep the books, but she sprang up and embraced him. We mention this case to illustrate the deep feeling of the Bolivians on religious matters, and what an open door there is for evangelization for any one who may be content to do it in the humble manner of house to house visitation, despite the fact that the constitution gives no religious toleration. Meetings up to the number of ten persons can be held without limit.

An American paper says: Colonel George L. Perkins, of Norwich, Conn., who celebrated his ninety-sixth birthday last Sunday, and is as hale and hearty as most men at fifty, was a witness in the Tilton-Beecher trial in 1875. When his name was called the crowd in the courtroom saw a good-looking, dignified gentleman, apparently about sixty years old, step briskly to the stand. Having answered the usual questions as to his name and residence, Mr. Evarts propounded the succeeding question: "How long have you lived in Norwich, Colonel Perkins?" "Eighty-seven years," responded the Colonel with the utmost gravity. The lawyers dropped their pens, the spectators stared, the judge looked puzzled, and the jury were in evident doubt whether there was a lunatic loose or a new liar had arrived. A ripple of merriment succeeded as Mr. Evarts with great seriousness inquired a moment later, "Colonel Perkins, may I ask where you have spent the rest of your life?"

— Mr. Smithies, for many years editor of the *Band of Hope Review* and of the *British Workman*, recently died, 68 years of age.

THE RECORD.

No. 164. Valparaiso, February 21, 1884. Vol. 13.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

THE RECORD.

The Bible in Bolivia.

(*Mr. Milne's Journal concluded.*)

On presenting our passports at the Police Office to have them despatched for the next town we intended to call at, no difficulty whatever was placed in our way; on the contrary, the local authorities were requested to facilitate us in every way in their power. After we were all ready to start we were detained several days at Sucre for lack of animals, but this was Providential, and in our opinion favorable rather than otherwise to the work, inasmuch as it made it clear that we had not been compelled to flee, as some had supposed would be the case.

Our passports were despatched for Colquechaca (silver bridge), one of the richest silver mining districts in South America, if not of the world; it lies at about the same elevation as the peak of Potosi and a hundred miles from Sucre. After a ride of two days and a half we came to a small mining town called Ocuri. Our stock consisted of 92 New Testaments, for which we had no doubt we could find sale at Colquechaca; still, being a small place, we considered that, just as we felt tempted to pass on, so anyone who might come after us would probably do the

same, and thus the place not for many years be supplied with the light of God's Word. We therefore resolved to spend the afternoon at Ocuri, and in a very short time sold over twenty New Testaments to eager purchasers. One to whom a family Bible had been offered for sale at Potosi was met with here, who regretted having lost the opportunity but here purchased a New Testament. Including the sales we made to some who came to our lodgings as we were about to retire to rest and a few we sold early in the morning, our sales at Ocuri numbered 36, to as many purchasers. Ocuri is on the main road from Sucre to Oruro, but to reach Colquechaca we had to turn about four leagues out of our way, the distance being about eight leagues of, for most part, the worst road we had up to that point traversed.

At Colquechaca we sold in two days all the books we had for disposal, and such was the desire that was manifested for complete copies of the Bible, that we sold the copy we had intended for a present at La Paz, as also the small copy of the Romish version we had taken in exchange at Tupiza for one of better type from the original. The number of books we sold was 58, for which we received about \$58 U. S. gold. If we had been able to supply with entire copies of the Bible all who were disposed to buy, our sales would probably have been double. On being told that the priest had spoken against our books,

we took the liberty of calling on him, and had the satisfaction of selling him a copy. As the result of some conversation we had with him, we presented the priest with some tracts, which we sincerely hope may be the means of throwing some light on his dark path.

As Colquechaca is not on the regular line of post houses, it cost us no little trouble to find horses to take us on to the next *posta*, even paying three times the usual charge. We left at 6 p.m. and got to Macha, about thirteen miles off, the same night. From this point to Oruro we had before us a journey of about 160 miles, which we made in three days. On reaching Oruro we found that Señor Gandulfo, the colporteur who had left us at Potosí for Oruro, while we went round by Sucre, had disposed of about two hundred copies, the greater part being Bibles, in three weeks. At first a number of the priests bought, and Señor Gandulfo had not said anything about their being prohibited, judging that the clergy themselves ought to know. Before long news reached Oruro that at Potosí and Sucre steps had been taken against Protestant Bibles. This led a man who had bought some forty copies to sell again, to repent of his bargain. As the books had been sold to him at about cost price at New York, and we had only about twenty copies left, and as it was not our object simply to get rid of the books, but rather to place them in the hands of the people in the manner most likely to do them good, we readily acceded to his request. Nothing was done at Oruro in the way of canvassing from house to house, as had been done in every other place we had visited. The sales were made to the people who came seeking the book they now for the first time had an opportunity of purchasing. Instead of seeking to dispose of all we had left at Oruro, as we no doubt might have done, we divided them into two portions, Señor Gandulfo taking one to Cochabamba, and Señor Pensoti and I taking the other to La Paz. Thus those two important cities, though inadequately supplied, did not remain without reaping some benefit from our visit to Bolivia. Señor Gandulfo reported that at Cochabamba the clergy

prohibited the Bible but made no objections to the New Testament. Probably this arose from the fact that in the official prohibitions at Potosí and Sucre nothing had been said of the New Testament. At La Paz were found several copies of the Romish New Testament, as published by the British and Foreign Bible Society, and we were told that Bibles also existed, though we did not see any. So far as we could learn, the New Testaments had found their way to La Paz through Arequipa. There were also found quite a number of the same version of the New Testament with the Donay notes translated and appended instead of the more extensive notes of the translator Padre Scio. This edition was brought out nearly ten years ago by (the Rev.) Mr. Kenelm Vaughan, and La Paz is the only place where, to my knowledge, its circulation has been recommended, notwithstanding it was brought out under the auspices of the Romish Church and with the approbation of the Archbishop of Santiago.

We left La Paz, regretting that we had not been able to supply more fully its lack of the Old Testament Scriptures. It had been our intention to seek to reach the Pacific Coast by Arequipa and Mollendo, but it happened at the time our way was blocked up by the Chilean army, at that time about to lay siege to Arequipa. We therefore started for Tacna, which we reached after a journey of nine days. Here we found waiting us a consignment of books, more or less similar to that taken to Bolivia from the east side. It consisted of 12 cases, containing 487 Bibles, 580 New Testaments and 2000 Psalms and Gospels, in all 5067 volumes, valued, with expenses, at \$644.65 U. S. gold. With the exception of one Bible and one Gospel brought to Valparaiso, all these books were disposed of by sale in Tacna, Arica, Pisagua, Iquique and La Noria, with the exception of a few disposed of on the way between the different places. At every place on the Pacific side we met very ready sale, together with an earnest desire to hear the preaching of the Gospel, and nowhere did we have any obstacle thrown in our way by the authorities. On the contrary, they

took trouble to facilitate our work at different places, especially at Arica and La Noria. We judge that our journey has demonstrated that the field is ripe, and more than ripe, for the circulation of the Scriptures, and have no doubt but the American Bible Society, at whose expense this work has been undertaken, will at once take steps to have it prosecuted till the whole region lying between Valparaiso and the Mexican Agency be fully occupied by Bible colporteurs.

It is my duty to say that I regard the success that has attended us in this journey as due to the widespread interest taken in our work and the general prayer made for it and us by many of God's people interested in the spread of His Kingdom. God grant that some may have it put into their hearts to enter this field, so large and so inviting, where as yet none of the churches have turned their eyes.

A. M. MILNE.

Marriages can be Legalized.

For the first time in the history of this nation, men and women of different religious denominations can be now married without passing through the indignity of entering into the burdensome engagements which the Roman Catholic Church demands. The new law is so far in operation already that, although marriages still remain in the hands of the parish priests, to be by them registered, until the Civil Registration is enacted and regularly begun, persons finding any difficulty on their part can have recourse to the civil courts and be married without vexatious delays. The clauses of the new law are: "Meanwhile, until Civil Registration is established, the present laws will continue in force touching the formalities for the celebration of marriage." "In case the ecclesiastical authority should refuse the celebration of marriage, the Judge of the Court of Common Pleas (*Letras*) for the respective department shall proceed to said celebration in accordance with the provisions of this law."

Here, therefore, the relief is provided for those families that have already been

formed outside of the law. No such family need now remain under the ban. Immediate steps can be taken, and should be for the honor of the fathers and mothers and of the children. No excuse remains now for failure in the performance of the duty of legalizing such unions. They who act promptly, taking advantage of the new Act, will show that social reasons really demanded it, and will justify the wisdom and fairness of the Liberal party in carrying through the Civil Marriage Bill.

As for parties contemplating marriage, there now exists no reason why they should submit to any imposition whatever. If because they contemplate a mixed marriage the Church people speak of a dispensation, or of either party becoming a Catholic, the proper thing to do is immediately to take legal advice and present a petition to the civil tribunal. For our part, the moment any persons come with the authorized civil document they shall, if they desire it, have the religious ceremony without delay and without charge.

Seamen's Mission.

The following succinct account of work accomplished afloat has been, by request, furnished by the missionary. We commend to our readers' attention the request for magazines and papers, which may be sent also to the Bible store, 167 calle San Juan de Dios, if more convenient to the donors:—

To the RECORD.

During the week ending February 9th fourteen ships were visited, many tracts distributed, and twenty-six *Records*.

Divine service was held Sabbath morning, February 10th, on board the British bark *Lizzie Barry*, Captain John Evans. There were present forty seamen and seven captains. In connection with the morning service, the infant son of Captain Evans, David Lyon Chili, born on board in Valparaiso Bay, was baptized. The whole service was impressive and delightful. Every aspect of the work is encouraging.

If foreign residents have any magazines and illustrated papers for which they have no further use, the Chaplain could distribute them on the ships with great acceptance; and if notified through the post or by messenger, would send for them, or they might be left at his house, 102 calle Tubildad.—Respectfully,

FRANK THOMPSON, Chaplain.

The ladies have agreed to co-operate with the Committee by soliciting funds to sustain the mission in our harbor to seafaring men, in the form of monthly subscriptions. The following circular has been distributed. It is hoped a generous and sympathetic welcome will be given to those who consent to act as collectors:

“As you are doubtless aware, the Rev. F. Thompson has just arrived from the United States, commissioned by the American Seamen’s Friend Society to act as chaplain under our mission for Valparaiso bay; and as his support is largely dependent on subscriptions from those on shore interested in work among the seamen, the Committee have resolved on making a special appeal to the ladies of the congregation and other friends, for assistance in raising the necessary funds.

“Several ladies have very kindly consented to act as collectors, and as many find it more convenient to give in small monthly payments than in the equivalent annual amounts, it has been arranged to receive such contributions month by month. If each lady could subscribe even a small sum per month, it would go a long way towards putting the mission on a healthy financial footing.

“Miss _____ will call upon you in the course of a week and will be pleased to receive your name as a subscriber—either monthly or annual—and will give any further information about the mission that you may desire.—HARRY FRASER, Treasurer U. C. M. S.”

— The President of the Republic visited H. B. M.’s Admiral Lyons on board the *Swiftsure* on the 15th. The yards were manned in his honor. Among all the ships about 500 guns were fired.

Mexico.

Through the pen of Mr. Dodge mention is made below of the success of the Presbyterian Missions in Mexico.

We lay before our readers Mr. D.’s notes and the letter mentioned by him, which has been received by Mr. Allis, sure that all will be read with interest and encouragement by many in Chili. Mr. Dodge writes:—

“The following letter, lately received from Dr. Green, of the Presbyterian Mission in Southern Mexico, is published with the hope that friends of the Gospel on the Coast will find in it encouragement, and a promise of good things in store for Chili and the adjacent republics—for until a very recent date Mexico was religiously in a more backward and disheartening state than Chili is to-day. Perhaps in no Roman Catholic country have the people been more completely in the power of an ignorant and superstitious priesthood than were the inhabitants of the Mexican Republic during long generations of servility, repression of free inquiry, and political anarchy.

“The mission from which this letter springs was founded in 1872. The auspicious time was seized, and laborers were obtained for the white harvest field, so that the short history of this work is one of continued and unprecedented success. There are now in Mexico, under the direction of the Presbyterian Board, 58 missionaries, many of them native pastors educated on the ground, one hundred congregations, and between seven and eight thousand native communicants, saying nothing of friendly adherents who make as yet no profession of faith. In the Theological Seminary referred to there were last year thirteen students and eight others studying with pastors in their homes. The regular congregation in the church at Zacatecas numbers 450 people. When that church was dedicated the Mayor of the city and his assistants attended, and the whole town was in an uproar over the rapid spread of evangelical work and the downfall of priestly power.

“Besides this happy result crowning the efforts of the Presbyterian Mission, it

should be stated with thankfulness to God that the Methodist Episcopal and the Protestant Episcopal (Anglican) Churches in the United States have also advanced into Mexico with singular encouragement and success. What now, in view of such a report from a country so long deprived of the Word of God and Gospel preaching, is it that holds Chili back from an immediate and similar strong movement toward a pure evangelical faith?

"Chili has never been and is not worse than Mexico in moral indifference or in blindness of heart. The Chilian people, in fact, are thus far more progressive than the Spanish races of North America, and the present year this country has written a page of history of which any nation might be proud. Why is not the cause of pure religion, of the Gospel of Jesus, more rapidly advancing?"

"There is but one reply: Not enough laborers for the harvest field! The country is open; the people are inquiring, What is truth? The Word of God is sold readily by the few who have this work in charge; but in view of the needs of the field, and of opportunities than which no better could be asked, the number of men now in the field is as a drop compared with the number needed and called for. Let the Presbyterian Board send forth men to reinforce the work here that seems so small compared with the labor of brethren in Mexico and, ere long, from the brightest and most promising nation of Western South America reports will go that will carry joy to Christian people throughout the world, of churches founded and schools established and ministers ordained to preach the Gospel, and of many souls born again into the kingdom of our God and His Messiah."

This is Dr. Greene's letter:—

Mexico, Dec. 5, 1883.

My Dear Brother,—

Thanks for your two letters. My life is so busy that I fail many times to answer my correspondence promptly. I have recently returned from a seven weeks' trip on horseback among the mountains of Guerrero. It was the first appearance of

a missionary in those parts since the dreadful massacre in Acapulco, seven years since, and our most prudent brethren had many misgivings when I announced my purpose to make the trip. Still I felt sure that the Master had a work for me to do and would protect me in it, and so it proved. We traveled 700 miles, preaching and singing the Gospel, over the mountains and along the barrancas (gorges) of that wild, isolated state, and nowhere did we encounter actual peril. We celebrated thirty-two services, organized thirteen congregations and six churches, and baptized 278 persons. Mr. Diaz, who lost two fingers in Acapulco, was my companion and assistant.

Now as to yourself and good wife. I was very much disappointed on hearing that you were going to Chili, as I fully expected you would be our co-worker in this great field, but it is all right; you have found your niche without doubt.

We have a Seminary under the same roof with my family—some twelve picked young men. The only text book which we have been able to use is "La Divina Autoridad del Nuevo Testamento" (of the Rev. David Bogue?), by the American Tract Society. I have Dr. F. L. Patton's little book on "Inspiration," published by the Presbyterian Board, in manuscript, but have not the money to publish it. I have given it in the form of lectures to my classes, and could furnish you with a copy at the mere cost of transcribing it. I have translated Hodge's "Way of Life," which is now issuing from the press of the American Tract Society. I shall have 1000 copies *libres* and will not forget you. I shall finish the translation of Spurgeon's Lectures to his students this year (D. V.) and you can have a copy. I have also a translation of Dr. Patton's Theology, as found in "How to Teach," by our Board. This also you can have. We have been obliged to follow the lecture system, the students writing every word, and thus far we have had excellent success. Our students would not suffer in comparison with those of Princeton, allowing for difference in advantages. Mr. Wilson lectures on sacred history, and *el Arte de la Predicacion*. He also directs a preaching exercise with

criticisms, which we have every Friday. I lecture on theology, exegesis, pastoral theology, and direct the class in evidences. Besides this, each of us has a Bible lesson once a week. My Exegesis last year was a translation at sight of "Hodge on Romans," this year "Barnes on Galatians."

We receive the students and support them at mission expense. As to books. Besides Ryle's *El Hombre y La Biblia*, Kirwan's *Letters, La Biblia Prestada, El Viador, Noches con los Romanistas, El Remedio de la Incredulidad, Historia de la Reformation* (2 vols.), *El Papa y el Poder Civil, La Ley Perfecta y Lucila*, all by American Tract Society, there is an elaborate Commentary on the New Testament by Ryle, sold in England, and also a Bible Dictionary. We give classes during eight months, and use the students in mission work the rest of the time. I shall go to the States in April for the education of my children. My —, fifteen years old, enters Mount Holyoke next year. I shall return in June.

Our work is simply stupendous in its march. My head swims in the effort to adjust resources to demands. We teach our students English, but all our instruction is in Spanish. Write me from time to time of your work and let us be fellow-helpers. Use me in any and every way. God bless you and your family.—Ever yours in Christ Jesus,

J. MILTON GREENE.

Apartado 305, Mexico city.

— The Rev. Mr. Dodge preached in Santiago in English on the 17th. He is to visit that city and be there for the same purpose on the 24th.

— The German service is continued by Mr. Kreuter. On the 11th he reports 30 as having been present at the 10.30 a.m. service held in Mr. Merwin's church. He holds likewise a week-day meeting in the Sunday school-house of the Anglican Church on Tuesday evening; 14 have attended. Some express themselves interested and edified. It is much to be desired that our German residents may sustain and foster this endeavor.

Young Men's Chr. Association.

The annual meeting was held in Union Hall on the 12th, Mr. Hy. Fraser presiding, who, having first requested Dr. Trumbull to offer prayer and given out a hymn to be sung, called on Mr. Bonthron to read reports of the previous meeting and of the work done by the Association and by the Institute during the last year. From 46 the number of members had risen to 70. The expenses had been met. Mr. Alexander Balfour, Hon. President of the Association, had remitted to it a generous donation of £100. Mr. Nicholson and Dr. John Trumbull moved and seconded the adoption of the reports, expressing their satisfaction in the work accomplished during the first year of the Society's existence. Mr. Shaw delivered an appropriate address, expressing the wish that still larger numbers of young men might avail themselves of the advantages of the institution. The Rev. Mr. Allis spoke words of encouragement, wisdom and hope for the future. Mr. Wheeler, in nominating three new committeemen to be chosen, Messrs. Nicholson, George Rogers and the Rev. Mr. Wetherall, remarked that in all the other cities of South America which he had visited during the last year he had not found anything to be compared with the Young Men's Christian Association of Valparaiso, as a manifestation of Christian unity full of promise of good for the future. Dr. Trumbull, being then requested, offered brief remarks of sympathy with the enterprise and gratitude to those who had originated and were sustaining it. After which Mr. Dodge closed the session with the Benediction.

— The colporteur of the Valparaiso Bible Society, Mr. Krauss, has visited Curicó, receiving an unexpected welcome. The sales were good there. The hope is that he may next go south and canvas every town on the frontier, continuing to distribute the Scriptures where now they are unknown. The work is as yet only in its earlier stage.

— The annual meeting of the Society is to be held on the 28th instant.

Sheltering Home.

NEW SUBSCRIPTIONS, MONTHLY.

C. C..... \$ 1 00

DONATIONS.

A friend, by Miss McLaughlin.. 5 00
 W. S. " " 6 80
 W. S. " " 18 00
 Mr. James Dimalow..... 10 00

\$93 80

Some kind though unknown donor has sent every Saturday since December last a large roast of beef for the Home, and still continues thus kindly to regard the wants of the children.

Donations to the "Record."

Mr. James Dimalow..... \$ 10 00

\$ 10 00

— The latest dates from Mr. Merwin are to the 29th of December, since to January 9.

— The Escuela Popular has commenced the work of another year. It has in attendance now 150 scholars.

— The Blas Cuevas School is also in successful operation again, with an attendance of matriculated scholars of 140.

— The English Board School was opened on the 1st. 100 scholars are enrolled.

— Mr. Sarmiento, whose name has been very much identified with common school education in Chili, through his exertions years ago when residing here, as well as through the text-books which he has published, has recently arrived in Chili. All friends of education have warmly welcomed him.

— The subscriptions for the Valparaiso Bible Society are coming in very encouragingly. They will not fall behind those of last year. New subscriptions have shown sympathy with it. A lady has just handed in a gift of \$45.

Pitcairn's.

H. B. M.'s *Constance* sailed on the 16th for Pitcairn's Island, first to call at Coquimbo for stores. Messrs. Rattray & Co., Williamson, Balfour & Co., and Duncan, Fox & Co., on being requested, kindly sent appropriate articles to the Consulate, which Mr. Howard, H. B. M.'s Vice-consul, forwarded to the ship for the islanders, *i. e.*, white and brown cotton goods, denims, towels, shirts and undershirts, prints, white lead, paint brushes, knives, fishing lines, leaders, sinkers, manilla rope, &c. The *Constance* is commanded by Captain Frederick P. Doughty, R.N. When the shipwrecked crew and passengers of the *Oregon* reached Pitcairn's they were entertained hospitably until the ship was signaled that brought them to San Francisco. The widow of the Rev. Mr. Collyer, now with her parents in Iota, was a passenger, accompanied by her two children, and was for a time with the kind islanders.

The Rev. Mr. Allis, for the present, is going to Santiago, there to assist to supply the pulpit of the Union Church, and also to open a class for students who are moved to study for the Christian ministry. Three young men residing there have expressed the wish to commence under his instruction. There are two others here cherishing the same desire. It is proposed to make arrangements for the board and lodging of the students, so that they may give undivided attention to study.

DR. BLEST.—At the advanced age of 84, Dr. Blest, a physician in Santiago, has just died in that city. He came to Chili in 1823. He had published in connection with his profession "Observations on the Study of Medicine in Chili," and an "Essay on the more common causes of disease in Santiago." When the protomedicato was formed in 1830 by order of Portales, Dr. Blest was chosen a member of the Board. He has been a member of the Senate also.

GENERAL GODOI.—On the 14th instant General Pedro Godoi died in Santiago, 83 years of age.

Banquet to the President.

The members of the liberal party, who three years ago nominated Señor Santa Maria for the Presidency, invited him to meet them at a banquet on the 11th inst. Two hundred were present by invitation, among them eight or ten foreigners, the rest being Chilians. Mr. Thomas Eastman presided, stating that the purpose of the meeting was to express approval of the policy of the Government in recent reforms. In answer to the sentiment given by him, "The health of his Excellency," the President rose, and referring to the commercial importance of Valparaiso, said, among other excellent things:

"The foreigner whose energy brings him to our shores comes with the confidence that he will not meet in the laws of Chili with odious hindrances and mortifying distinctions; and if he wishes to form a home he will find it sure, uninvaded and affectionate. . . . Valparaiso today encourages Congress and the Government vigorously for having introduced into our legislation reforms which are not persecution or hostility for any one, but the just recognition of the rights and even-handed justice for all. Should any one in good faith imagine that the laws recently enacted contain in them persecution for any, or the sacrifice of anyone's lawful rights, he is profoundly mistaken. Nothing of the sort. We only desire, among other things and with the most profound respect for every religious belief, that there be not taken an odious and vexatious inventory of any man's conscience when he forms a family or when he forever takes leave of it. The law henceforth protects the rights of all without wounding any man's convictions. The family will be formed without vexing the hearts of the parties and without doing violence to their consciences. No more documents will be signed, which being imposed on persons on an occasion of high and lawful affection, could not fail to be afterwards violated, because containing promises wounding to the dignity of a father. Neither will the claim of sweet attachment which has bound the family together be sundered and broken on the

brink of the sepulchre. He who treads the soil of this country to-day, or is to-day born upon it, shall not find, whatever may be his manner of adoring God, anything that can enslave him or bring shame into the sacred sanctuary of the conscience."

Others spoke to similar purpose, Messrs. Benicio Alamos, Congressman, Ramon Barros Luco, Secretary of the Treasury, Hermann Fisher, Alejo Barrios, Colonel Barbosa of the Army, Captain Viel of the Navy, Máximo Lira of the Foreign Office, J. M. Cabezon, Vergara Albano, Secretary of State, J. M. Balmaceda, Secretary of the Interior, and Eulójio Altamirano, Intendente of Valparaiso, all extolling the recent reforms. The energy of the administration in internal improvements, in the successful conduct of the war and signing of peace with Peru, in schemes for more extended popular education, in plans for railroads north and south, and again in the recent legislation touching cemeteries and marriages was emphasized. Whenever these last two points were referred to by any speaker, unbounded and long-continued applause followed. A more intelligent company could not be gathered anywhere, and their spontaneous sympathy with the cause of religious toleration was manifested throughout the whole evening.

Mr. Balmaceda's words deserve special mention. Referring to the recent legislation he said: "A breath of higher inspiration moved the constituted powers of the State, and the walls of Jericho have fallen, the regimen of privilege, official fanaticism and religious oppression, in the name of faith, have come to an end. The reign of conscience and religious equality has now begun."

Mr. Altamirano said: "The lasting honor of the administration of Mr. Santa Maria will consist in the strict fidelity with which he is carrying out his promises made as a citizen, legislator and leading member of a political party. The law of elections, that of cemeteries, civil registration and civil marriage represent a large part of the old program of the liberal party, and this has already been realized. The Reform of the Constitution in order to effect the liquidation, no longer to be

postponed, of the former union of State and Church, and the laws which are to found upon a broader, more liberal and democratic base our internal and municipal government, and the national guard, are the next task for the liberal party to undertake. Our Chief, in his message of last June, which will be ever memorable in our political history, has already indicated the course we must take. Gentlemen, let us aid in carrying that work through."

DON CRESCENTE ERRAZURIS.—Long time a priest, and having filled important stations as well as done a measure of literary work, this gentleman has entered the convent of the Recoleta of St. Domingo, taking the name of Brother Raymond.

The *Patria* notices that the *Estandarte* and *Independiente*, once influenced and controlled by him, have scarcely mentioned this last step. "The aristocracy of the clergy have contemplated with seeming indifference the invitation to be present. Only a small number of friends of the postulant, pupils of his and now champions of liberalism, came to witness the ceremony. He has been a lecturer on canon law in the University, editor of the *Revista Católica* and of the *Estandarte*, author of the "Beginnings of the Chilian Church," and of a history of the government of Garcia Oñez de Loyola in Chili. He has shown rare capacity as a careful and erudite writer. The Royal Academy in Spain counts him among its members. . . . Life in a cloister will afford Mr. E. an opportunity for giving free utterance to many fruitful ideas now agitating his breast." So says the *Patria*.

The Rev. Dr. Mark Hopkins has consented to withdraw his resignation as President of the American Board of F. Missions. In an address to that effect he uttered the following weighty words: There are laws and tendencies that act like natural forces, but Christianity is supernatural. We take our stand on that. It fits into nature, and takes into itself all

that is good in man, but it rises wholly above nature. The coming of Christ was supernatural. So were His miracles. So was His resurrection. Neither science nor philosophy knew, or could know, anything about such an event. And that event is pivotal. If Christ be not raised our faith is vain. The progress of Christianity, too, has been supernatural. And now, if we ask what its future is to be, the reply must depend on the answer to two other questions. "Did Jesus Christ rise from the dead? and, is He now seated on the right hand of power?" If He did thus rise and is thus seated, the future of Christianity is assured. The "times and the seasons," the intervening successes and reverses we may not know, but as sure as He lives, and as God lives, Christianity will triumph. In the final struggle every opponent will be compelled to look up and say with the Roman emperor, "O, Galilean, thou hast conquered." The stone that was cut out of the mountain without hands will become a great mountain and fill the whole earth.

A foreign paper publishes the following, which has been handed in by a reader of the *Record*: "ITALY.—The Pope's Domestic Prelate leaves the Catholic Church. —Rome, Dec. 9. Mgr. Savarez, doctor of civil and canon law, and until recently the Pope's domestic prelate, has left the Roman Catholic Church. To-day he was received into the communion of the Episcopal Church by Dr. Nevin in St. Paul's American Church on his confession of the Nicene Creed, and his abjuration of the dogmas of the immaculate conception and Papal infallibility. He asks for the guidance and protection of the Anglican episcopate against the usurpation of the Bishop of Rome."

A TOUCHING INCIDENT.—More than twenty years ago a colored regiment of slaves, the first enlisted in the Union army, was called out to hear the emancipation proclamation read. As the speaker closed, a beautiful flag sent from New York was unfurled; it now for the first meant anything to these poor people, and suddenly and all unexpectedly, close be-

side the platform, a strong male voice arose which was instantly joined by others while they sang :

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing.

People looked around and at each other to see where the interruption came from, but firmly and irrepressibly the quavering voices sang on verse after verse. Said their colonel: "I never saw anything so electric; it made all other words cheap. It seemed the choked voice of a race at last unloosed; it was so wonderfully unconscious, so quaint, so innocent. Old men and women sang, and a little slave boy sitting near the foot of the platform even he must join in." What a touching and beautiful tribute to the day of jubilee! Nor was it strange when the song ceased to see tears everywhere. The first day they had ever had a country; the first flag they had ever seen which promised their people anything. From that hour the flag and the country it represented became theirs.

Not long ago, a new member of Congress was invited to dinner. He describes it thus: "There was nothing on the table when I got there but some forks and spoons and brickly-brae. Presently they brought in some soup. As I didn't see nothin' else, I thought I'd eat all the soup I could, though soup is a mighty poor dinner to invite a feller to. So I was helped four times, and then came on the finest diuner I ever see, and there I sat," groaned he, "choke full of soup!"—*New Haven Register*.

IT WASN'T THE CAT.—A Vernon (N. Y.) dispatch says: Quite an amusing episode occurred here this week at the residence of one of our highly respectable families. A trap had been set on a remote shelf some time ago, for the purpose of catching an intruding cat which was in the habit of visiting that locality, but it had been entirely forgotten. The mistress of the house, wishing something which was supposed to be on that shelf, reached up, and immediately the trap closed upon her fingers. She made an effort to extricate

them, but to no avail, and the pain was so intense that she screamed for help. A servant appeared, and in her efforts to extricate her mistress' hand, accidentally inclosed her own fingers. The two screamed for help. A younger member of the house hearing them rushed to the place, seized the trap, made a desperate attempt to extricate the fingers of the other two, when her own hand accidentally slid into the trap and all three were fast. Their united voices called to their aid a gentleman who happened to be passing the house at the time, and opened the trap, to their great relief and gratification.

Waking the Sleepers.

In the days of yore, many persons in England felt it their duty to bequeathe part of their worldly wealth for the purpose of keeping the congregation awake and stray dogs out of the church.

The sum of eight shillings yearly is left to a poor man, who should undertake to awaken sleepers and to whip dogs from the church of Claverley, Shropshire, during divine service. At Trysull, Staffordshire, John Rudge left, in 1725, a pound a year to be paid quarterly to a poor man to walk about the parish during the sermon to keep people awake and drive dogs out of the church. Ten shillings a year rent is paid at Chislet, Kent, for about two acres of land, known as Dog Whipper's Marsh. This payment is made to a person for keeping order in church. In Herefordshire, land is left for the same purpose.

At a vestry meeting the parishioners of Prestwick, near Manchester, it was agreed: "That thirteen shillings a year be given to George Grimshaw, of Rooden Lane, for ye time being, and a new coat not exceeding twenty shillings every other year for his pains in waking sleepers in ye church, whipping out dogs, keeping the children quiet and orderly, and keeping ye pulpit and church walls clean."

In the records of some of the oldest churches of New England a small sum of money was appropriated to pay for keeping the boys in order during service.

Nautical Eloquence.

A speaker who attempts to use nautical metaphors should be thoroughly familiar with the sea and the working of a ship, or he will strand his speech. A clergyman was once supplying a pulpit by the seaside. Thinking to impress the truth more distinctly upon the congregation, many of whom were seamen, he drew the figure of a ship trying to enter a harbor against a head wind.

Unfortunately for the success of his metaphor, he knew little of seamanship. After putting the ship into several singular positions, he cried out in a tone intended to be emphatic: "What shall we do next?"

"The Lord only knows," exclaimed a disgusted old tar, "unless you let her drift starn foremost!"

That prince of sailor preachers, Father Taylor, in Boston, was once silenced by a compliment to his eloquence. He had depicted the impenitent sinner under the figure of a storm-tossed ship, with her sails split and driven by the gale toward the rock-bound coast of Cape Ann.

"Oh, how," exclaimed he, in tones of despair, "shall this poor sin-tossed sinner be saved?"

An old salt in the gallery, who had listened with open mouth and staring eyes to the preacher, jumped to his feet and shouted:

"Let him put his helm hard down and bear away for *Squam!*"—*Central Christian Advocate.*

ONE EACH DAY.—Sydney Smith recommends it as a rule, to try to make at least one person happy every day, and adds the calculation: "Take ten years, and you will have made 3,650 persons happy, or brightened a small town, by your contribution to the fund of general joy." Holy persons delight to make others happy. They seek for opportunities. The well of life implanted within is ever overflowing, sending forth its pure, limpid water for the refreshing of thirsty souls. It is well to follow out the rule above indicated—make one happy each day. Somehow, by some means, let it be one each day.

Faith.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

I cannot read his future plan,
But this I know—
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough—this covers all my want,
And so I rest;
For what I cannot—He can see;
And in His care I sure shall be
Forever blest. —*Selected.*

The Heroes of the Bible.

The heroes of the Bible were not men of piety without ability. They were men of magnificent qualities, of vast abilities, and untiring industry, who would have made their mark anywhere. Modern law and civilization acknowledge their debt to the master mind of Moses. David with undaunted spirit worked his way to the throne; with marvelous genius he formed a compact nation of a few hostile tribes. Isaiah combined remarkable political sagacity with unrivaled eloquence. Daniel, though a captive, had such genius for government he held his place as prime minister over all the native princes and against constant efforts to unseat him. These men, because of their endowments and attainments, held places of influence and eminence that made men respect and heed the principles of their moral life. Obscure men, who barely added another talent to their original endowment, instead of three or four, may have been equally God-fearing, but they had no such influence to wield over their fellow-men.

An old-time clergyman of Eastern Connecticut, commonly known as "Priest W—e," was a very shrewd man and quick at repartee. Once, when preaching in exchange, he was annoyed to find the church rather dark and, beckoning to a person sitting near the pulpit, asked him to open the blinds and let in more light. "We expect light from you," said the gentleman pleasantly. "But I must get it from heaven first," was the quick rejoinder.—*Harper's Bazar.*

From the *Bible Society Record*.

Which is the Sweetest Verso in the Bible?

The question is asked in the *Bible Society Record* for October, "Which book of the Bible do we read the most?" Not long since a very excellent man asked me: "Which is to you the sweetest verse in the New Testament?" The question took me by surprise, and I gave answer: "The shortest, 'Jesus wept,' is very sweet;" and then put the question back to him. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," Matt. xi. 28, was his reply.

Were he to ask me the question to-day, I should say, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life," John iii. 16. The elder Dr. Alexander, when near death, observed: "All my theology reduces itself to this: 'This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.'"

I grow weary so that I retire early, not to sleep but to rest, and I find nothing so restful as repeating hymns and passages of Scripture, often chapters, for I have many perfectly at my command. Of hymns, *the favorite one is:*

Hark the glad sound! the Saviour comes,
The Saviour promised long!
Let every heart prepare a throne,
And every voice a song.

Of Scriptures, I find myself repeating the 1st, 23rd, 51st, and 103rd Psalms; the 53rd, 55th, and 60th chapters of Isaiah; of the New Testament, that wonderful prayer of Christ recorded by John in the 17th chapter of his gospel, dwelling upon the petition, verse 24th, "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." To be with Christ, and behold his glory with unclouded vision, that will be heaven!

AN OLD DISCIPLE.

Heart's-Ease.

Pansies gathered by Lelia Waterhouse.

TRUST.

I was once standing with a lady and her husband in the *patio* of their house, when a pet dove fell into the curbless well, which had been left uncovered by a careless servant. We heard no sound save a faint flutter. The gentlemen instantly threw off his coat, entered the well and picked his way down to the surface of the water by the uneven stones which lined the wall.

He found the dove quietly sitting in a cleft of a rock just above the water. He reached down to take the little pet, when it flew to his shoulder and nestled closely to his cheek. It sat undisturbed while its master worked his way upward, and when both were again in the golden sunlight it spread its soft wings and flew tranquilly to a lemon tree which stood in the *patio*.

Thou art in a sinful world. Thou art as weak as the little dove. A Rock has been cleft for thy hiding place. Its foundation was in the beginning, when the Word was with God and the Word was God, St. John 1, 1-19.

Neither the lightnings nor tempests of Satan's forces can shake this Rock. The malice of wicked men, and the rude, blasphemous questions of infidelity have dashed and roared against its eternal, unchangeable sides, without causing one jar.

Then let us coo our trust songs and abide in the cleft. When the angel of death reaches down to lift us heavenward, let us rest in his care until he bears us safely to the light of heaven, Rev. 21, 23.

There is a farmer who is Y's
Enough to take his E's,
And study nature with his I's
And think of what he C's.

He hears the chatter of the J's
As they each other T's,
And Z's that when a tree D K's
It makes a home for B's.

A pair of oxen he will U's,
With many haws and G's,
And their mistakes he will X Q's
While plowing for his P's.

In raising crops, he all X L's,
And therefore little O's,
And when he hoes his soil by spells
He also soils his hose.

-*Whitehall Times.*

THE SPIRITUAL EFFECTS OF DRUNKENNESS.—This loss of self-respect, the lowering of ambition, and the fading out of hope are signs of the progress of this disease in the character. It is a mournful spectacle—the brave, ingenuous, high-spirited man sinking steadily down into the degradation of inebriety; but how many such spectacles are visible all over the land! And it is not in the character of those alone who are notorious drunkards that such tendencies appear. They are often distinctly seen in the lives of men who are never drunk. Sir Henry Thompson's testimony is emphatic to the effect that "the habitual use of fermented liquors, to an extent far short of what is necessary to produce intoxication, injures the body and diminishes the mental power." As he testifies, a large proportion of the most painful and dangerous maladies of the body are due to "the use of fermented liquors, taken in the quantity which is conventionally deemed moderate," therefore it is certain that such use them must result also in serious injuries to the mental and moral nature. Who does not know reputable gentlemen, physicians, artists, clergymen even, who were never drunk in their lives, but who reveal, certain melancholy effects of the drinking habit? The brain is so often inflamed with alcohol that its functions are imperfectly performed, and there is a perceptible loss of mental power and of moral tone. The drinker is not conscious of this loss; but those who know him best are painfully aware that his perceptions are less keen, his judgments less sound, his temper less serene, his spiritual vision less clear, because he carries every day too long at the wine. Even those who refuse to entertain ascetic theories respecting these beverages may be able to see that there are uses of them that stop short of drunkenness that are still extremely hurtful to the mind and the heart as well as the body. That conventional idea of moderation, to which Sir Henry Thompson refers, is elastic; the term is stretched to cover habits that are steadily despoiling the life of its rarest fruits. The drinking habit is often defended by reputable gentlemen to whom the very thought of a de-

bauch would be shocking, but to whom, if it were only lawful, in the tender and just solicitude of friendship, such words as these might be spoken: "True you are not drunkards, and may never be; but if you could know, what is too evident to those who love you best, how your character is slowly losing the firmness of its texture and the fineness of its outline; how your art deteriorates in the delicacy of its touch; how the atmosphere of your life seems to grow murky and the sky lowers gloomily above you—you would not think your daily indulgence harmless in its measure. It is in just such lives as yours that drink exhibits some of its most mournful tragedies."—*The Century*.

Valparaiso Bible Society.

The sales by Mr. Müller, the Colporteur in Valparaiso, during December and January, including those at the South as well as in the bay were 213 copies of Scriptures, divided as follows:—

Spanish Bibles	33
" Testaments.....	90
" Gospels.....	9
German Bibles.....	37
" Testaments.....	44

Of other volumes there were sold:

Spanish.....	118
German.....	281
English.....	11

In all..... 410

Cash value of sales \$344.80.

308 visits made, 290 to houses, 18 to ships.

2,144 Tracts and periodicals distributed, of which 126 were *Records*.

Mr. M.'s sales from February 1, 1883 to February 1, 1884, amounted to 621 copies of Scriptures:—

Spanish Bibles.....	120
" Testaments.....	239
" Gospels.....	13
German Bibles.....	50
" Testaments.....	52

English Bibles	50
„ Testaments.....	9
Testaments in 2 languages.	50
Scriptures in other „ ...	53

Of other volumes 1,578 were sold :

English.....	762
German	327
Spanish.....	464
Other languages.....	25

103 Testaments were given to soldiers and others, value \$17.35.

Total cash sales during the 12 months \$1,577.70.

Total visits made to families.	2,388
„ „ „ „ ships....	1,083
„ „ „ „ hospitals	77

In all..... 3,548

The distribution of tracts was	10,738
Copies of the <i>Record</i>	4,969
„ of other periodicals...	3,784

In all..... 19,491

The Scriptures requested for German Colonists in Brazil.

The Rev. Fr. Peckmann, pastor of a German colony in *Santa Maria de Bacca do Monte* recently wrote the following to the Brit. and For. Bible Society. The Com. granted him fifteen pounds value in Bibles German and Portuguese.

This congregation was founded in 1860, and later on built a pretty church; but it did not make progress, as this, like most of the churches of the same period, it sought no assistance or advice from home, and paid little regard to spiritual qualifications in the choice of preachers. First, a schoolmaster, then an advocate, who was also a master of the Freemasons' lodge, were successively elected to the post of preacher here. The last-mentioned died in 1876, and the church was for some time quite deserted. The congregation was disunited. Many children received Romish baptism, and others went over to the Romish Church.... Some bet-

ter disposed persons came forward and requested to be furnished with a regular preacher from Germany.

“I found everything disorganized; in the adults I found indifference, in the children great ignorance of church and Christian matters. The people had forgotten what Easter and Christmas signify. Immediately I opened a German school, which is held in the church. This is well attended; the children come willingly and, what is better still, have opened the houses and the hearts of their parents to me. There are now living in the town about eighty German evangelical families, who have joined themselves to the church; two leagues from here on the mountain I have a small branch congregation which numbers twenty families. My second out-station is S. Lepé, ten leagues distant, where there are twelve families. The third will soon be formed, God willing, at Recon S. Pedro, six leagues distant (twenty families).

“Beside these there live, scattered on the mountain, a considerable number of evangelical families, whom I shall visit. What makes the work so hard is the exceeding ignorance of the people in Christian things. When they left their homes to build their huts in the sunny south, they did not bring their German Bibles with them into these ancient forests. The children have grown up without having seen God's Word. Only in two houses did I find a Bible, which was produced as an heirloom from their fathers. If we are to increase out here, if a new spirit is to breathe through our forests, then must God's Word be again brought into the houses. There are many who are not acquainted with this treasure or its value, and take no trouble to obtain; others, who desire to have a Bible know not whence to get one. My request is this: Give to us, if you will be so good, a number of Bibles, so that on my journey I may offer to the people the True Friend of their old home.”

I remain, etc.,

FR. PECKMANN.”

The Draft Riots of 1863 in New York.

We take the following from the Memoirs of Gen. Dix, by his son, the Rev. Dr. Morgan Dix:

The story of these terrible days of July I shall not give here, though an eye-witness (the Rev. Dr. Dix) of the confused and bloody scene. The trouble began on Saturday, the 11th; nearly a week had passed before we knew that we were safe. I was living at the time in the old rectory of the parish, 50 Varick Street. The house stood in a dangerous quarter. The large garden was separated in the rear by a mere brick wall from St. John's Lane and York Street, which were inhabited almost exclusively by colored people. At St. John's chapel, which stood close by, we had a large Sunday school of colored children. By some dull mob logic, the rioters ascribed the public troubles to the negro, and made that unfortunate race the subject of incessant assaults. Intending to leave the city on Monday, I was stopped by the rumor of coming evil, and dared not venture to be absent at that trying time.

One of my servants flying into my library that evening, with pale face, told me that, while passing through Clarkson Street on some errand, she had seen a colored man hanging on a tree, and men and women setting him on fire as he dangled from the branches. I treated the story lightly, and told her it must have been an effigy; but she constantly affirmed that it was true, and was right, as I subsequently ascertained. That night or the following one of the streets behind the rectory were sacked by the mob. I saw their attack from an upper window of my house, and heard the bursting in of doors, the crash of glass, the roaring of voices, with shrieks and cries—a veritable pandemonium. Next day I learned that an attack was planned on St. John's Chapel, apparently for no other reason than that we had our colored school there. By prompt application to the authorities, I got a watch set on the church, and a squadron of dragoons stood all night

drawn up outside of my garden wall, ready for the rioters if they should come.

Meanwhile, at a dozen different points throughout the city battles were in progress, and never was greater valor displayed than by the police, who threw themselves lion-like upon the wild beasts, in the proportion generally of one hundred to five thousand, taking no prisoners, and strewing the streets with dead and wounded wherever their swift and terrible blows fell. The days wore on, with dust and smoke, with fire and flame; with sack of private dwellings and burning of charitable institutions, armories and draft stations; with blood and wounds and every imaginable instance of atrocity on the part of the maddened mob, till regiments hurriedly withdrawn from the front, came speeding back to the city, and we saw the grim batteries and weather-stained and dusty soldiers tramping into our leading streets as if into a town just taken by siege. There was some terrific fighting between the regulars and the insurgents; streets were swept again and again by grape, houses were stormed at the point of the bayonet, rioters were picked off by sharpshooters as they fired on the troops from the housetops; men were hurled, dying or dead, into the streets by the thoroughly enraged soldiery; until at last, sullen and cowed, and thoroughly whipped and beaten, the miserable wretches gave way at every point and confessed the power of the law. It has never been known how many perished in those awful days. According to the lowest estimate, some 1,200 of the rioters must have been killed, and five or six times that number wounded; but they hid their losses as far as possible, and disposed of their dead in silence and darkness.

Yellow Fever Germs.

Dr. Domingos Freize, a distinguished physician of Brazil, has been making investigations respecting the origin of yellow fever, similar to those conducted in Germany by Dr. Koeh with regard to the tubercular bacillus. He has recognized

in the blood of yellow fever patients a characteristic parasite, or cryptococcus, to which he has given the title of Zanthogenicus. He describes its phases of development in an official report, which has been received at the State Department in Washington. It appears as "cells with grayish or fringed margins and bright transparent centres;" occasionally as "granulations aggregated in a yellowish matrix." The injection of a gramme of blood charged with these organisms into the veins of a rabbit was followed by death in a quarter of an hour. The blood of the rabbit was then found to contain the cryptococcus, and the injection of a gramme of it into a guinea-pig was followed by death. The blood of the guinea-pig swarmed with this microscopic parasite, and a second guinea-pig inoculated with it died in a short time, its blood being shwon to contain the same characteristic organisms.

One of the most remarkable experiments conducted by Dr. Freize is described in *The Medical News*: earth being taken from the grave of a man who had been buried a year before, a guinea-pig was shut up in a confined space with this earth; on the fifth day the animal died and its blood was found to be literally crammed with the cryptococci in various stages of evolution. This result bears a close correspondence to M. Pasteur's observations respecting splenic fever, for he ascertained that sheep became infected with the disease when pasturing on ground where sheep which had died of it had been buried. Dr. Freize regards cemeteries in yellow fever countries as the perennial foci of the disease. If this conclusion be well grounded, it will furnish a strong argument . . . for cremation. If the presence of a handful of earth from the grave of a yellow fever patient be sufficient to inoculate a guinea-pig with the characteristic parasite of the disease and to cause death in a few days . . . the burials of victims of the disease ought not to be prohibited and cremation substituted for it. We have assumed that the which contained the yellow fever germs was taken from the grave of a victim of that disease. If it

was taken at random from any grave, without reference to the specific cause of death, the conclusions in regard to cemeteries as breeding-places of parasitic diseases would be greatly enlarged.—*N. Y. Tribune*.

Mission to Seamen.

Feb. 16.—Thirteen ships have been visited, and a kindly reception given by all. Fifty copies of the *RECORD* and other reading matter distributed.

Feb. 17.—Divine service was held Sunday morning, on board the British bark *Maggie Elliot*, Captain Sutherland and his wife having very comfortably arranged their spacious cabins for our reception.

The little son of Captain Samuel Sheridan of the *Osmond O'Brian*, was baptized in the presence of an interested audience of 51 sailors and 6 captains.

Let me remind the captains, that the size of our audiences depends upon their willingness themselves to attend. If they come, they bring their men, if they stay away, the men cannot come.

I hope our friends will find it convenient to spare their Magazines, Illustrated Papers, or wholesome works of fiction, for distribution amongst the ships. The sailor, like other men, wants something to read.—*F. THOMPSON*.

Mr. Allis in Santiago will render assistance in the work of English preaching, although unremitting efforts will be made to procure the services of a suitable man for the exclusive work of the Union Church.

—The U. S. Minister Dr. Logan and Mrs. L. embark on Saturday 23rd for New York, to return after four months.

—H.B.M.'s ship *Swiftsure* is here, so is the *Kingfisher*. Also the U. S. ship *Iroquois*.

—Nominations are conventional, but elections are realistic.

—The Indian population of the United States is now 262,000.

THE RECORD.

No. 165.

Valparaiso, March 6, 1884.

Vol. 13.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

THE RECORD.

Interest awakened in Chili and the spread of the Gospel in it.

The following letter we have requested leave to publish, and obtained it by urgent solicitation from Mr. Dodge, its recipient. It is most encouraging as manifesting the interest that is now being awakened on behalf of this country and coast among friends of the Gospel in the United States. May the movement continue and advance. It is signed by the Rev. Dr. Job Pierson, pastor emeritus of the Church that has sent it, for which by vote of the Church he signs it;

IONIA, MICHIGAN, January 17th, 1884.

Rev. William E. Dodge,
Valparaiso, Chili.

Dear Brother:

The undersigned, members of the First Presbyterian Church of Ionia, Mich., desire hereby to express their peculiar interest in you, which, we trust, neither your long absence, nor distance from us, shall ever diminish.

Here you were born, and here you spent your youth. You early became a member of our Sabbath School. Here you found the Saviour. At our public altar you made

your solemn vows of consecration to His service. You were the first of our young men to enter the ministry and you were the first to go from this city to preach the Gospel in a foreign land.

We most heartily congratulate you that the Lord Jesus Christ, the Great Head of the Church has been pleased to confer upon you the high honor and exalted privilege of preaching His Gospel in South America, and in a country where the masses of the people are the victims of superstition, and in great need of the pure and simple truth which the Saviour taught; and where, too, there is such an abundant promise of a glorious ingathering for the Church of Christ and for the dissemination of those great principles of civil and religious freedom which are the natural effects of preaching the pure Gospel.

Let us assure you, that you are affectionately and prayerfully remembered at our monthly concerts of prayer for Missions. The work in Valparaiso and throughout Chili, is a topic which excites the liveliest interest in the hearts of us all. We pray not only on such occasions, but also at our family and private altars, that the Lord would most abundantly bless you and your fellow laborers on the same field.

It is our pleasure to know that the interest which we cherish in you and your work is fully reciprocated by yourself; and

while this city is dear to you as the home of your parents, it is also dear as the residence of that spiritual family with which you first became connected, and to the end that the tie which binds you and us may be more firmly strengthened, we trust it will be our privilege occasionally to receive a communication from you, and we most assuredly shall deem it a pleasure, occasionally, through our Pastor to inform you with regard to ourselves.

We believe that such a correspondence will not merely serve the purpose of maintaining and strengthening our mutual interest, but will be also a means of increasing among us an interest in Gospel work in foreign lands.

And now, in conclusion, whilst we ask that the God of all grace would abundantly bless you with all spiritual blessings, we also most earnestly desire that you would pray for us, that the work of the Lord may here prosper, that His glory may fill this place, that many converts may here be gathered into His kingdom, and young men may be raised up from among us who shall go forth to preach the Gospel in other lands.

Yours in the Bonds of Christian Love,

THE MEMBERS OF THE FIRST
PRESB. CH. OF IONIA.

By the Church, J. PIERSON,
Acting supply (and pastor emeritus).

The Indians in Peru.

MISSIONARY GROUND.

In the *Reforma* of Serena a letter written from Arica describes the celebration in Puno of the anniversary of Our Lady de la Candelaria, the patron saint of Puno.

Saturday February 1st, at 6 p.m., the Indians made their entrance in procession; many were mounted; they were in grotesque costumes, with wild dancers and wilder music. "Twelve donkeys bore *chamiza* to the enclosure of the almost ruinous church for bonfires in the evening. . . . On Sunday morning the Prefect forbade the continuance of the dances,

but the Indians appealed to the Chilian Colonel. . . . who gave permission, and the orgies went on. The Indians were wild in their applause. The drinking was terrible. . . . At 2 o'clock the image of the Virgin of Candelaria came out from the parish church of St. John in a procession, amid the enthusiasm, raving and phrenzy of the Indians dancing to the Virgin. The result of the festivity was an idolatrous mixture of Indian-Roman Catholicism followed by the fearfulest bacchanalian revel."

If anything should convince Christians in North America of the pressing need of sending the Gospel to this coast, it should be the brief description we have copied above. The poor people are but one degree removed from abject heathenism. They do not know the way of the Lord. They are ignorant of the grace of God in Christ Jesus. They are strangers to the sanctifying power of the truth. Poor degraded, untanght children of nature, how shall they hear without a preacher?, and how shall any preach unless they be sent?

Again we implore the American Bible Society to send Mr. Milne over Bolivia again, and at once to carry to Puno and to the numerous other towns in upper Peru the Holy Scriptures which are able to make those inhabitants wise unto salvation. And again we beseech the Presbyterian Board to take up, on a scale commensurate with its requirements, the evangelization of the hundreds of thousands who in Peru and Bolivia sit in darkness not knowing the light of life.

Petty Annoyances.

Mr. Angeli who bears a part on Sunday in maintaining the preaching in Spanish, in the native Protestant Church, during the absence of Mr. Merwin, holds meetings also in his own hired house in Calle Santo Domingo for such as will gather there during the week. This is not agreeable to some fanatical persons in the vicinity who take occasion, gathering about the door, to insult the people going

into his house and coming out from the meetings.

—A member of Mr. Merwin's flock who resides in the country and, being ill recently, declined to "confess" is reproached for it on her recovery by her neighbors, they considering her refusal to be the result of impiety, having no thought that it arises from a deeper and more direct personal faith in the Crucified Saviour of her soul. They urged her to pray to the Virgin and twice the priest came to her bedside to have her confess to him. Though she asked to be excused, yet he requested the family to leave him to converse with her alone; such, however, was the agitation caused in her mind that each time the hemorrhage from her lungs began again. She in consequence could not be left by her attendants. Saying that he commended her to God, and the blood of Christ "one drop of which could save worlds," he left her. Request was sent by her to Dr. Trumbull to visit her. Going out by rail, he did so. She welcomed him, spoke of her child and how she would wish her guided and educated, professing humble trust in Jesus her Saviour and in him alone. When prayer was proposed she welcomed it, saying she could look to no one else save Christ who had borne her sins in his own body on the tree. The 14th chapter of John was read, and as it was commenced, recognizing it, she said: "O, that chapter I do so often read!" It is the one which begins: "Let not your heart be troubled; ye believe in God, believe also in me. . . . I go to prepare a place for you. . . . I will come again and receive you unto myself."

The death of a boy who was injured in the mob that destroyed the boxes of Bibles in Santiago at the beginning of last year in Calle San Pablo, and who has lingered ailing ever since, has recently been mentioned in the papers.

The U.S. S. *Iroquois* has sailed for the northern ports.

H.B.M.'s S. *Kingfisher* has also sailed. The *Swiftsure* and *Mutine* are both away.

Dr. Ross of the *Iroquois* has been detached and gone to the U.S. *Onward* at

Callao for twelve months.

The rumor is current, that a truce has been signed between Chili and Bolivia for the term of three years. This almost insures the final arrangement of peace.

Valparaiso Bible Society.

At the Annual Meeting, February 28, Mr. Wetherall read the 19th Psalm; Mr. Allis offered prayer; the doxology was sung. Dr. Trumbull presiding called on Mr. Nicholson to move the adoption of the Report of the last annual meeting and Mr. D. Foxley Jr. to second it, after which he introduced the business of the evening in the following remarks:—

Ladies and gentlemen, friends of the Valparaiso Bible Society,

It is due to the absence from the country for a time of the President of this Association, the Rev. Mr. Merwin, that I have the pleasure as ex-President of addressing you from this chair. We regret he is not with us, whilst we are comforted in the hope that in his own country he may succeed in drawing, more than heretofore, the attention of Christians to the necessities of this land,—and coast I might add, for our aspirations extend throughout the whole length and breadth of it from Cape Horn to Panama, from the Pacific to the crest of the Andes.

There will now be presented to you a statement of the affairs of this Society which is auxiliary, in aim at least, to the British and Foreign and to the American Bible Societies. We are indebted to both, as both express a substantial and increasing sympathy with the work which we undertake, or to which we have called attention. During the last year we have sustained, assisted by them, four Colporteurs, two of them all the time, and two during certain months of the year only. We are happy to report that our sales during 1883 have been greater than ever before.

We suffered at the hands of the mob in Santiago a year ago the loss of some boxes of Scriptures which had been stored in

the building used by the Rev. Mr. Smith for meetings in Spanish; this we regretted the more since the storing of them there had not been authorized. The Chilian people, however, were very severe in their censure of those concerned in the outbreak; it was criticized severely in the best journals of Santiago and this city, and even a subscription was made up to reimburse all who had suffered loss, among whom our Society came in for a share. This was to us the more grateful as an expression of enlightened public sentiment, and an *amende honorable* for what ignorant and misguided people, who knew not what they did, had been incited to do.

You will be happy to learn that there is no diminution in the number of our subscribers, nor in the amount which their generosity entrusts to our hands. In fact the subscriptions for the current new year, 1884, bid fair to equal, if not surpass, those of the year whose account is now to be laid before you. One encouraging circumstance in the history of this Association is that the number of its supporters has always, from the very beginning in 1861, gone on gradually but steadily increasing. You will smile when I tell you that at that time among foreigners there were not wanting those who thought this Society's work was to be deprecated, not participated in, but frowned upon, because a violation of the laws of the land. This fact is interesting to-night simply as a fossil, dug up from the debris of the past to let the world see that the species to which it belonged is now extinct. The last survivor of the sort has either died or gone away, back to some native land. Chilians, so far as I ever heard any of them express an opinion touching this apprehension, answered it only with a smile of pity. Public opinion among the natives has, ever since I knew Chili, insisted that those who desired to circulate the Holy Scriptures in Spanish should enjoy unfettered freedom and, so far as the Government was concerned, be unhindered. The only difficulty we have to contend with, the only obstacle to surmount that really taxes our skill and energy now, is the opposition, conscien-

tious if you please, but thoroughly mistaken, of the Dominant, the Established Church, which bids the people not to read that which more than all else they need to read, *i. e.*, the Revealed Word of the Infinite and Eternal God. True, the people are many of them indifferent, and care not to read and therefore not to purchase: but amid all the discouragements we mean to hold on and keep at it until every individual, whether a lady, seamstress, or house servant, and every man, whether a teacher, student, merchant, mechanic, farmer or plough-boy throughout these provinces, shall have it in his power to procure and possess a copy of the Divine Word of Life. As a Society we make nothing, we gain no profits, we ask none, we bear loss pecuniarily, but are resolute and determined to do what we can for the emancipation of the people of Chile from the religious servitude under which they have hitherto been detained. On political grounds they are becoming rapidly disenthralled; their clergy are out of favor with their own countrymen, because they quarrel with the Civil Power which has hitherto sustained them; and it becomes, therefore, more urgent for us to do what we can that the people may not become separated altogether from the blessed and sanctifying influence of their Lord and Saviour Jesus Christ. It would be lamentable if, coming out from errors hitherto prevalent, they should, in forsaking an erratic form of Christianity, be led to cast Christianity itself altogether away, relapsing into infidelity and philosophic paganism.

I invite you now to listen to the Directors' report for the last twelve months, which your painstaking Secretary, Mr. Charles Biggs, has carefully drawn up and will at once read in your hearing.

The following is the Report of the Committee:—

Your Committee have the pleasure of presenting you with their 23rd Annual Report of the work of the Valparaiso Bible Society during the year ending December 31st:—

The total sales of Scriptures have been

2861 copies, and 103 English Testaments given away, making in all 2964; of these 2290 copies were in Spanish, 401 in English, 145 in German, and 128 in other languages, and divided as follows: 969 entire Bibles, 1780 Testaments and 215 portions; besides these, 5286 volumes sundry books were also sold; there has been an increase of 464 copies over the amount of Scriptures reported as sold during the year 1882.

We have renewed the lease of our Store, Calle San Juan de Dios, No. 167, for two years, commencing on the 1st of December 1883, but unfortunately at a much higher rent, in consequence of the great demand for shops and stores in frequented streets; the sales in the store amounted to 770 copies, under the direction of Mr. Wetherby, who also attends to remittances of books to other Colporteurs as before, and to the maintenance of the complete stock of books required for the work of our Society.

Mr. Müller, as before, has attended to the work amongst the shipping, besides the usual round of visits on shore; he has also made a journey to the South as far as Puerto Montt, embracing the principal intermediate places; he has distributed during the year 786 copies of Scriptures, besides a large quantity of other publications.

Mr. Bercovitz has also made a trip to the South overland as far as Angol, visiting the principal towns on the line of the Railroad; he was away nearly two months and disposed of 328 Scriptures on this occasion; the total amount of his sales at Santiago and elsewhere during the year was 939 copies.

Mr. Orbenes, who is only occasionally employed by this Society, effected a few sales at the beginning of the year, but during the months of November and December last has made a tour of the Northern province of Coquimbo, under the able direction of Mr. A. Hyslop, of Coquimbo, and has circulated in all 191 copies.

Besides the above mentioned workers, the Society has given temporary employment to Mr. Wm. Krauss, residing in Concepcion; he has made trips to the adjacent seaports and also to the interior;

only working one month and a half he has sold 278 copies besides other books; it will depend on the state of the funds whether we can give Mr. Krauss, who appears to be the right man, permanent employment as a Colporteur.

Your Committee, after reporting the progress of the work just stated, are sorry to bring to your notice the fact that this Society had a loss of 118 copies of Scripture and 324 other books, amounting to \$212.05, occasioned by a riot at a meeting held in a low quarter of Santiago on the 9th of April last, when said books, which had been unfortunately deposited in that place, were burnt, torn up, and some carried off by the mob; although a material loss to the Society, still it has been discovered that as some of these books had been carried away, and most likely sold and read by somebody, a "distribution" if you like, but not in the way we should like it to be often done. The Liberal press both here and in other places strongly condemned the event, and thus brought the object of the Society to the knowledge of many who otherwise might have been in ignorance of it: some months after this event, some gentlemen, directors of the Sarmiento School for native children, called at the store for a donation of either books or money, which your Directors had the pleasure of acceding to, and it was mentioned in one of the local papers.

Again we have the pleasure of thanking the British and Foreign Bible Society for their generous grant of £100 without which our work would be greatly diminished; we have sold of their cheap and well bound publications about 2,000 copies of Scriptures, a large percentage of the total amount of our sales; the time has come, we think, to ask the American Bible Society also to renew the assistance they have rendered us on former occasions; sometimes we have not solicited their pecuniary aid because we had not at our command colporteurs in sustaining whom we could wisely employ their funds. But now we think we could do so and propose at once to request them to renew their grants. We likewise thank all friends and subscribers of this Society; and as our expenses have increased with

our work, we appeal to all for help in the present and in the future, both here and abroad, in endeavoring to spread the Word of Life around us. At one of our committee meetings, your directors had the pleasure of welcoming the Rev. Mr. Milne, agent at Montevideo for the American Bible Society, who had just returned from a long journey through the Argentine Republic and Bolivia, where he successfully distributed a large amount of Scriptures; his interesting description of travels and details of his work afforded us great encouragement in this our common aim.

Our Treasurer's report presented this evening closes with a balance of \$774.83 in hand, from which have to be deducted liabilities outstanding amounting to \$782.13, thus leaving a small deficit of \$7.30; but we fear that unless our friends come forward with their donations, the work will have to be kept back instead of pushed forward, entailing as it naturally does increased expenses in colportage, freights, packing, etc., besides, as has been stated above, our store rent has been increased more than 50%, this of itself is a heavy item.

Besides the great material progress Chili has made during the last few years, she has also, by the enactment of sundry new and very necessary laws, placed herself alongside the most advanced and enlightened countries of the Old as well as of the New World, and we may have good reasons for concluding that the distribution of nearly 30,000 copies of the Scriptures among all classes of the people during the last 23 years has partly helped to bring about this very desirable state of things. This, together with the increased emigration from Europe and the education of the people, will give us at present, and much more so in the years to come, a large and fruitful field for our exertions, in sowing the precious seed which will, we are confident, yield a rich harvest of thoughtful and right thinking men and women in this country.

We are impelled to express at this point our gratitude to God for the favor that has by Him been shown to our enterprise. Of those who participated in originating it

few are with us to-day; not that they have passed out of life, but they have returned for the most part to other lands. And yet, our Society has never wanted for supporters. If some went away others came or grew up here to take their places and to bear willingly the responsibilities and the expenses of the work. True, we often have felt year by year as though our work was slow, and yet in the aggregate, we are able to-night to feel that it has not been in vain in the Lord; we are not able to give the exact amount of the present subscriptions as they are not entirely terminated, but we have reason to hope they will fully equal those of last year, and possibly may exceed them. To all those who have subscribed before or who have for the first time begun to subscribe recently, we tender sincere acknowledgements.

During the past year the Rev. Mr. Wetherall has been requested to take a seat at the board, filling a vacancy, and has kindly consented to share with us in our work.

Before closing, thinking it will be interesting to this meeting, we have made out a statement showing the total distribution of this Society since its commencement, which is as follows, 29,871 total copies of Scripture, of which 21,483 copies were in Spanish, and also 85,612 other volumes.

You will now have the kindness to name your office-bearers for the present year.

(Valparaiso, 28th February, 1884.)

Mr. Wetherall moved and Mr. Allis seconded the adoption of this report; it was adopted.

An abstract of the financial report was then read showing that about \$8000 had passed through the hands of the Society during the year, expended in the purchase of books, rent of store and support of laborers.

This was adopted on motion of Mr. H. Ralph, seconded by Mr. D. Foxley Junior.

On nomination by Mr. D. M. Henderson, seconded by Mr. William Maequeen, the Board of Directors for the current

year was chosen, to consist of Messrs. Biggs, (secretary), Daniell, Hardie, Lumsden, Mathieson, Meldrum, Shaw, Soltau, with Rev. Messrs. Allis, Dodge, Trumbull and Wetherall. The chairman requested leave to suggest Mr. Wetherall should be chosen president for the current year, which was voted at once.

Mr. Dodge, being invited to speak on the needs of the coast in relation to the Bible and the Cross of Christ, dwelt with emphasis on the demands of the present hour for exertion, and of the duty resting on this Association. His remarks were ably seconded by Mr. Thompson. Both addresses are in hand but will go over to our next number.

Mr. Wetherall having accepted the chair asked Dr. Trumbull to close the meeting with prayer and the Benediction, and thus terminated one of the most gratifying meetings the Society has ever held. The only regret is that a larger number of the Society's patrons could not have been there to participate in it and enjoy it.

Donations to the "Record."

Rev. Frank Thompson.....	\$ 3 00
Dr. Ross, U.S. Navy.....	5 00
Capt. J. McNeir, by Mr. Thompson.....	2 50
A lady friend, Dec. and Jan....	2 00
Mr. A. Macqueen, London.....	10 00
“ David Duncan, Liverpool.....	10 00
Two friends, in a settlement....	10 00
Mr. George Rogers.....	5 00
“ Thomas Riddell.....	10 00
“ D. M. Henderson.....	10 00
Lieut. F. W. Crocker, U.S. N... ..	10 00
Lieut. Comdr. C. H. Stockton... ..	5 00
Rev. J. Gilliland, Caldera S. School.....	5 00
	<hr/>
	87 50

By MR. F. MULLER.

Engineers' Mess, <i>Serena</i>	2 00
A friend, do.....	1 00
Chief engineer, <i>Guayacan</i>	5 00
A friend, do.....	2 00

Three friends, <i>Puchoco</i>	3 00
Chief officer, <i>Maipo</i>	1 00
Second steward, <i>Puno</i>	2 00
	<hr/>
	\$ 16 00

Donations to the "Sheltering Home."

Mrs. Ellen Macqueen, London.	\$ 10 00
Mr. Thomas Riddell.....	10 00
N.....	1 00
W. S.....	18 00
Misses Mary, Eva, Annic and Master Maxy Cooper, in Dec.	3 00
	<hr/>
	\$ 42 00

Seamens' Mission.

Capt. J. McNeir, of the British ship <i>Chancellor</i>	\$ 2 50
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Santiago.

Mr. Dodge preached there on the 24th ult. in English, Mr. Allis taking his place in the Union Church here. Mr. A. will not remove to Santiago to open the Training College there as had been arranged, but for the present is to continue here.

The Rev. Mr. Thompson went up to occupy the pulpit on the 2nd instant.

Concepcion.

From Mr. Curtis a letter has been received by the Treasurer of the mission, in which mention is made of the prosperous work accomplished in printing the *Republicano*. It is issued every week and contains valuable and judicious selections of articles from New York religious journals, translated into Spanish by Mr. Curtis. Divine service is also maintained by him regularly in the native congregation to which he ministers. Nothing de-

finite is heard as yet of a reinforcement for that station.

Mr. Alexander Balfour.

The *Oregonian* of December 10 contained the following notice of Mr. B.'s presence and doings in Portland:

"Y.M.'s C. A. MEETING YESTERDAY.—Mr. Alexander Balfour, of the firm of Balfour, Guthrie & Co., and president of the Young Men's Christian Association of Liverpool, England, attended by invitation the meeting yesterday afternoon at Y. M.'s C. A. hall, which was crowded, a large number being unable to obtain seats. He addressed the large audience from passages of Holy Scripture found in the first chapter of Colossians, giving clear, forcible views of Christian truth and urging the large number of young men present to take the Bible as their guide and Jesus Christ as a friend. The meeting was one of great interest and will long be remembered. A public reception will be tendered Mr. Balfour on Tuesday evening next at Y. M.'s C. A. hall. Business men are respectfully invited to meet Mr. Balfour at this time."

Ere this Mr. Balfour will have returned to England. A visit to Valparaiso from a Christian merchant of so rare a type would have been welcome and invaluable. We must wait until some other occasion. Meantime the benevolent enterprises among us that derive assistance from his forethought, effort and generosity are numerous. It has been a well merited honor that the Valparaiso Young Men's Christian Association re-elected Mr. Balfour as Hon. President for this current year.

The Higher Companionship.

Upward, soul, Oh! upward in thy flight!
Far beyond earth's dark forbidding night,
Far beyond her dismal shadows fly,
There to meet thy LORD forever nigh.

All thy incompleteness he well knows,
All thy sins, and all thy woes,
All thy tears of penitence he sees,
All thy vows made known upon thy knees:

For thy growth, has opened wide the door,
For thy strength, provides abundant store,
For thy toil, has spread the vineyard wide,
For thy help, walks always at thy side.

When afflictions gather dark and sore,
Near the grave he stands; and victor o'er
Death, that last great foe of thine and his,
Bids the shadows flee and opens bliss.

Mansions fair await thy journey's end;
Songs of hope and songs of triumph blend.
Earth departs, with all its woes and tears,
Heaven with all its blessed joys appears.

Upward, soul, Oh! upward in thy flight!
Far beyond earth's dark forbidding night,
Far beyond her dismal shadows fly,
There to meet thy LORD forever nigh.

J. M. ALLIS.

SERMON

PREACHED BY DR. TRUMBULL FEBRUARY
17TH, 1884, IN THE UNION CHURCH.

Looking for that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good work. TITUS, 2, 13 and 14.

With one overpowering fact Messiah sought to move the entire family of man: taking their place he endured in their stead the extremity of suffering. Imagine any one in his prime, in his manly strength, able to teach, to work, to wield influence, to command attention, and yet led out to Playa Ancha and there executed, while acknowledged on all hands to be innocent,—and in it you will have the counterpart of the work of Christ which he has ordered should be kept perpetually in mind by his followers, and should be the salient item which they are to publish in the hearing of the world. Stress is laid on this; and the preachers who have contented themselves with proclaiming only the morality of Christ find they have betrayed the cause and allowed the essential oil of Christianity to leak out from the lamp or to evaporate. The divine solution of the mystery of human life is THE SON OF GOD EXECUTED AS A MALEFACTOR! This the key unlocking the enigma of the existence of sin! This the revealed beam

of light cast from the throne of God athwart the darkness enveloping the history of mankind!

I.

Out of this fact rises "that blessed hope" to beckon every man forward and upward. His life may have been disfigured, blurred, stained, mis-directed, and yet there is hope. To the disappointed, the forsaken, the tired, the aged, the sick and the expiring, are animating words sent: there is another life, a life eternal in the Heavens: there is a hope sure and steadfast reaching within the veil, an anchor firm and abiding, and there is a cable of hope, that of faith, by help of which the soul is permitted to hold fast to the comforting anticipation. This hope anticipates the "*glorious appearing of the Great God and our Saviour Jesus Christ.*" When Christ appears the Christian will enter into his rest. Christ going to prepare a place for his disciples said he would come again and receive them unto himself, (John 14, 3). The Son of man (Matt. 25, 31) is to come in his glory judging the nations; (16, 27) He shall come in the glory of his Father. While these expressions refer to some wonderful public solemnity, yet does the Scripture also show that the Christian departing in death is *to be with Christ* immediately. There is an appearing of Jesus for the client when he dies. The condition of the spirit out of the body we may not readily comprehend, still less be able to solve every question that rises about it, but the blessed expectation is warranted that at death the humblest believer is received to the vision of the Unseen God, who is manifested to him in Christ in glory and brightness. Christ comes to receive him as he closes his eyes to earth. When he loses sight of family and friends, the Son of God is revealed.

II.

Evidence of this has been afforded in the historic fact that Jesus *gave himself* for the two-fold purpose, first of ransoming, and second of reforming us. This is

set before you in the words redeem and purify, "to redeem us from all iniquity, and purify a peculiar people unto himself." Note the process:

1. To effect this He surrendered, submitted, devoted and set himself apart,—in order that he might redeem us. Redemption was his act, repentance is ours, remission is the act of God. When men do not perceive that they need redemption, it is every way difficult to convey to them the thought of its significance: they are unaware of their own legal compromises, because so little concerned about God's authority, and less still about his honor. However, it must not be said that mankind are altogether indifferent. There is a sense of guilt that often runs unto wild and fantastic superstition; that has been the basis on which mystics, moralists, and possibly designing men have constructed systems of religion. This sense of guilt shows itself most in times of national, domestic, or personal calamity. The first thought then is of God's displeasure on account of some sin or sins. Hence the attempt to appease an unknown God with offerings. The Israelites had this recognition of guilt embodied in a system comprising minute details of washings of water, sprinklings of blood and burnings of flesh; victims were slain, some consumed in part, some entirely; all offered in a very solemn, official manner, with high ceremonial, and only by certain individuals:—yet ever with distinct and pungent confessions of sins, with rehearsings of law, with promises of repentance. And yet the prophets often complained that the desired impression was not made on the worshippers' minds. Repeatedly it was found that they made the worship histrionic and pantomimic,—offering to God not the fruit but the rind. Therefore, the Lord Jesus, coming as the Anointed, the Messiah, the Christ, gave Himself in order to spiritualize and perfect this system.

He was slain in person as the Lamb provided by God to take away the sin of the world; in the effusion, consentingly, of his own life-blood, fulfilling the ancient types, and giving emphatic significance to rites often till then but imper-

fectly understood.

2. As this implied the suffering of pain for him, every penitent was in it reminded of his own personal desert to suffer pain through disobedience to the commandments of God. Christ gave Himself suffering in order to show that sin deserves to be punished while it is freely remitted; that God is displeased with each man who has committed it, so that in the bare idea of compassion on the part of God there is not a sufficient hope for any one who has broken his commandments.

Jesus, taking the place of transgressors, making bare his own shoulders to endure our stripes, redeemed us by answering the claims the law of his Father held against us, carried our offenses and procured for us the clear certainty of pardon.

Primarily, his aim was to satisfy God. Some men affecting to be wise assert that God needs no satisfaction; but that question no one save God himself can reply to, and his reply to it has been the act of sending his Son with commandment to lay down his life. It was, therefore, in some way, to satisfy God that Jesus gave himself unto the death of the Cross.

Still it was to impress us, also, by showing us what had been necessary in order to satisfy God—enhancing thus, in our view, the heinousness, the guilt, the unjustifiableness of our personal offenses.

III.

But even that had still an ulterior purpose, an aim at something beyond. In so impressing us a more distant and desirable point was sought. In bearing representatively our sins, Messiah aimed to "purify unto Himself a peculiar people."

1. This word peculiar does not here mean singular or eccentric; Christ's people when genuine may be peculiar, in that some things they will not do while others they insist on doing. They *have* distinct traits which are often criticized; and to escape being called "peculiar" some Christians live negligently, avoid duty, indulge in excess. Yet the *text* does not mean that Jesus would purify unto himself a people that should be odd, but a people that should be specially his. The word is

derived from *pecus*, a flock, a shepherd's possession; then a patrimony, a private settlement. This is the *Biblical* usage of the term, as in Exodus, 19, 5: "Ye shall be a *peculiar* treasure unto me above all people, for all the earth is mine." Deut. 26, 18: "The Lord hath avouched thee this day to be his peculiar people." Deut. 7, 6: "Thou art an holy people unto the LORD thy God.... (He) hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." The aim of Jesus Christ was to collect out of the ranks of the sin-loving a people that should be sin-hating. He would have a people that should be consentingly his as he for them consentingly laid down his life.

2. Through their own individual consent and free choice, Christ would govern them in an elective monarchy. To rule by power alone would not be enough. His aspiration is to secure a willing people. He would not have them refrain from sin merely through fear of stripes, but constrained by love to a devout, loyal, virtuous, filial temper; a people habitually and instinctively obedient to the commandments of Heaven; a people swayed by the impulses of an inward reconciliation with God. He would enlist your desire, choice, heart, disposition, taste, purpose in the line of your own godly culture. This culture he desires should be intellectual and moral, mental and spiritual, corporeal and emotional, your conscience alive, on the alert, your volition ready and decided; and your sense of right keen, while at the same time he would have you tolerant towards such as wrong you.

Christ desires a people that shall be *his* as others are not his; as once they were not his.

IV.

In their description another item is next given: The aim of Jesus was and is to have a band following him who should be *zealous of good works*. He bore no man's sins with the view of having the man go on in them. "Come out from them and be ye separate, O my people," is his call along the line of his eulisted

soldiers. Setting them free from dead works, inefficient, timid, sinning, servile works, then he says: "Go and sin no more, but be zealous of good works." The word *zealot* has since gained the disagreeable meaning of *too much* ardor, eagerness, zeal, but it had not necessarily an unfavorable meaning when employed by the apostle. By it he meant, filled with zealous aspirations to do the Lord's will, entering into his purposes and aims, and fired with a noble ambition to bear Christ's name without dishonoring it.

(1) In conclusion you are here reminded, therefore, that the crucifixion of Christ was by Him premeditated. For this cause he came into the world, to lay down his life. He was sent by the Father to save men, but in order to be saved they must be purified, weaned from self-indulgence, hatred, injustice, impurity, falsehood; and in order to purify them *He gave himself*. Let the selfish go to the dying Redeemer and in him learn the great lesson: "Deny thyself." This was the divine plan; by the determinate counsel and foreknowledge of God Jesus laid down his life. Prophets had foretold a suffering Messiah, coming to redeem his people; and he, notwithstanding the pain, ignominy and reproach, death even, claimed to be the Messiah, and gave Himself for us.

(2) The true disciple of Jesus is he who unreservedly consents to this redemption from all iniquity and seeks to be purified, washed, made clean as one of the Saviour's special people. The Lord asks of every one to enlist; he calls not for a nominal but a real enrollment. Who, therefore, of you that to-day listen to the mention of his gift of Himself, will respond by giving yourself to him? In Judea, 1800 years ago, he needed followers who would enlist under him to break off their sins, and employ their time, strength, powers of conversation, influence, talent, means, for urging others, to receive his salvation; to-day he needs them here. My hearer, if professedly a Christian, will not you be such a follower as the Lord Jesus gave Himself to secure?

And my hesitating friend, let me also ask you this morning to yield to him.

You have disappointed Christ hitherto in not allowing him to see of the travail of his soul and to be satisfied in your conversion; but now procrastinate no longer. No more neglect his redemption. Postpone not your acceptance of it. Since Jesus has come to seek you, go you forth to meet him. Submit to him. Let him purify you unto himself as one of his own, peculiarly his: and let zeal to keep the commandments of God henceforth be the distinguishing trait of your character and life.

(3) The other side of this picture is solemn and alarming. Christ would never have borne death to redeem sinners from all iniquity if they could have been saved without so great a ransom. He offered it because nothing else would save. But if any accept not the ransom after he has paid it, they remain under the condemnation from which he came to deliver them. The condemnation now is that light is come and men have loved darkness rather than receive it. As Moses lifted up the serpent in the wilderness so the Son of man has been lifted up, and in Him, slain, remission is proffered to all who care enough for it to submit to Him. But the alternative is condemnation. "Those mine enemies that would not that I should reign over them bring them hither and slay them before me," Jesus says will be his own final command. Are any of you willing to make so dire an experiment? or to fall into such a doom? or to lay up in store such sorrow against the time to come?—to go out of this life and pass into another of misery unmitigated? Stop, consider, repent, take a new point of departure. Call upon God while it is not yet too late. Instead of working against, work with your Saviour. Instead of evading his calls, rather court his influence. Instead of saying you are too busy about something else, fling every other thing aside until you have first sought the kingdom of Heaven and secured the salvation of your soul. Not to be purified, is not to be redeemed. Not to be redeemed is to perish in outer darkness. Men to be saved must become Christ's people, not as they are his by creation, but as they shall become his in the

new birth and by new obedience. You that are not in Jesus this day have a dismal prospect. Whatever else you may have or hope to win, the outlook beyond this life is not to be coveted. You are in immense peril. If the summons to die finds you as you are, the Saviour will cast you off, cast you out, not own you, not call you his. How can he? How can he call you his, if you allow him not to purify you for himself, but refuse to become zealous of good works, as he desires?

(4) No, my friends, young or old, poor or rich, court no such condemnation; consent to be led by the Spirit; submit to Jesus; take on you his yoke, lest your hopes of Heaven prove only dreams that shall be dispelled when you awake in the presence of the Judge, who now pleads with you to surrender ere you stand on trial at his bar. Instead of that call on Him this day, bow down to Him. Pray to Him. Let his redemption take effect in your soul. Let compliance with the will of God dominate as the ruling passion in your life, henceforth, until his glorious appearing to take you to himself. Then by experience you shall taste the fruition of this blessed hope.

Mr. Merwin.

Writing from Wilton, Connecticut, to Mr. Thompson who had been settled there as the minister, Mr. Merwin says, January 19th:

“Rev. F. Thompson.

Dear Friend and Brother,

“Just a word to you from this old spot.

“There are many kind enquiries after you and yours; people seem to feel as if we must have met in South America. Tomorrow I hope to tell them something of the interesting work you have in hand.

“My wife is with me here for a few days. She unites with us in kindest messages to you and yours.

“It has been snowing all day, fine sleighing now. We do enjoy the winter, when it's not *too* cold.

“So sorry not to have been able to help in getting you settled in Valparaiso;

and hope you are already helping those seamen.—Fraternally, A. M. MERWIN.”

Mission to Seamen.

To the Editor of THE RECORD.

It will be gratifying to the friends of this Mission to know, that the sailor-men appreciate the efforts that are being made to give them the Gospel. The chaplain, in his visits among the ships, meets with uniform kindness, and in many cases, with manifest cordiality. There are many signs of hopefulness, which cannot be put in print, but are apparent to the eye of an observer.

During the week ending February 24th twenty ships have been visited, and sixty copies of the RECORD left on board.

By request of the officers of the *Iroquois*, divine service was held on board, Sabbath morning February 24th. A cordial invitation was sent through the chaplain to the officers and men of the Merchant Fleets in the bay to attend. Three captains availed themselves of this invitation and were there with their men, one of them being accompanied also by his wife. Several friends from shore went off with the chaplain in the steam launch, which was sent to convey them on board.

Through the kind forethought of the officers, the birth-deck was very tastefully and conveniently arranged for the service, which was fully appreciated by both the audience and chaplain.

There were 48 present in the audience, and many others were listening from the upper-deck.

The men in the English Hospital have been visited twice during the week.

The chaplain is waiting to return thanks to the first respondent to his appeal, for reading matter for distribution among the ships. Who will be the first?

After a rumor that negotiations with Bolivia were broken off, it is now reported that a truce has been signed. It is a pity the war was ever begun. But for the violation of treaty stipulations on the part of Bolivia, it would not have been.

Dr. C. A. Logan, U.S. Minister, sailed for Panama by the steamer of March 1st, on leave of absence for a time, accompanied by Mrs. Logan.

The U.S.S. *Iroquois* sailed for Coquimbo and Iquique on the 4th instant.

H.B.M.'s *Swiftsure* has sailed for the North.

Mr. Merwin wrote, January 17th, of meeting Mr. Balfour and Mr. Roxburgh at Mr. M's father's house. January 16th, Mr. B. had sailed for Europe and Mr. R. had left for New Orleans.

Mr. Balfour was very urgent at the Mission Rooms that a minister should be sent to Callao. Dr. Hall had a man in view for Iquique but needed more information. A gentleman was inclined to go to Callao whose qualifications were that he was "thoroughly missionary and a good pastor." Mr. Merwin was expecting to visit him.

A Spanish Almanac has been prepared with a Scriptural passage for every day in the year, and other Christian reading. A friend has contributed to the cost of printing. It may be found at the Bible store, 167, calle San Juan de Dios.

The Evangelists in England.

The following notice has been handed in for the *Record* by one of its readers:

It has been the favorite charge of those opposed to Mr. Moody's work in Great Britain, that the previous labors of the American evangelists there had left no permanent results. At last it seems as if the accusation were so thoroughly refuted as to leave no possibility of its being again brought forward. At the beginning of the present mission in London, this charge was again pressed by the opponents of the work; and the answer was overwhelming testimony to the contrary from quarters where it was least expected.

— First came an enthusiastic letter from Bishop Thorold of Rochester, commending Mr. Moody and Mr. Sankey, in this whole-souled fashion: "To call them

schismatics is to trifle with language. To suspect them of sectarian motives is to do them a grave injustice. Their religious services are simple, reverent, and deeply impressive. Their recent labors, not only in our largest provincial towns, but also at our two great English Universities, are standing the hardest test, that of time. Should any one doubt if their doctrine is pure, or their work solid, let him do what I myself have done, and hope to do again—go and judge for himself. He will probably come away touched to the quick by the tenderness, and pathos, and manly thoroughness, of what he will hear there; perhaps, just a little sorry that their secret is not yet quite his own. . . . My desire is that God will raise up ten thousand such men to proclaim his redeeming love."

At one of the earlier meetings the request was made that those who wished to repent should rise. A young man, near the front, leaped to his feet, and in a loud, clear voice said that Mr. Moody's last mission was a failure. Mr. Moody replied that, if this young man were converted, the *present* mission would not be a failure. "God can do that without you," shouted the youth. Mr. Moody turning to the audience said: "Here is a scoffer. Now, who among you will come out boldly on the Lord's side? Let us show to the world whether this thing is a failure or not." Scarcely were the words spoken before there was a general movement among the audience, and three thousand men stood upon their feet. The incident was overwhelming. Mr. Moody burst into prayer, at the close of which crowds surged into the inquiry-rooms. It is safe to say that no one will have the boldness again to proclaim in any of the meetings that the mission is a failure.—*For. Paper.*

A World-Wide Spectacle.

The sunset glow witnessed in the United States in November was apparently not a phenomenon due to local atmospheric conditions. The gorgeous spectacle was watched on the same evening in various

parts of the world—in England, France, Germany, Italy, Egypt and India. In Europe as in the United States the most remarkable sunsets were those of Nov. 27 and the following night, altho' the essential features were reproduced during the succeeding four nights. In England this wonderful after-glow attracted universal attention, being described in numerous letters to the newspapers and acknowledged on all sides to be unique. The characteristic feature was the appearance of an immense illumination extending from the central point where the sun had disappeared, well toward the zenith and continuing for two and a half hours without the peculiar scintillating effects of the *Aurora Borealis*.

An intelligent observer, who had watched the English sunsets for thirty years, directed attention to a remarkable distinction between the November after-glow and the ordinary evening effects of the western sky. The crimson glow which follows the disappearance of the sun is almost invariably the last effect of color, coming a considerable time after the yellow tone has faded, and being followed by the cold gray which precedes the night. During the closing week of November there was a reversal of this rule. At sunrise the whole effect was reproduced, the order of tints being reversed. The spectacle in the morning opened with the orange glow, which had been the closing features of the sunset; this was followed by the crimson fires from the horizon to the zenith. This reversal of the natural order of refrangibility indicated most unusual atmospheric conditions.

While these remarkable sights in the heavens have attracted general attention in England, there has been no disposition to exaggerate their importance or to advance fanciful theories in explanation of them. One or two correspondents of the newspapers attempted to connect them with the eruption in Java or with changes in the spots on the sun; but the hypothesis generally adopted has attributed them to the extreme rarefaction of the atmosphere, by which Englishmen were enabled to see sights ordinarily reserved for Alpine

climbers or residents of Naples. If this be the true explanation, this rarefaction of the atmosphere was not confined to certain localities but was a condition which produced corresponding results simultaneously in Europe, America and Asia. The blood-red sunsets illuminating half the sky, which were admired in New York and London, in Italy and Southern France, overspread the whole firmament, and in India kindled a lurid light that excited superstitious dread. There must have been a general cause for an exceptionally clear atmosphere the world over; or else some other theory must be advanced the phenomenon. For example, it has been suggested by scientists that the earth has been passing through a meteoric belt in space, and that the molecules of meteoric dust becoming detached by friction with the atmosphere either become incandescent or else are revealed by the rays of the sun.—*N. Y. Tribune*.

In New York telegrams were received from merchants residing in the country enquiring about the supposed conflagration; they imagining that some part of the city was on fire.

Sea Serpent.

WASHINGTON, Dec. 22.—The report of the appearance of a sea serpent off Long Branch in December, was referred to Professor Baird, of the Smithsonian Institution, who has written on the subject as follows: "I have no difficulty in identifying the object referred to as the devil fish of South Carolina, or manta of Spanish America. This is a huge ray, a fish with projections on each side of the snout, by means of which it sometimes picks up the anchor of a good-sized boat and carries it off, towing the boat at a high speed out to sea, much to the alarm of the crew. In the old Peale Museum, forty years ago, there was a stuffed skin of one taken in the Delaware that measured 25 feet across the flappers—its length less than this. The blow-holes were the gill openings on each side of the neck, some distance from the snout."

Art Galleries and Museums on Sunday.

It is often urged that these should be opened on the Christian Sabbath for the relief of working men who have no other leisure for visiting places in which to cultivate taste, and to attract them from low resorts, drinking saloons and concerts. The following from the *Tribune* is suggestive on the matter:—"Judging from the number of persons who visited the Bartholdi Statue Loan Exhibition on Sunday at the National Academy of Design, there are certainly many people in New York who favor the opening of art galleries and museums on Sunday. The rooms were well filled all day; but, if the visitors were working people in the accepted sense of the term, the working people of New York dress much better than is generally supposed, and know much more about art than they get credit for. (!) Moreover, they hardly seem to be in crying need of Sunday privileges of this kind. As a matter of fact we suspect that the visitors were people who would not have been driven to liquor stores for amusement yesterday, if the Academy had been closed as usual." Evident it is that in this "liberal movement about Sunday" the attempt to secularize it, though made in the name of the working man, is really for the pleasure of those who are well off. These crowd to visit the Statuary, and in the end working men will be called on to work seven days instead of six. Nothing short of the sanctified observance of the Lord's day, as a high and holy duty to God, will protect those who live by their daily toil. The Lord's day is the laboring man's palladium, and every one who favors its desecration will in the end increase the burdens of the poor.

TRAMPS.

Tramps have a hard time in Connecticut; at the term of the Superior Court in New Haven January 2nd four tramps were sentenced by Judge Sanford to the penitentiary for ten months each.

THE INSANE.

In the State Hospital for the Insane at Middletown, Connecticut, there were 860 patients at the end of the year. 271 had been admitted during 1883; the number almost exactly divided, 135 men and 136 women.

Board in the hospital is \$3.75 a week. The total annual income was \$184,532.82.

Of the 271 patients admitted during the year 127 were natives of Connecticut, 70 natives of Ireland, 17 of Germany, 15 of New York and 13 of England.

As to *occupations* there were:

Housewives	63
Farmers	19
Laborers	31
Domestic servants.....	27
Housekeepers	10
Machinists.....	5
Teachers.....	3
Factory hands	16
Carpenters.....	4
Merchants.....	3
Sailors.....	4
Students	22
Gardeners.....	10

As to *causes*, 23 cases were from intemperance, 16 from ill health, besides 12 from epilepsy.

The per cent. of admissions has been as follows:

Causes.	1883	Since the beginning, in 1869.
Anxiety of mind and over study	2.21	5.42
Apoplexy.....	.56	.57
Connected with the affections...	3.69	4.47
Connected with fluctuations of fortune	1.81	1.19
Connected with religion.....	.73	2.30
Epilepsy.....	4.42	4.23
Ill health.....	5.90	12.39
Intemperance	8.48	9.62
Masturbation.....	3.32	3.79
Old age.....	.73	1.49
Puerperal.....	3.32	1.93
Unknown	44.28	40.48

Of the 271 patients 130 were married, 107 single, 29 widowed, 5 unknown.

During the 14 years since 1869, 2,952 patients have been admitted, of whom 1,356 were single, 1,242 married, 288 widowed, and 66 unknown. In this total during 14 years there were 284 cases

caused by intemperance, overwork 82, religion 68, domestic difficulties 47, old age 44, over study 19, fluctuations of fortune 35, tobacco 7.

The per centage of Recoveries and Deaths has been in 1883; in 14 years:

Under one year.....	8.41	39.60
One year and over.....	7.58	5.23
Deaths of all under care....	7.18	18.12

In New England, towns are sued for negligence in keeping roads in safe order, and mulcted in damages. Recently an interesting point bearing on the Sunday question was decided by the United States Circuit Court at Boston. Theodore Ducker sued the Cheshire road for damages received while riding on Sunday. The judge ruled that, by a State law, the plaintiff could not recover unless he showed that he was traveling on a mission of necessity or charity, and the jury decided for the road.

Some of the "Boston notions" are good ones. Of this character is the Co-operative Building Company, which combines business with philanthropy in a very successful manner. This company is entirely out of debt, and pays three per cent dividends, with a capital invested in real estate and bonds of two hundred and fifty thousand dollars. Of the fourteen directors, eight are women. At the recent annual meeting a movement was made toward providing cheaper tenements for the poor.

The analyses of snake poisons, made by Drs. Weir, Mitchell and Reichert, have been fully confirmed by other investigators. The venoms examined are all essentially alike; in every case they are made up of three proteid bodies. The first reduces blood pressure, induces swelling (œdema), and brings about putrefactive effects. The second is a virulent substance, one-twentieth of a grain of which will kill a pigeon in two hours; it gives rise in a few minutes after injection to an enormous infiltration of blood into the neighboring tissue. The poisonous properties of the third substance are doubtful. The object of the analysis is to eli-

minate the venomous principle, so that experiments may be made as to what drug can be used to the best advantage in neutralizing it.—*New Haven Courier*.

"I say, Paddy, that is the worst-looking horse that I have ever seen in harness. Why don't you fatten him up?" "Fat him up, is it? Faix, the poor baste can scarcely carry the little mate that's on him now," replied Paddy.

A Scotchman, so goes the story, standing by the family grave, said: "There lie my gran'father and my gran'mother, and my ain father and mither, and there lies my brither Bob, and my puir girl Jeannie, and there lies my wife; and, *if I'm spared*, there I'll lie too."

An editor, at a dinner table, being asked if he would take some pudding, replied, in a fit of abstraction: "Owing to a crowd of other matter we are unable to find room for it."

— Some people are so averse to hospitality that they will not even entertain a thought.

— The riots of 1877 cost the city of Pittsburg \$2,880,538. Pittsburg does not want any more at the price.

— If it is foolish to "whistle against the wind," some think it is foolish to whistle at all.

— Mrs. Greeble of Nebraska poured kerosene on her fire. The result was very disagreeable.

— The *Lowell Courier* remarks that the most common skylight is a star.

— In making boots, the last is first and the first is last, and the sole which can remain least firm through most of the world's rough usage is dearest in the eyes of its owner.

— Some men are so cautious about taking risks they will not even hazard a remark.

— Ten car-loads of canned green corn left Portland, Maine, in one week, for Portland, Oregon, via the Northern Pacific.

— "I had very bitter experiences at the University." "I don't doubt it, you drank so much beer there."

THE RECORD.

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THE RECORD.

Busy Baby.

Oh, the busy, busy baby!
Never idle for a minute:
Not a single thing is doing
But his little hands are in it.

Oh, the busy, busy baby!
Now his mother bread is molding,
For a little baby biscuit
Winsomely his hand he's holding.

Pleased, he takes the doughy "bickit,"
Strews the flour about to make it,
Prints it with his cunning finger,
Then must in the oven bake it.

Oh, the busy, busy baby!
In his head is some new notion:
Something roguish he is planning,
I can see it in each motion.

Yes, he's filled his father's boot-leg
From the coal-hod black and sooty
"Hands all brack," he's learned to prattle:
"Mamma, please to wash 'em pooty?"

Now where is my busy baby?
In the pantry we shall find him:
He's in mischief just as surely,
For he's shut the door behind him.

Sure enough, my loaves are scattered,
And the bread-jar holds my baby!
Out of business, for a wonder,
Counting some new mischief, may be.

Hush! you see his eyelids closing;
Tired of play, he'll soon be sleeping.
I must work while busy baby
Rests in slumber's kindly keeping.

—Harriet C. Woodward, in the Watchman.

Valparaiso Bible Society.

The following remarks were offered at the Bible Society annual meeting, by Mr. Dodge:—

Mr. President, Ladies and Gentlemen. The interests which call us together this evening are too important to be passed with an hour's notice. We meet in behalf of a cause that deserves the constant attention and encouragement of every Christian in this city and on the Coast. Thankful for the tokens of success given us in these good reports, I would call your attention to the nature of the work we have in hand and the Gospel obligations that rest upon us, as we anticipate a future of larger success and more bounteous results in the enlightenment of the people of Chili.

To the most of us the Present seems common, less interesting than the Past or the anticipated Future. The events of the Present, however stirring, do not glow with the mysterious light of antiquity and are untouched by the halo of hope that surrounds the unknown Future. In recurring to great changes, important reforms and representative lives which made up the history of the rise and fall of nations now sleeping, or of nations which still live with memories of proud movements in the development of civilization, we respond willingly to the voice of years, of ages now buried, and earnestly seek to read every word that remains, to

neath every possible relic that will enable us to walk and talk with those who lived and labored and died in periods now called golden and classic. And as we thus study we are apt to believe that the Present is less poetic, more material, less chivalric, more common-place than the remoter Past. This feeling is often expressed by youthful readers in the enthusiastic reflection: If we had only lived then, and could have witnessed those deeds of bravery, if we could have shared in the exultation of that crowning event how grand it would have been!

So, likewise, the Future has its attractions. Full we are of hope in view of brighter days. We continually speak of wonderful things, that are to be. The sun shines more brightly over the dim outlines of the longed-for Beyond, whereas the Present is full of care and anxiety and labor, yes, of selfish ambition.

In so far as this is the case with any of us we do injustice to the Present. *This* is a golden day. We live in a time that throbs with the weightiest plans, the most important events, the most thrilling interests. Especially as Christians we should hold in mind the important fact that we live in a crisis of Evangelical history. The wide sweeping missionary enterprises of our time indicate a climax in the swelling movement of the Gospel among the nations of the Earth.

And when we turn our eyes toward South America, when we dwell upon the needs of the country in which we live, the Present should appear in the fulness of the light of progress. Chile is making history to-day. Future generations will call this year one of the greatest in the record of this nation. The heart-touching question for us is—Shall the progress of Chile be in the path of Scriptural truth and freedom, or in the unsafe path of violent reaction from superstition? Is this country to be Immanuel's land or is the growing civilization of this Coast to mean the decadence only of Roman power and the want of opportunity to know the truth pure and as it is in Jesus?

Mr. Milne's report from Bolivia and north Chile is most gratifying. Our colporteurs render good accounts for the

Capital and for the South, but our efforts are feeble compared to the work before us. I call upon you all to bear this Bible Society's work to the throne of grace in earnest prayer. I call upon you to encourage this enterprise, to support it in every possible way. And because these calls are so urgent, because we need help to carry forward this work of giving light to the people about us, I beg to suggest that this Society draught a memorial letter to be sent to the friends of the British and Foreign Bible Society and of the American Bible Society, laying before them the full state of our case on these shores and soliciting them to enlarge the measure of their own endeavors and of the assistance we now receive from them. I offer this resolution, Sir, with a hope which all will share in, that ere long we may have the means to double our force in this important branch of Christian labor.

Mr. Thompson followed in these significant words of sympathy:—

The Bible alone meets and supplies the deep wants of man. It is a light to light his darkness, a comfort and solace to him in his troubles, it strengthens him for the performance of duty and sweetens all the relations of life. It should be sent forth in the spirit of love to do the work of love. Those who are engaged in the circulation of the Bible, through an organization like this, while blessing others, are themselves being blessed. Representing different denominations, we come together here, and are lifted above all party lines, into the atmosphere of an exalted Christian brotherhood, and realize the promise "it is more blessed to give than to receive."

Mission to Seamen.

During the week ending March 1st, the chaplain, the Rev. Mr. Thompson, visited twenty-one ships, and left on board four packages of Magazines and Illustrated Papers, fifty copies of the RECORD and as many Tracts.

The only thing to be regretted was that there were not more Magazines and

W. E. Lodge
Union-Congreg.

Papers, so that all the ships visited might have had a share.

It is to be hoped that the good example set by a lady may be imitated by others, in sending their Magazines and Illustrated Papers to the chaplain for the ships. They will be much appreciated by the men.

The American bark *A. C. Bean*, Captain Foster, of the Winslow Line, Boston, which arrived February 27th, lost overboard her cabin boy, William Hutchins, off the River Plate. He was sixteen years old; his parents live in Boston, Mass. Everything, that could be, was done to save him, but without avail. He probably could not swim, and sank almost at once out of sight.

Divine service was held on the *D. H. Morris*, Captain Purdey, March 2nd, the Rev. Mr. Allis preaching for the chaplain who had gone to Santiago to preach for the English Union Church there. Fifty-four were present at the service on the *Morris*.

During the three weeks preceding the 16th of March, the chaplain visited 59 ships, and held conversations with the men, brief necessarily as they have to be sought during working-hours. Several officers and men were professing Christians, and those who were not, were not averse to being spoken with on religion. Services have been held afloat with an average attendance from the shipping of fifty. There was a slight increase in the attendance.

Ten packages of miscellaneous reading matter, a hundred and fifty RECORDS and a hundred tracts were left on board the several ships visited.

Thanks are due to friends who have sent magazines and papers for this purpose.

Santiago, the Union Church.

A telegram was received on the 18th instant thro the "West Coast of America Telegraph Company," dated New-York 17th, as follows:

"Trumbull, Valparaiso, *Occupy*."

This is in answer to a letter written

January 12th to the Rev. Dr. Ellinwood, secretary of the Presbyterian Board of Foreign Missions, at the request of the Committee of the Union Church in Santiago for a minister to be sent, as that Committee had petitioned, to be pastor of the English Congregation.

Having heard that a young gentleman who would terminate his studies in May, had signified a willingness to come out to Chili as a missionary, if the Board would commission him, urgent entreaty was made that he might be named in response to the call from the Santiago church; and in case of an affirmative reply that this word "occupy" might be telegraphed.

The fear was entertained by some that the Board might be unable to respond to the call for a *Union* church. Others relied, however, on the control of a wiser policy in the Board's Councils: that they would allow their missionaries to act upon their own judgments as to ecclesiastical forms, and that flexibility would continue to be prominent in the Board's plans in the future as in the past. Our own view was, we confess, one of anxiety and discouragement lest the Board might be trammelled and unable to take up the work. And yet, as the Presb. Board in 1872 had succeeded to the work and mission of the Am. and Foreign Christian Union, and this latter Society ten years earlier had sent a missionary to Santiago to gather the first English Congregation that ever was gathered there, of which the present Union Church is to day the continuation, it did seem reasonable that the Board should, if in any way possible or practicable, do every thing in its power to meet the wishes of the Committee when, tired of other and unproductive arrangements, they had turned to it for relief and cooperation as to the heir of their earliest friends and founders.

A little history may perhaps be interesting at this point. The Rev. D. Trumbull, being on a visit in Santiago in the early part of 1861, held divine service at the railway station, which was attended by a very good number of persons — men, women and families. These then asked, would it not be feasible to have a minister to reside there permanently? Letters were accordingly written to New-York and the

American and Foreign Christian Union sent, at the beginning of 1862, the Rev. N. P. Gilbert for that purpose. He did what he could. He gathered a congregation of English-speaking people amid some discouragements. He fitted up a chapel in a house adjacent to the gas works. Mr. Longton, among others, rendered aid as Secretary and Treasurer of the Congregation. Later on, as Mr. Gilbert was anxious to work among the Chilians and had collected some of them in his own house, the Rev. Mr. Christen was sent out from New-York by the Christian Union for the English work; a few weeks after Mr. Christen's arrival, the Rev. Mr. Wilkinson came, sent by the South American Missionary Society—whereupon Mr. Christen withdrew and began holding services in Copiapó in Spanish. The Rev. Mr. Rowe followed Mr. Wilkinson, and was succeeded by the Rev. Mr. Quick. For a time, after the withdrawal of the latter, Mr. Baird kept up the services until, near the close of 1879, the Rev. Mr. La Petra was invited to assume the charge of the Union Congregation. In 1883 the Rev. Mr. L. C. Smith became the pastor, as Mr. La Petra was occupied with school duties. At the end of that year Mr. Smith resigned, and then it was the Committee voted to seek a pastor thro' the American Mission.

This word "occupy" signifies the result. That relation is resumed. The gentleman appointed is named Mr. Duncan Cameron, and he may be looked for to arrive probably in June or July. We entreat all in Santiago who love the Lord to welcome him, to gather about him and in a true spirit of Christian Union to give strength and impetus to the work of the Gospel in English in that city.

Mr. Cameron who is engaged to come out for the Congregation in Santiago is well known to the Revs. Mr. Lester and Mr. Dodge, who anticipate that he will prove an efficient and valuable laborer in the cause of the Gospel among the many in the Capital that speak the English language. Their impressions in regard to him are most encouraging, and we trust it will be found that the Lord, in answer to the prayers of his people, has led his

thoughts in this direction, has moved the Board to offer to send him to Chili and has made him willing, nay anxious, to come. When he learned the needs of Chili and this coast, he said: "Here am I send me!" O that others may in such a spirit rise up and seek the salvation of the inhabitants of this needy portion of the world.

Valparaiso Bible Society.

The sales of Scriptures during the first two months of this year have been 669 copies.

	In January.	In February.
Bibles	44	133
Testaments.....	167	231
Portions.....	33	61
	<hr/>	<hr/>
	244	425
	<hr/>	<hr/>

Of other volumes 917 were sold, 318 of them in January and 599 in February.

Mr. Wm. Krauss has been appointed permanently a colporteur of the Society and may probably have his head-quarters in Santiago whence he will make frequent and extended excursions to the interior.

The first monthly meeting of the Directors was held on the 6th instant. Mr. Wetherall presiding; the accounts of the work of the Society's laborers were very cheering. So was the report of the subscriptions now coming in, which are quite equal to those of last year, and bid fair to go beyond them. Should any be disposed to subscribe who may not have been called upon, if they will enclose a note of the amounts they are prepared to give to the Bible Store, 167 Calle San Juan de Dios, or to the editor of the *Record*, the aid will be received gratefully.

The Rev. Dr. Damon has sent us a copy of a sermon preached by him in Honolulu on the 11th of November, 1883, on the 400th anniversary of Luther's birth.

— Another discourse on the same

theme we received from the Rev. J. N. Lett of Rosario, (Argentine Republic), in manuscript. Notice has since come of the decease of this Gospel laborer in the La Plate river valley, where for years he has been engaged in distributing the Holy Scriptures for the British and Foreign Bible Society.

— It is reported that Dr. Stirling, Bishop of Falklands may be expected to arrive in Chili in October next.

— A voluntary remittance from a gentleman at the north, of \$20 for the Valparaiso Bible Society has been received.

— This issue contains a sermon on "Conscience" from the Rev. J. M. Allis; it has been asked for publication in a letter numerously signed by friends who had the pleasure of listening to it in the Union Church.

— The Revised version of the Old Testament is to be published about the middle of this year.

— Señor Altamirano has left for Santiago to assume the superintendence of all the railways in Chili belonging to the State, *i. e.*, from Valparaiso to Santiago and thence South to Talcahuano and Angol, with the new branches now in construction from that point to Traignen and Victoria. It is also proposed to construct a road to Ovalle from La Calera; this would bring Coquimbo into connection with Valparaiso and the capital.

— Señor don Domingo Toro Herrera has been named Intendente of Valparaiso for the constitutional term of three years, and assumed the duties of the post on the 17th instant. The nomination has been received with great acceptance by the press.

— Prince Oscar of Sweden arrived in the frigate *Vanadis* on the 14th; the President's aid went on board to welcome him. On the 15th at 2 p.m. the Prince called on the President. The Marine Regiment and Municipal Guard with their respective bands were assembled to receive and escort him to the palace. Salutes were fired by the fort. The Prince is 25 years of age and speaks English, German and French *perfectamente*.

— A new Spanish tract, number sixty-two in the series printed in Valparaiso, has

been just issued from the UNIVERSO printing office under the title of: "A Question for the New Year, Whither are we going?" Mr. J. M. Lopez, at the request of two or three friends who had read with interest this article, in the Jan. No. of the *British Messenger*, has translated it into Spanish, in the hope that it may be useful to many and so carry out the desire of the author: this is the Rev. George Everard of Wolverhampton, England. It is filled with excellent words of encouragement to a life of Christian principle and devotion. We commend it to our readers hoping they may procure at the Bible-Store copies of it to distribute among their Chilian friends.

— An almanac in Spanish with Scripture passages for each day in the year has also been prepared and printed here. It is for sale at two cents a copy, though consisting of 32 pages.

THE NATURE AND FUNCTIONS OF THE CONSCIENCE,

*Preached in Union Church, Valparaiso,
Feb. 24, 1884, JOHN M. ALLIS.*

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.

I Timothy 1 : 5,

I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.

Acts. 26 : 9

Conscience has been variously defined. By these definitions the range of the term has been enlarged or diminished according to the employment of a greater or less number of elements in the definition.

In a general way conscience may be said to be that faculty or ability by which moral and religious questions are examined and answered, especially in regard to their bearing upon our actions. These topics have something to do with what may be called our states of mind and heart, but they more commonly have reference to our actions than to inward states or conditions.

In giving a more particular definition of conscience there are two distinct views employed, one including a larger range, and the other covering a smaller range. Those taking the first view, — the larger, make the conscience to include the entire process by which one comes to a decision, on those topics, which naturally fall under the review of this faculty. The two parts of this process are 1st the exercise of the judgment by which we determine whether the action contemplated be right or wrong, and 2d the exercise of a faculty within us, which tells us that the contemplated action ought to be done, or that it ought not.

This broader view of conscience presents some difficulties, and yet it is the most common one.

Men instinctively hold that the power or faculty within us, to which moral and religious questions are to be referred, should be certain, constant and correct. No man knows a higher law than his own conscience. Men suppose themselves doing the best they can when they follow their own ideas or judgments — when they obey what they call their own conscience. But it often happens that men's conclusions do not agree. Some people do things which to others seem entirely wrong, while others refuse to do things, which to some seem entirely harmless. Others again fail to perform deeds which to some seem imperative duties.

Now can it be that God's law admits of varying application? Can it be that God's law permits some persons to do some things and denies the same privilege to others? Suppose for example a clergyman should arrange for a dancing and card party, and should provide abundant wine, would that be all wrong, and cause much conversation in the congregation, while if Mr. X, Y or Z should do the same thing there would be no harm in it. Or to illustrate by an other example. Some fathers have punished their children for doing the same thing they themselves do. Can it be possible that some people are educated too finely in the matter of conscience, and are *over-particular*? Well! are there not some who are *under-particular*? Just where shall we find *particular*? Since

some seem to range above it, and others range below it, in their action, shall I say I am right, and if you are more exacting than I, you are over particular? or if you are less exacting than I, shall I say you are doing wrong?...

But who made me a judge over you? or, who has given to any man authority to say to his fellowman that this action is wrong?

I.

With this diversity of view it is not strange that the question: "Is conscience an infallible guide?" should be discussed as a stock topic of debate in our Academies and Colleges.

Those taking the narrower view think that conscience, as a faculty of the soul, should not be made to include so much. These persons desire to relieve the matter of this complex aspect; and they hold that the faculty by which one is to determine the right and the wrong of an action is really the judgment; is, in fact, the application, to moral and religious questions, of the same power of reasoning which we apply to any other topic requiring the comparison of one thing with another.

Now the faculty of the judgment is the same whether applied to the question of morals, or of politics, or of business, or to the commonest considerations of life, in exactly the same way that love is the same faculty, whether it rest upon God, or upon a parent, a companion, or a child. So also faith is the same, whether exercised towards our fellow men, towards nature, or towards God.

Judgment is a power or faculty by which we compare quality, whether of materials or of actions, with some accepted standard. We say, that piece of gold is good, because it agrees with a standard we have in our mind or before our sight. We say that piece of cloth, this machine, that book, this argument, is good because each reaches, in our view, that standard with which each may be appropriately compared. So of actions, we call some good, we call others evil, because they agree or disagree with some standard of action we have accepted.

It would not be strange if in the limited range of our knowledge the various standards of men should differ. A child thinks a doll made up of a piece of cloth and tied together with a bit of old ribbon, very beautiful, until she has seen a French doll with moveable head, eyes and arms, and possessing a complete outfit. There may be a lingering affection for the rag affair, but the more perfect specimen is admitted to be the more beautiful. An uncultivated taste sees beauty in some of the cheaper chromos with which avaricious manufacturers deluge the country. But when they see more perfect pictures or paintings the cheaper ones lose their supposed value. A piece of goods, a coat, a house, a horse may seem very excellent until we have seen a better for the same cost. The power of judgment in regard to various matters differs in degree of accuracy. A lady may be an excellent judge of a bonnet, but a poor judge of a mowing machine. A man may be a good judge of a piece of real estate, and a poor judge of a poem. A minister may be a good judge of a sermon, but a poor judge of a horse. Yet some know more about the horse, and some very little of either.

Now the reason for the difference in men in the power of judgment is easy to be found. Our faculties are keen in the direction in which they have been developed or exercised. We find some people very particular as to what they do. They continually consult their chosen standard, and are generally correct, and are also their own severest critics.

When Judgment has compared a certain proposed action with the accepted rule of practice, and affirms that it is right, then what may properly be called Conscience comes into action, and says to the person: You ought to do that deed; you ought to accept that view; you ought to take that stand.

If on the other hand judgment affirms that a certain course of conduct is wrong, or a certain position is false, then conscience announces without hesitation: You ought not to enter upon that course of conduct; you ought not to take that position.

If, as is frequently the case, one does a

certain deed or accepts a certain view without any careful exercise of judgment, but afterward permits this faculty to review the deed done or the position taken, or view adopted; then, if judgment affirms that the deed was good, or the view correct, Conscience approves, and the man becomes conscious of having done well. But, on the other hand if the judgment is obliged to say the act was not good, or the view was not correct, and ought not to have been done or adopted, then Conscience tells the man he has sinned.

By this second view of conscience the complex nature of the former definition is removed, and in the consideration of actions we give judgment its part to perform, and conscience its proper part. The one to determine whether deeds are good or bad, and the other to say that a man ought to do the good, and that he ought not to do the bad.

Conscience, then is the power or faculty within us impelling us to do well, and urging us not to do wrong. The question as to whether any action may be right or wrong is to be decided by the judgment. Hence a man must follow his conscience or sin, and very many do follow an erroneous judgment and in so doing sin.

This apparent paradox disappears when we lay aside the complex conception of conscience, and give to judgment a part of the work of considering the quality of deeds, and a part to the power saying ought, or ought not.

The whole matter has a fine illustration in the case of Paul. He verily thought that as a good Jew he ought to persecute the Christians. Here the power saying ought, followed a bad judgment and thus led him into sin.

His judgment trained in Jewish schools was biased in favor of narrow interpretations. He looked at religion from a high Jewish stand point, and being a Hebrew of the Hebrews, in birth, education, practice, ambition and sympathy, he could not help feeling that the new sect was attempting to overturn God's revealed religion, and was seeking to do this by a most base and unworthy method, by taking some of the most sacred symbols of Juda-

ism and pretending their realization as the basis and material out of which to construct the edifice of the new faith.

Receiving such as the conclusions of his judgment, he being conscientious could not help acting accordingly. The fact that Paul was a man of strong convictions, and was not afraid to follow them, is what gave us in him so grand and noble an apostle.

When God opened Paul's eyes and when he was provided with a key to explain all he had learned of Judaism, in Jesus Christ, by whom only its sublime mysteries could be opened, then this strong man saw plainly that his knowledge and his judgment, had led him into error. With this clearer light and with views made certain by the quickening power of the Holy Ghost, he threw all his soul into the service of Him whom he now clearly understood to be the Lord of his life. The mighty "ought" of his strong nature bade him go forward to do and suffer grandly for his Redeemer. He could not doubt the safety of his position. He not only had heard the Heavenly voice calling him to higher views and to nobler labors, but his own inner spirit fully agreed with the divine Spirit and he was enabled to feel as well as to say: "I can do all things through Christ strengthening me."

We understand that a man's views change radically at conversion, and we know also that the change is not in that part of the nature which says "ought" and "ought not", unless it be that this power is vastly quickened. The great, the important, the fundamental change is in the acceptance, in the clearer understanding of new standards, by which judgments are to be formed, and in a willingness to follow them as is clearly illustrated in the reply of the shop-boy who was asked if his master was really converted, and he replied: "I don't know whether he is converted or not, but I know he has thrown away all his short yard-sticks."

II

A very important and practical question is, how can such a change in one's judgment and such a quickening of that inner power, urging us to do the right and

avoid the wrong, be secured, as shall keep one in the right path?

1. The first and perhaps the most natural preparation for such a work is to provide the judgment with an adequate knowledge of true standards.

The importance of this provision in all human affairs is too obvious to need remark, and it no doubt seems quite important to have right standards in spiritual matters, but somehow men promptly provide standards in regard to all departments except the spiritual. In this department a proper attention to common-sense needs is woefully omitted.

In nothing are men more willing to give short measure than in yielding to God.

Many of the "shalt nots" of God's commands are whittled down to a mere matter of fancy, or of habit. Men sometimes apologize for swearing, saying they do not mean any thing, or, it is a mere habit into which they have unconsciously fallen.

But what business has any one to disobey God carelessly? And when one has done this so frequently that the action becomes habitual, surely the pretended excuse aggravates the crime.

In the matter of honest dealing how often do we hear of men excusing themselves under the plea, that the deed is so common or is only against a city corporation, or a government R. R. company, or a wholesale house, or is against the public exchequer. Do men suppose that to cheat a city or a railroad, or the government is a virtue?

The difficulty with many is that they are not familiar with the demands of God's law. They do not read God's word carefully, do not ponder its counsels, do not care to be governed by its precepts, by its principles, by its judgments.

2. Besides a familiarity with the standards of right action as given in God's law, and as expounded in his word, there must be a constant exercise of the powers of judgment, together with careful and frequent review. This is of vast importance, yet strangely, many do not seem to realize it.

Every one admits that practice is good in any department, on any instrument, of

any faculty. But in the moral and religious round of action, if one does not succeed at the beginning he gives up in despair, and follows mere whim, dolefully proclaiming that, since he succeeds so poorly, there is no use of trying.

Now we ought to apply the same common sense to the matter of religion as to anything else. Practice makes perfect, in learning, in trades, in mastering instruments or machines, in perfecting one's self in logic, in rhetoric, or in any physical or mental exercise, and why not the same in the application to actions of moral and religious principles.

Then let no man complain that he is unable to decide what is right. If he really wants to do well, let him seek knowledge, and then apply the knowledge he possesses, or obtains, faithfully and constantly, and he will find, as in every other direction, his powers will become enlarged and strengthened, and questions which once seemed complicated, and appeared to involve difficulty, will open out in charming clearness. Upon the foggy and smoky pathway of his moral life, he will find that the word of God gives a blessed light, and that feeling, willing to walk in wisdom's ways, the same word will come, not with a dim and flickering light of a taper, but in the warmth and cheer of the noon-day sun.

3. It must not be forgotten that the power within which, as the voice of God, continually bids you do the right and avoid the wrong, is a very sensitive faculty. When it speaks it has a right to be heard. If its counsels are heeded, it speaks more quickly, more clearly, and more cheerily, for it knows that its warnings are welcome.

But if in response to such kind and faithful utterance, there come feelings of dislike, and a tendency to resist its counsels, then the monitor retreats abashed. Yet though ill treated the faithful counselor never fails to do its duty, even if it address deadened ears, and speak with a more feeble utterance.

The conscience may become, "seared as with a hot iron". This burning, deadening, hardening process comes from neglect, and disobedience. But let there come a

change in a man's purpose, let there be a genuine conversion of the soul, and the tone of the conscience is quickly restored. Of all one's powers none should be so quickly obeyed and so tenderly watched as this power within speaking as the voice of our Maker, and bidding us do the right and avoid the wrong.

III

This discussion suggests some important conclusions.

1. Every man is obliged to follow his own conscience. Yet this does not always keep him from sin. If he would avoid sin he must judge correctly, and then he cannot go wrong in following the behests of the inward guide.

The 119th Psalm is a wonderful illustration of the yearnings of a spiritual nature for a full acquaintance and an entire submission to the judgments, the counsels, the statutes of God. No book of ethics, no treatise on morals, no discussion on practical religion can equal for safety, for perspicuity, for spiritual power this same word of God. "If any man lack wisdom let him ask of God who giveth to every man liberally and upbraideth not."

2. I remark secondly that churches or ministers cannot carry the judgment or the conscience of men.

Some would like to transfer this responsibility, but it cannot be done. Some churches attempt to control the consciences of men, and they make very bad work of it; when this is attempted the true freedom of man is assailed.

Yet if men yield to such false claims they do not lay aside responsibility. The matter has only been put back one step. The whole question was decided when the man on his own judgment concluded to submit to the control of the usurping power.

Wherever men's consciences have thus been controlled by others the result has uniformly been weakness in morals and religion, as is abundantly shown in Buddhist, Mohamedan and Roman Catholic countries.

The business of the church and of all religious teachers is to hold up the standards God has given; is to so exhibit the

Scripture, that its rules and precepts may be plainly understood, and grasped by the human judgment, and thus become a help to men in forming their own conclusions.

3. Of these teachers, of these standards, you are free to think as you please, but if you prefer and follow lower standards you can only have yourself to blame, if in the end your conscience leads you to sin against God.

4. It is possible you may think that your examination into these standards is incomplete, and that your knowledge is so limited as to be unsafe; you may think you are running too great a risk in following your acquirements; but if you honestly follow what under the sought help of God you have honestly learned, you will find much to encourage you, and before you will be an open and unobstructed path to greater acquirements, to clearer and more exact knowledge, to finer and safer judgments, and to a prompter and more tender conscience, all uniting in conducting you into higher and nobler ranges of living.

As helps to success in this effort and attainment we may bear in mind that the common judgment of men, whose lives are noble and pure, is often of great value in assisting us to form our own conclusions.

We may also gain help by studying and comparing the out-come of our own and of others' judgments.

The best aid in all this matter, is the word of God and the Holy Spirit. But to secure the assistance these bring we must use them in patient submission, as being God's own counsel to our souls.

It should also be remembered that whatever we do, as the result of this training and of our use of those powers with which God has endowed us, all will surely come under his close review, and will be, nay is exposed to his most searching scrutiny.

Then do not think the effort too great or too complicated, but humbly depending on divine assistance seek to perfect your judgment, to quicken your conscience, and to conform your life to those high and holy principles which God has given as the way of life to your soul.

The Sheltering Home.

Special attention is called to the notice in another column of a remittance from Pisagua, sent by Mr. Waters and other friends thro' Captain Dunn for the "Home". The home is managed by a Committee or Board of Direction, composed of ladies and gentlemen. The accommodations are as yet limited of course, but a neat building has been erected on Cerro Alegre, near the School house which is occupied by the Escuela Popular and the English Board School. It is under the care of a judicious matron, and at the present hour contains sixteen children, 7 girls and 9 boys.

The German Benevolent Society aids in meeting the expense for some; so do the friends of others. Some of the children are orphans, some have one parent living, some are of English parentage, some of German, some of Chilian. The aim is to give the inmates the advantage of a Christian family training. They attend either of the schools named above.

The current expenses of the Home are about a hundred and fifty dollars a month. There is no debt on the premises, the land and building having been paid for, \$8,800. Recently the play-ground has been enclosed with a substantial wall and the ground leveled, at a cost of \$920, to cover which there were funds in hand. Whenever the means of the Society shall allow, the establishment may be enlarged, so as to have a separate home for the lads. There would be little difficulty in filling up a second house were the means forthcoming. At present, however, we do what we can, and welcome the sympathy so unexpectedly manifested by the friends at Pisagua who have sent the donation mentioned above. The names of the Directors are a guarantee that the enterprise is wisely and fairly conducted; they are:

Miss Martha McLaughlin, Miss Emma Maiben, Mrs. D. Trumbull, Mrs. H. M. Beatty, Mrs. Wm. R. Henderson, Mrs. A. M. Merwin; Mr. H. Beith, Mr. D. M. Henderson, Rev. W. E. Dodge, Rev. J. M. Allis, Rev. D. Trumbull, Rev. A. M. Merwin.

Young Men's Chr. Association.

Mr. Shaw, the Secretary, has kindly handed in the syllabus of the Literary Society for the current year, which with great satisfaction we republish:—

Literary Society of the Young Men's Institute, Valparaiso; Session 1884. Office-Bearers: President, Rev. H. E. Wetherall; vice-President, Mr. R. O. P. Pad-dison; Secretary, Mr. Andrew Shaw; Com-mittee, Mr. C. E. Biggs, Mr. John Lumsden, Mr. George H. Simpson, Mr. J. S. Moody.

Syllabus, 1884:—March 24, Opening Address, the President.

April 7, Essay "Ants," Mr. C. Cornish.

April 21, † Debate, "Is the present Liberal Ministry in England worthy of support," aff. Mr. W. Macqueen; neg. Rev. H. E. Wetherall.

May 5, Hat Night, members.

May 19, Essay, "Vengeance and Jus-tice," Mr. Arthur Fraser.

June 2, Debate, "Should Theatre going be condemned," aff. Mr. John McLaren; neg. Mr. George H. Simpson.

June 16, Readings and Elocution, members.

June 30, Essay, "The future Govern-ment of the British Colonies," Mr. Wm. Trumbull.

July 14, † Debate, "Protection v. Free Trade," protection Mr. E. F. Coutts; free trade Mr. J. Nicholson.

July 28, Hat Night, members.

August 11, Essay, "The Language of Primitive Man," Mr. J. F. Fowlie.

August 25, † Debate, "Vegetarian-ism," for: Mr. Harry Fraser; against: Mr. J. S. Moody.

September 9, Essay, "Egypt," Mr. S. H. H. Henn.

September 22, Essay, "Napoleon," Mr. Daniel Morrison.

October 6, Debate, "Monarchy v. Re-public," Monarchy Mr. A. Helsby; Repub. Mr. C. E. Biggs.

October 20, Business Meeting.

Meetings marked thus "†" are open to the public.

Donations to the "Record."

A lady, Feb. and March	\$ 2 00
Mr. A. Shaw	5 00
By Mr. McDonald, from Mr. J. Jones for friends in Lota...	34 50
Mrs. A. G. Scott.....	12 50
	<hr/>
	\$ 54 00

We have received through Williamson, Balfour and Co. a remittance of seven dollars (\$7) from some unknown friend, but are uncertain whether it be for the *Record*, or another object.

Seamen's Mission.

Mr. John Beaver.....	\$ 10 00
Capt. F. Classon, Nova Scotian bark <i>Peacemaker</i>	2 50
“ W. E. Frost, N.A. ship <i>Pleiades</i>	2 50
“ M. Tullaek, Nova Scotian bark <i>St. George</i>	2 50
A well-wisher	2 50
Capt. J. Wyman, Nova Scotian bark <i>Douglas Campbell</i>	2 50
“ W. H. Taylor, Nova Scotian bark <i>Campbell</i> ...	2 50
“ O'Neil, Nova Scotian bark <i>Sylvan</i>	5 00
“ A. J. Forster, N.A. bark <i>A. C. Bean</i>	10 00
	<hr/>
	\$ 40 00

Sheltering Home.

DONATIONS.

A lady writes: My dear Mrs. Trumbull, I have much pleasure in sending you for the "Sheltering Home" (collected through the influence of Captain Dunn and Mr. Waters of Pisagna.)

.....	\$ 35 00
N., by H. B.....	3 00
Mrs. A. G. Scott	25 00
	<hr/>
	\$ 63 00

	63 00
Monthly Subscribers.	
Master John Downie	50
“ Thomas Downie.....	50
	\$ 64 00

The Escuela Popular has 198 scholars. The accommodations are limited for the number applying. New school furniture has been ordered to be made here, desks and seats.

The Gospel in Spanish.

Not English, but Spanish is the prevailing speech in the oldest city in the United States to-day. Santa Fé was a city ere John Smith settled Virginia or the Pilgrims stood on Plymouth Rock. Not the English, but the Spanish language is the dominant speech over the largest portion of the “western world,” even in this year of grace 1884. The United States absorbed from Spanish Mexico territory equal in extent to the entire thirteen original States and all the great interior States lying east of the Mississippi and north of the Ohio. In this vast southwestern empire Spanish is in many portions still the common speech. Then our country borders upon Spanish Mexico in a frontier line of nearly 1600 miles.

Our railroads are plunging into this great Spanish belt, opening up its rich mines and richer agricultural resources, bringing us into contact with this old, worn-out civilization of the seventeenth century in hundreds of ways. The broad sombrero, the ranchman with his lasso, the trader and the mellifluous Spanish diction, are now familiar things in our marts of trade, and in the streets of our cities in the Southwest.

In pushing missionary work into this acquired Spanish belt, our missionaries come hourly and daily in contact with the descendants of those wonderful Spanish adventurers of two centuries ago. They have the same love of adventure, of free life, of daring deeds as their ancestors; a

form of civilization which has ever rendered property and life insecure.

They have no religious literature. The Bible is not the book of the people. Yet, like the Athenians whom Paul addressed from Mars Hill, they are “very religious” in their way. It is a religion of theory, of form, of superstitious idolatry, giving little satisfaction to the soul. They are groping in spiritual darkness. Many of them are longing for a light they know not how or where to find. Sensational fiction, full of marvellous adventure, deeds of daring desperadoes and freebooters, savage bull-fights and bloody sword-contests, is spread among them, keeping alive the old, coarse, chivalric conception of manhood, and firing the youthful heart with a desire to emulate the ideal heroes in bloody deeds.

A Gospel literature is called for. From southern California, from southern Texas, from New Mexico and Arizona, come urgent appeals for elementary Gospel books, suitable for the Sabbath-school and the family. Special helps in the study of the Scriptures, like Schaff’s *Dictionary of the Bible*, are also particularly needed. What can be effected among these people is fairly illustrated in the missions established during the last few years in Mexico, and still more clearly by the remarkable results of missions among the Portuguese of Brazil. Such a Gospel literature in Spanish must be prepared, issued and distributed among these poor, priest-ridden and religiously-ignorant people, almost wholly as a benevolent work. The American Sunday-school Union has the facilities for doing the work with the greatest efficiency and economy. It is ready to enter upon it at once if the means are provided therefor. Not less than \$10,000 could be wisely expended in publishing and distributing such a literature this year.—*S. S. World*.

A Missionary’s Vision.

“All the ends of the world shall remember and turn unto the Lord.”—
Psalm xxii. 27.

Arise and shine, O Church of Christ!

The light breaks in the East;
The trumpet signal sounds afar,
Come to the marriage feast!
God's day is swiftly marching on;
This valley soon shall ring
With shouts of triumph, and with song
We'll come to crown our king.

On Guadalupe's sacred wall
I stand, and far away
I gaze on all those idol shrines
Fast falling to decay.
The light upon the distant hills
Shines fairer than of yore;
The waters of Tezcoco's lake
Arc blue from shore to shore.

The mountains in the distance lie
Crowned with eternal snow:
Mountains of peace—the peaks above,
The clouds lie far below.
We wave the Christian's banner here
On Mexico's proud height;
Our King in triumph marches on
To diadem the right.

We do not fear the foe, dear Lord:
For looking unto Thee
The barriers melt away like snow,
This year of jubilee.
For oh! God's day is marching on;
The glimmering lights we see;
The air is stirred with angel hosts;
The darkened shadows flee.

MISS L. M. LATIMER.

Mexico City, Mexico.

A Second-Hand Food Shop.

(From the New York Sun.)

A brown-bearded German on the box of a big covered wagon, heavily loaded, drove slowly through the deep snow and mud in Willet street last night, and pulled up in front of a plain, old-fashioned little house above Delancey street. The children in that neighborhood are very numerous... and shouted to one another. "Here's the wagon, Cordelia," said one, "Run Mary Ann, and tell your mother;" Here he is! Here he is!" shouted others.

The German lifted out of the back of the vehicle heavy barrels and big cylindrical tins. A boy assisted the man in lifting down two packing boxes and some extra heavy barrels. All these were carried into the basement. Then the children ran down the area steps of the little dwelling, dived under the stone steps, and took places in the front room, each with a basket in one hand and the other little

fist tightly clutching a silver coin. Along the front walls, passing under the little area windows, ran a bare board bench. A few women dropped in and seated themselves on this bench with their baskets on their knees. Two were wan and pale, with bony hands and sunken eyes. The majority were robust, big framed, with comfortable, matronly figures. All very poorly dressed. The children almost filled the room; little girls, with short dresses and thin legs, with quilted hoods and capes, or faded shawls pinned over their shoulders. Their eyes were distended, so eagerly were they watching what went on in the tiny back room, the door to which had been left open, so that they were able to see within, whence a variety of appetizing odors made their way to the big room. There were German, Irish, and nondescript faces in the throng.

"There ain't hardly anybody here yet," said the German, the room was almost filled. There must have been 30 children and half a dozen women there— "There sometimes come here men as big as you are," the German said to the reporter.

The German was in the back room emptying barrels upon a big, bare pine table. Occasionally a box or a barrel proved too heavy and his wife joined her strength to her husband's, a big jolly German woman, rosy and neat. On the table was a constantly growing heap of meat, some cold, some steaming. The heap was made up of fragments of everything included under the terms fish, flesh and fowl. It was not pretty to look at, but a moment's study of the heap showed that every fragment in the mound was of good origin, and had been well cooked. Ribs of beef with clumps of meat attached to the bones; skeletons of turkeys, ducks, geese, chickens, and game birds in the same condition; chops of veal, mutton, pork, whole, and cooked to a turn; slices of cold corned beef, cold roast mutton and beef, cold ham and tongue — all this and as many other things besides were in the heap. The woman began the construction of another hillock on a side table. The foremost little ones in the impatient crowd had to crane their necks around the door frame to see the nature of this second heap.

"Is they any cake? Say, Sarah, is they cake?" called out one from the back-ground,

Sarah's eyes made the most eloquent reply. They were staring and watering at once.

"Plum cake and jelly cake, and some what's got icing on it," said little Sarah, "and they's hot rolls, and — and they's pudding!"

The pudding was tapioca, in a gallon can filled to the top. The German showed it to the reporter, and the little girl had heard him say what it was. The man filled the deep and broad sill of the window with cans, some with mashed potatoes, some with potatoes and turnips mixed, and some with cabbage. The woman was heaping up slices of bread, ends of loaves, little cakes, tea biscuit, rolls, slices of costly cake; boiled and baked potatoes in their jackets, crullers, gingerbread, doughnuts, Boston brown bread and crackers. Her heap grew so tall that an avalanche formed and food rolled on the floor. She was obliged to leave some barrels similarly stocked without emptying them. Suddenly she faced the troop of children, and they began to shout and scramble for the doorway.

"Please wait on me," called out half a dozen at once. "Missis give me plenty of mashed pertaters;" "Please wait on me;" "Twenty fi cents' worth and some cake;" "Nothing, only meat, please;" "Please wait on me, missis," were their cries as the doorway was filled with baskets held forward by outstretched arms. There were plates in some of the baskets and tin-pails in others. The man tossed in the meat, and the woman shoveled bread, rolls and cake in until the baskets were loaded. Both used their hands. The man took a can of mashed potatoes, and put one hand in it to open a cavity in the center of the mass and show the reporter how fresh and warm it was. The woman split a roll in two to prove the same thing as to that. She tossed the fragments back on her pile. Among thousands of odds and ends they made no difference.

"Where do you get all this?" the reporter inquired.

"From the best hotels in the city. It

costs me a good deal of money," said the German. "I pay the Fifth Avenue hotel \$35 a week: I go there twice a day with my wagon, after breakfast and after dinner. I buy from the St. Nicholas, Gilsey house, and Continental. All this stuff is what was left over to-day. Those hotels never carve a rib after it is impossible to get nice-looking pieces from it. They never heat things up the second day, nor serve them the day after they were cooked. These mashed potatoes I took right out of the kettle in the Fifth Avenue hotel. That's where the pudding came from. I am expected at a certain time, and I go right in and clean the warming pans of all this that's called 'cold pieces' and 'middlings' in the hotel trade. In some houses the help is fed on this. It is not what is left from the plates of the guests. That goes to the swill-man. The only part of this that has been set on the tables is what the guests have left in the dishes in which it was served, as when a man is served with a slice of beef, for instance, and only takes a portion of it on his own plate. What remains on the dish is not touched until it becomes my property. Then, too, in carving, the bone of the meat and frame of the fowl become mine."

"And the bread and vegetables?"

"Well, the bread and rolls and cake you see here were all baked to-day," said the German, "and are fresh as my customers could get at the bakeries for five times the price I sell it for. I get it in slices, ends, and quite often in whole loaves. I get, in addition to what you see here, stewed fruit and cold tea and coffee; a great deal more than you suppose. Just now the hotels are not full, on account of the holiday times, but when they are, I get from 800 to 1,000 pounds of meat alone. Fifteen barrels of bread a day is the average amount I collect."

"And how do you measure this out to your customers?"

"Well I calculate to give enough for 25 cents to keep a family of four or five a whole day. I sell as little as 10 cents' worth. I charge about four cents a pound for the meat, 10 cents a gallon for the vegetables, and sell as much bread for three cents as I can buy in the bakery for 15. For 25

cents I give meat enough for three meals for four people, with half a gallon of mashed potatoes and half a gallon of some other vegetables, and then bread and cake enough for all day. Some of my customers are very particular, and want things nice. I pick them out nice things. Some want more cake and pudding, some want only meat, and so it goes. For a quarter they not only get as much weight of food as a dollar will buy, but they get the very best that can be bought—quality as well as quantity. It is also cooked in the best manner. I have nothing left over. I don't open this place till I finish collecting and drive up with my load. It is always after 8 o'clock at night. In a little while I have sold it all."

"Did you invent this business?"

"Oh no," said the German, "but I have been at it over 12 years, here and in Stanton street. The business has been in existence nearly 25 years."

"My father had it 10 years," said the woman, without halting in her work of pouring the broken bread into the baskets and taking in the silver.

The man said that it took a little time to make people understand that the food is clean and wholesome, but for years many families have lived entirely upon purchases from his stock.

Worthy George Howlett.

On the 30th March, 1872, the streets on the south side of London were crowded by thousands of spectators of the funeral of George Howlett, "The Working Man's Friend." By God's blessing on his habits of temperance and frugality, he had risen to a position of great usefulness. The trophies of Howlett's labors in the cause of temperance are to be found all over our land.

The following is one of the many remarkable instances of good resulting from the labors of this worthy man:—

Shortly after George joined the temperance society, and began to find the good fruits thereof to himself and his family, he became very anxious that his fellows should enjoy the same advantages

as himself. He fixed his mind on one of the greatest drunkards in his gang, and unceasingly labored by precept and example to induce his mate to abandon the drink. His persevering efforts were at last crowned with success, and he had the joy of seeing his friend's name attached to the temperance pledge. This was on a Monday morning, and George cheered on his desponding companion with the pleasing prospect of receiving on the pay-night the whole of his week's wages. The too common custom of coalwhippers is to drink heavily during the week, and on pay-night the amount of scores leaves not one-third of the week's earnings to be received! As the pay-night approached, George's comrade felt increasingly fearful of his ability to withstand the temptation which awaited him on receiving *his full week's wages!*

On the morning of the pay-day he came to George Howlett and begged *him* to kindly receive his wages, and help him to spend a portion of the money in clothes, and take the rest home to his wife. George promised to be his treasurer, and took good care to be by the side of his friend at the pay-table. Great was the surprise of the cashier as he handed to the man the sum of £3 2s., his week's pay free from any deductions for drink. Howlett planned a surprise for the man's wife, which he carried out with success. Taking his friend by the arm, he led him to a clothier's shop and, addressing the proprietor, said: "Governor, I want a first-rate warm jacket for my friend here." A pair of trowsers, a good waistcoat, and, what all coalwhippers are proud of, a pair of knitted and ribbed stockings, were added. George now took his friend into a retiring-room and in a very short time the man was transformed. George now contrived to place his comrade in front of one of the large mirrors. The surprise of the man was great. He whispered, "George, 's that ME?"

"Yes, it is thee, in a good Sunday suit of thy own, bought out of thy own wages; and I have got a tidy balance left for the wife."

George now determined to accompany the man home, and see with what surprise

and pleasure he was welcomed by the wife. He had to go down one of the most wretched alleys in the Borough. George stipulated that he should have the privilege of introducing his newly-clad comrade to the wife. When George knocked at the man's door, it was opened by her, and when he inquired, with a smile, "Can you take in a lodger, ma'am?" the woman looked at her husband, without supposing for a moment who he was, and replied, "No, indeed, we have no room for lodgers here":—and it was not until the man had opened his mouth and assured his wife that he was her husband, that the poor creature could believe her eyes and ears. The two men now entered the house and George narrated to the poor woman how her husband had, by God's help, been enabled throughout the week to keep altogether from drink, and out of his week's wages the suit of clothes had been purchased. George then finished by handing the wife £1 4s., the balance remaining in his hands after paying for the suit of clothes. The woman burst into tears, and with deep feeling said, "Mr. Howlett, he has never brought me home so much as that in any week during the last sixteen years!"

Working men and their families lost a warm friend by the death of George Howlett; we hope that many will arise to follow his good example in efforts for the welfare of their fellow-men. England needs at the present time workers of the stamp of George Howlett. George Howlett died trusting in the merits of his crucified Saviour.—From the *Starlight*, Temperance Series, No. 72.

Silent Prayer.

In prayer we speak to God, but there is also the silence of prayer. Our lips utter no sound, we can not find words to express the language of the heart, but the soul still prays. Perhaps we are too weary in body or in mind, the brain too utterly exhausted to frame the petitions we would ask. Still we desire to hold communion with Him who bids us come to Him when we are tired: "Come unto me, all ye

that labor and are heavy laden, and I will give you rest."

Then comes the experience and the sweetness of the silence of prayer. What is it?

1. It is just kneeling down in our accustomed place, and lifting up our hearts to Him in wordless petition which speaks only in the well of longing deep down in our souls.

2. It is letting God speak to us in our silence and listening to His voice. There are many things He will say to us if we will only hear them—deep, sweet, holy, comforting things, things that will draw us away from the world to follow Him more closely.

3. It is a time of great nearness to Jesus. Is He not close by? Having felt the weakness of our nature. He draws near in full sympathy with our weariness.

4. It is a time of strengthening. Sometimes our strength is to sit still. No less do we receive strength from God when we are drinking in silence from Him who chooses sometimes Himself to be "silent in love." So may we arise from the silence of prayer invigorated and strengthened.—*New York Observer*.

PORTLAND, Oregon, Jan. 13.—The *T. E. Starbuck*, new American ship, reached Astoria after a tempestuous voyage from New York in 205 days. From the time of sailing to the arrival off Colombia river a succession of fearful gales and heavy seas were encountered, flooding the cabins and damaging the rigging and steering gear. The vessel was forced to put in at Stanley for repairs. The first officer and a seaman were badly injured. The former was swept overboard, but was rescued. The vessel arrived with the rigging badly damaged. She brought a cargo of railroad material. This is the first large iron sailing vessel ever built in the United States. She stood the voyage remarkably well. The experiment of American iron shipbuilding causes much comment in commercial circles.

THE RECORD.

No. 167.

Valparaiso, April 5, 1884.

Vol. 13.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

THE RECORD.

Escuela Popular.

The Treasurer of this institution has kindly furnished the following statement of its affairs at the present time; we commend it to those who are charitably disposed and desire to aid in the attempt to impart a Christian education to children of native origin, whose parents are willing to have them receive it. The number of scholars is now two hundred; these are taught by three ladies and two gentlemen teachers. Mr. Merwin commenced this school years ago on a very limited scale on the Cerro Cordillera with one teacher whom he employed. Its first aim was to afford a primary education to children of Protestant Chilians of his congregation, who objected to the religious errors taught in the public schools of the city. Not only was the Romish catechism taught them there, but the children were subjected to personal annoyance as "heretics—Jews—masons—infidels," &c., epithets that were often hurled at them.

The Holy Scriptures are exalted to the place of honor in the school, and the holy commandments are taught as the divine word of life.

In past years the clergy made strenuous opposition to the school, railing against

it from the pulpit and seeking to induce the authorities to close its doors. They succeeded regarding another school that was opened in the Almendral, but this outlived their puny assaults, and has until to day held its own: winning the confidence of parents, the love of children and the sympathy of outsiders, it has gone on gaining year after year a higher position and achieving greater success.

THE ESCUELA POPULAR.

For the "Record."

We have the pleasure of presenting to the readers of the RECORD the financial statement of the "Escuela Popular" for the half a year ending 31st December, 1883. We began with a deficit of three hundred dollars, our subscription list for the previous six months having been, however, by far the best since the commencement of the undertaking. The list for the six months we now report upon is less than that by one hundred dollars, being just what it was a year ago.

Would it not be possible to evoke in behalf of this school such a *voluntary* interest, in the way of donations, as is evinced in support of other benevolent schemes?

We have not accommodation at this moment for all who apply for admittance, tho' expecting to be better equipped at an early date.

The amount received in fees for Tuition, Books &c. is *seventy dollars* above the receipts last reported; this source of income, it is expected, will steadily improve.

The deficit for the year we were enabled to cancel by the Presb. Board of For. Missions, New York.

Financial Statement of the Escuela Popular for the half year ending Dec. 31st 1883.

Dr :—	
To Subscriptions and Donations	783 —
“ Fees for Tuition, Books, &c.	407 60
“ Presbyterian Board.....	600 —
“ Balance to next half year	36 59
	\$1,827 19
Cr :—	
By Balance from previous half year.....	303 15
“ Salaries of Teachers.....	1,163 —
“ Municipal and Income Tax	41 62
“ Water and Cleaning.....	117 —
“ Books, Exercise books, slates &c.....	98 92
“ Carpenter, Plumber work &c.....	50 52
“ Sundries.....	52 95
	\$1,827 19

Valparaiso, March 28th, 1884.

D. W. HENDERSON, Treasurer.

Mission to Seamen.

During the week ending March 23rd, the chaplain reports 14 ships visited, 5 packages of reading matter and 45 RECORDS left on board. There is a good deal to stimulate our faith and sustain our hope for the work of this mission. Men seem interested when spoken to on religion, and express thanks, not only for words sympathy and encouragement, but even for words of admonition and warning. It is, however, of the very first importance, for the best usefulness of this mission, and that the largest results may be reached in the salvation of souls, that some perma-

nent channels, for scattering the seed of Divine Truth amongst these men of the sea, be established at the earliest day possible. The work is, and must continue to be fugitive and desultory from its very nature and circumstances, but no means should be neglected for following up the word preached, and watering the seed sown, by holding meetings for prayer, and private conversation, and in other ways as circumstances may point out.

The Nova Scotian ship *J. C. Robertson*, Captain Morrill, was lost on Rappell Shoals, 40 miles north of our harbor, March 28th. She had loaded with nitrate at Pisagua and was consigned to W. R. Grace & Co., New York City.

Shortly after leaving Pisagua the ship experienced very heavy weather, during which she sprung a leak; the Captain becoming convinced that he could not save his vessel, headed for the land, hoping to find a convenient spot to beach her but, the wind suddenly dying out, a turbulent sea tossed him as above stated upon the shoals.

Captain Morrill and his men, barely had time to launch the boats and escape with their lives, before the ship went to pieces.

The Captain lost his charts, chronometer, clothes, papers and all his effects. The crew likewise lost everything. They reached this harbor Sunday night, 30th, all well, after a hard pull in the boats of three days, with almost nothing to eat.

The chaplain has of late been well supplied with papers and magazines.

During the week ending March 29th fourteen ships were visited, one Scamen's Library, five packages of miscellaneous reading matter, seventy-five *Records* and two hundred tracts, were left on board vessels for the crews.

Divine Service was held March 30th on the Nova Scotian bark *John Gill*,—thirty-five being present, and eight ships represented.

On the 6th of April Mr. Thompson is to preach on board the U. S. S. *Wachusett*.

The Rev. Mr. Allis has removed for

the present to Santiago; until word can be received from New York and Liverpool as to locating the Training College, he will conduct the worship of the Union Church in the capital.

Letters from Mr. Merwin to the end of February report him and his family very well. The children were at school in Northampton, Mass. He was laboring to make the wants of this field known to the people of Christ in the United States.

Donations to the "Record."

Mr. David Duncan, Liverpool.	\$ 10 00
Miss F. McGinnis.....	1 00
" C. M.....	2 00
Mr. J. E. Christie, Calbuco.....	1 00
Mrs. James Hardy.....	2 00
BY MR. F. MULLER.	
Officers S.S. <i>Bolivia</i>	6 00
Carpenter, S. S. <i>Serena</i>	1 00
Chief engineer, S. S. <i>Paquete de Maule</i>	3 00
A friend, S. S. <i>Santa Rosa</i>	2 80
	\$ 28 80

The Ladies of the Sewing Circle held the first meeting for the season at Mrs. Trumbull's residence, on Wednesday, the 2nd instant. They meet again on the 9th.

OFFICERS OF THE U. S. S. *Wachusett*.

Commander.....	Mahan
1st Lieut. and Executive Officer.....	Vail
" ".....	Richards
" ".....	Little
" ".....	Roper
" ".....	Brower
" ".....	Rooney
Chief Engineer.....	Butterworth
Paymaster.....	Frazier
Surgeon.....	Dr. Jones
Lieut of Marines.....	Webster
Passed Assistant Engineer.....	Dixon
Assist. Surgeon.....	Dr. Du Bose

Ensigns.....	}	Knapp
		Clark
		Kleetner
		Davies.

Massachusetts.

WENDELL PHILLIPS DEAD — THE LAST HOURS OF THE GREAT ABOLITIONIST— A BUSY LIFE OF AGITATION AND INTELLECTUAL LABOR.

BOSTON, Feb. 3.—Wendell Phillips died at his home, No. 37 Common street, last evening, after a week's illness, of angina pectoris. He has shown symptoms of heart disease for the past two or three years. Up to the hour of death Mr. Phillips retained consciousness. He died very peacefully; was fully aware he was dying, but at the end was silent. He suffered extreme pain during his illness. For two or three days before his death he was so feeble that he was unable to converse. Mr. Phillips was in his seventy-third year. He leaves a wife and one adopted daughter.

The funeral will take place in the old Hollis street church Wednesday at 11 a. m. Rev. Samuel Longfellow, a brother of the poet, will officiate. The remains will be interred in the old Granary burying ground with his ancestors. The Globe to-morrow will print lengthy tributes to the late Wendell Phillips from numerous prominent men and women, including Henry Ward Beecher, John G. Whittier, General Butler and Julia Ward Howe. There is a pretty general agreement in according to him the honor of his being the greatest orator of his time and the most energetic and effective anti-slavery agitator. Julia Ward Howe calls him the Chrysostom of modern reform. T. W. Higginson considers that his work was finished when slavery fell. The general tribute is well summed up in the following stanzas from a poem by Rev. M. J. Savage, entitled, "The Dead Prophet."

When freedom was in chains, in abject state,
 With sad voice wailing her long unheard cry—
 "Oh, who will plead my cause against the great?"
 This young man leaped and answered, "Here am I!

He turned away from lure of wealth and place
 The great ones' patronage, his honored name;
 For liberty and man he chose disgrace,
 Cast out with God and branded with his shame.

Then crown him, men of Boston, 'mong the few
 Who dared do right when right meant shame and loss;
 He did not stand debating false and true
 Till public favor glorified the cross.

Go, build his monument, ye sons of those
 Who hurled their stones and words more hard to bear.
 He needs it not, but as the tall shaft grows,
 Learn ye, the lesson that such lines declare.

He was a direct descendant of the Phillipses whose name is so closely identified with the history of Massachusetts, John Phillips his father being the first mayor of Boston; Wendell was born November 29, 1811. During his youth he was an earnest student of all theories connected with the training of animals; his earliest inclinations led him to the study of chemistry. In deference, however, to his mother's wishes he studied law, and after graduating from Harvard college at the age of twenty, he entered the Cambridge Law school and completed the two years course. Events that occurred while he was a member of the Boston bar determined his career as an agitator. In October, 1835, sitting in his office and hearing a noise in the street he went down to find what made it. There he saw a thousand men in broad-cloth dragging William Lloyd Garrison along with a rope round his waist. His soul, fired with the spirit of man's personal rights, rebelled against such an outrage. The young man of twenty-four, of a great, proud family, with a social position higher than most men attain, with ambition and hope, cast his lot then and there with the anti-slavery people. At once he began battling for the cause of his adoption, seizing every chance to bring the matter home to the intellect of the people. He said: "With the aid of God I will set every person I meet to thinking on the subject of slavery." But his idea of the constitution, which he denounced as "A covenant with death and a league with hell," because as he held, with William Lloyd Garrison and contrary to Charles Sumner, the constitution warranted slavery, cost him his position at the bar; since he would not take the necessary oath to support it.

In the year 1837 the Rev. E. P. Lovejoy, editor of a small journal at Alton, Ill., on the Mississippi river, opposite the Missouri shore, had advocated the abolition of slavery, was attacked by a pro-slavery crowd, and, while defending his printing press, was shot fatally. The advocates of free speech in Boston asked for the use of Faneuil Hall for a public meeting at which to express their disapproval. The request was refused; and a meeting was held in the old court room. After Dr. Channing had denounced the "murder of Lovejoy," James T. Austin, Attorney General, spoke, comparing slaves to a menagerie of wild beasts and the Alton murderers to the "orderly mob" which threw the tea overboard in Boston harbor in 1773; declared Lovejoy a presumptuous fool, and pronounced Dr. Channing marvellously out of his place as a clergyman. Wendell Phillips, a stranger in the mixed and disorderly gathering, went upon the stage and offered to speak. The excited crowd would not hear him. Suddenly an old, well known merchant rose and said to the crowd that this was a young man who belonged to the family of Phillipses. The name was a charm. Old, historical, honored and provincial, it gained for the young man the compliment of quiet attention. He began in a modest way to criticise the Attorney General and the crowd interrupted him, but he persisted and in a speech of marvellous force pronounced two of the most powerful and elegant periods in our language. Said he, "Sir, when I heard the gentleman lay down principles which place the murderers of Alton side by side with Otis and Hancock, with Quiney and Adams, I thought those pictured lips, (pointing to the portraits in the hall) would have broken into voice to rebuke the recreant American—the slauderer of the dead. Sir, for the sentiments he has uttered on soil consecrated by the prayers of Puritans and the blood of patriots, the earth should have yawned and swallowed him up."

The crowd menaced him, but he would not desist, and declared that he would not take his words back. He sat down amid great applause, carrying the resolutions which had been offered against the murderers of Lovejoy. His reputation

was made. From that day he was everywhere sought, and from that day he has been almost continually before the public as a lecturer.

Mr. Phillips did not confine his exertions to the crusade against slavery. He was the ready champion of every cause that he held to be proper. The temperance reform ever found in him a steady, an able and most consistent supporter. He went with the advocates of the rights of women. All other causes that were worthy of his advocacy commanded Mr. Phillips' support. He was a warm supporter of the Greenback cause, and ably advocated every measure tending to better the condition of the laborer. He was always found on the side of the weak and the oppressed.

Though a rich man, he lived very plainly in an old fashioned house in Boston. His wife has been an invalid since her marriage, and never leaves her room. They had no children. Mr. Phillips last public appearance was at the dedication of the Harriet Martineau statue, December 26, 1883, in the old South meeting house. Although Mr. Phillips has lived so much retired of late he has retained his interest in public affairs as keenly as ever, and frequent communications from him have appeared in the papers. His home was on Common street, in a quiet part of the city, in the vicinity of the Hollis street church, and very near the famous gathering places of the anti-slavery men during the agitation before the war. It was at a house within a stone's throw of his residence that a number of anti-slavery women took refuge in 1835, when driven from a public hall by a mob. Mr. Phillips has lived there with his invalid wife since his removal from his historic house on Essex street, which was demolished a few years ago to make room for a street improvement.

When Daniel Webster was at the zenith of his career, a gentleman waited upon him one day to engage him for the defense in an important case at law, the amount at stake being \$80,000. The gentleman asked Webster what the retaining fee would be.

"A thousand dollars."

"A thousand dollars!" exclaimed the gentleman.

"Yes. But think for a moment what I engage to do, sir. I do not only hold myself at your service in the matter, perhaps for a month or more, but I debar myself from accepting any offer, no matter how large, from the plaintiff."

The applicant was satisfied with this explanation, wrote out a check for the amount, and gave it to the great expounder, who, after he had put it into his pocket, said:—

"I will now give you a bit of advice gratis. If you can compromise this business upon fair terms with the plaintiff, you had better do so."

The client expressed his thanks, and took his leave. In a few days after, the gentleman called upon Webster again, and told him that a compromise had been effected, and the matter satisfactorily settled. Webster duly congratulated his visitor on the result, and would have turned to other business, but the visitor seemed to have something further on his mind.

"Of course," he ventured, after a pause, "I shall not require your services, Mr. Webster."

"Certainly not, sir."

"And—and how about the one thousand dollars I paid you?" faintly asked the gentleman, being not quite reconciled to pay such a sum for services never to be rendered.

"Oh, ah!" responded Daniel, with a bland smile. "You don't seem to understand. It is very simple. That was a retaining fee,— called in law a *retainer*. By virtue of the contract, I also became a *retainer*. What should I retain, if not my fee?"

SERMON

PREACHED BY DR. TRUMBULL IN UNION
CHURCH MARCH 16TH, 1884.

HOW TO SPEND LIFE LOOKING UNTO
CHRIST.

—:O:—

A servant of Jesus Christ.—ROMANS, 1. 1.

There are two ways of meditating upon
Jesus.

1. One is to regard him in the human manifestations of his history ; thinking of him as a babe born, a boy educated, a youth tempted, misunderstood by his friends, opposed and contradicted by his scholars, baffled in his efforts to reform his countrymen and interest them in the true spirit of their own religion, conspired against and executed under forms of law : all the time, however, being divine, and gradually bringing into notice his supernatural nature, his claims and power as God.

2. The other way is to commence with his existence prior to the creation of the world, before all things, yet aiming, since man had erred and gone astray from God, to make himself known to them by assuming their nature into union with his own, so as to come into contact with them, disabuse their minds of selfish prejudice and draw them heavenward, towards holiness, purity, unselfishness and devoutness.

3. Each of these ways is correct ; each is Biblical and, although the second way, commencing with his divinity, is the more impressive, yet the first way prepares the soul for comprehending the second.

I.

Thus came Paul to call himself a "servant of Jesus Christ." It was a great change when he became one.

1. He had not been educated as a servant of Jesus, but had been an opponent. Some oppose Christ because they care so little—for example, David Hume ; want of enthusiasm describes Hume—but Saul was of a nature highly enthusiastic. He hated the name of Christ because he cared intensely for the religion of his fathers, which was that of the educated, of men ranking highest for learning and office. His was, therefore, the hardest sort of opposition ; it was conscientious. He was zealous before God against Christ's doctrines and against his disciples ; not only would he oppose their gaining adherents, but he looked on adhesion to Christ as a crime, and on every adherent as an evildoer for whom imprisonment was too good.

2. But he had gone back on all this, unsaid his professions, broken his friendships, parted from his associates, surrend-

ered his ambitions and given up emoluments, in order to be no longer a foe but a servant of Jesus Christ. The reflections he had had previously are not recorded, but Stephen's martyrdom, in which he bore a leading part had evidently impressed him so that, on the strange event occurring near Damascus, he who had drifted till then with the public current, having wind and tide in his favor, had put his vessel about and sought to lay her course exactly in the opposite direction from that in which he had been coming.

II.

Why, now, became he a servant of Jesus Christ ? He never called himself a servant of Moses, nor of David, nor of Isaiah, nor even of Abraham the founder of the Jewish Church ; why then a servant of Jesus Christ ? I answer :

1. Because *Jesus Christ enthroned in heaven*, the Supreme King, had spoken thence to him, and enlisted the apostle to serve him. Wonderful struggles there may have been in Saul's mind ; many a sleepless night may he have passed before he heard that voice at mid-day saying : "Why persecutest thou me ?" But as soon as he did hear it, his doubts were solved and his immediate inquiry was : "Lord, what wilt thou have me to do ?" The Nazarene, enthroned as assessor with God the Father, was then his monarch, and he a ever afterwards willing subject.

2. He hearkened then as he never would before to the *historic testimony of Christ's disciples*, narrating how they as eyewitnesses had gazed on the various and oft repeated wonders Jesus had wrought, the signs he had given to prove his mission from the invisible God.

The apostle, however, always laid greatest stress on the sign given when God raised Christ from the grave. He staked the entire fabric of the Christian faith, I. Cor. 15, on that one event, which before he had disbelieved and rejected, and then been by force of evidence compelled to accept. He submitted because Christ died and rose again. This was the cardinal point in the history of Jesus, and Saul surrendered everything to Messiah because he bore an endorsement so divine.

3. There also was, blended with these evidences, the more quiet but enduring ground of conviction that the aims of Jesus were most benevolent, that he aimed at nothing save the renovation of the human race morally; came not to be ministered unto but to minister and to give his life a ransom for many. The only ambition Jesus manifested was that of denying himself and enduring humiliation in order to reclaim sinners. Personal aggrandisement, none; self-indulgence, none. Truthful, without fault, benevolent, compassionate, he endured reproaches for God and calumnies from men. He pleaded with all to allow him to heal them, and when they took umbrage at his words permitted them to destroy him, yet this in order to guide them—hoping they might relent or, if not they, others be led to follow his counsels, securing peace for their souls, culture for their hearts, reform for their lives under him as their shepherd. This impressed Paul. This led him to say that under such a master he could not decline to serve. In order that he might secure his own safety and that of other men, he enlisted as a servant of Jesus Christ.

Touching the early life of President Garfield there is an incident not unlike this. You will be interested to hear it narrated. The minister of the gospel, who spoke at his funeral in Cleveland, Ohio, described from personal knowledge his youthful religious history, as follows:

“When James A. Garfield was yet a mere lad, religious meetings were held in this county by a minister by no means attractive as an orator, possessing none of the graces of one, and marked only by entire sincerity, good reasoning powers, and earnestness in seeking to win souls to righteousness. Garfield attended these meetings for several nights, and going one day to the minister said to him, “Sir, I have been listening to your preaching night after night, and am persuaded that if these things you say are true, it is the duty and the highest interest of every man, and especially of every young man, to accept religion and seek to be a Christian. But really I don’t know whether this thing is true or not. I can’t say I disbelieve it, but I dare not say that I believe it fully.

If I were sure that it is true I would most gladly give it my heart and life.” So after a full conversation, the minister that night preached on the text “What is truth?” and proceeded to show that, notwithstanding all the various and conflicting theories and opinions in ethical science, and notwithstanding all the various and conflicting opinions in the world, there was one assured and eternal reliance in Christ Jesus for every human soul as the way, the truth and the life; that every soul of man was safe with Jesus Christ, who never would mislead; that any young man giving him his hand and heart, and walking in his paths, would not go astray; and that, whatever might be the solution of the thousand mysteries at the end of all things, the man who loved Christ and walked after the footsteps of Jesus and realized in spirit and life his pure morals and sweet piety was safe, whatever else were safe; safe, whatever else might prove unworthy and perish forever. Young Garfield seized upon this and, after further and due reflection, coming forward gave his hand to the minister in pledge of his acceptance of the guidance of Christ for his life, turning his back upon the sins of the world forever; and that pure honesty and integrity, that spirit to inquire and that surrender of all the charms of sin to convictions of duty and right went with him from boyhood throughout his life.”

This exemplifies the reasons which influenced Paul when he called himself a servant of Jesus Christ. He had found him a safe Teacher, an attentive Shepherd, an efficient Saviour.

III.

And now, for everyone this possesses the gravest significance, while it offers the highest encouragement.

1. Serve Jesus Christ and your will become free, for you need entertain no apprehensions; if his servant, no one can harm you.

2. Serve Christ and your life cannot prove useless. Many feel they are doing no good in the world for themselves, nor for any one else, and it may be so; but it will not be so for any who will give their hand to Jesus to serve him.

3. Serve Christ and you also will secure the best interests of your immortal soul. Your life will be salvation. All your ideas of the nature of salvation will be expanded and exalted. It will become to you even more than going into heaven; it will be having Christ come down to you from heaven — God abiding in your heart, memory, imagination, affections. Serve Christ and you will walk with him every day. Then trials, disappointments, contradictions, sorrows, temptations even, will only prove to you what a friend you have in Jesus; will be like storms causing you to cleave to him more closely as the limpet does to the rock when heavy billows dash over it, or rooting you more firmly in him as tempests do the oak, causing it to strike its roots into the soil more deeply.

4. Be a servant of Jesus Christ and, finally, you will make your eternal life a certainty. They who will not serve him will not be received into his kingdom, but must experience all that is meant by being driven into outer darkness; such, however, as serve him will be welcomed to his right hand in heaven; a crown will be given them, a harp placed in their hands, and, in those anthems which are uttered by the Redeemed before his throne, the voice of everyone who on earth has been a servant of Christ will be heard bearing its part.

And now to conclude :

(1.) What this church needs in order to its prosperity is a membership of men and women enrolling themselves as servants of Jesus Christ, obeying him and echoing his words of hope and alarm. The life of piety, gentle, affectionate, unobtrusive, but punctual and trustworthy, is the service that Jesus admires and will always approve; while a Christian's testimony obtains force, value, point and emphasis, when it has such holy living for its background.

(2) If this Church needs those who will be servants of Jesus Christ, still more does this seaport need them. By becoming his servants the reckless and profane can save themselves. Two young men having contracted the habit of using profane language were invited to serve the Saviour and save their souls. One reflected, acknowledged the error of his way and,

broke off from his enlistment under Jesus, broke off from his violation of the third commandment. And while the other who refused to be a servant of Christ could often, afterwards in his later manhood, be heard hurling epithets of profanity to indicate his rage or his satisfaction, the former was enabled to bridle his tongue, for the reason that he was Christ's servant, who strengthened him and brought purity to his lips because from him as his Redeemer he had sought a pure heart. Let him that has become hasty in speech, untruthful or profane, inebriate or revengeful, surrender to and serve Messiah. The wearing of his yoke gives a man personal ease, self-control, inward peace.

(3.) It will make him also a consolation to others around him, an example and a blessing. The servant of Christ will not stop until he has counseled and persuaded others to come and be saved. He will lift up his voice to entreat them; will pray for them; and will direct if possible their gaze to the uplifted Lamb of God who taketh away the sin of the world.

(4.) The apostle's aim in life subsequent to his conversion was to bring people to accept this Sacred Lamb's, shed blood. He dwelt with tender emphasis on the condescension of Jesus who had stooped down from the form of God to assume that of a servant, and again to endure the ignominy of a public execution on the Cross. As into the efficacy of that bleeding ransom, to effect which Christ had given his life, Paul entreated every man to enter, brethren, let me urge you to take up the same theme. Be each of you a servant of Christ, accepting him as personally your sin-bearer, learning the fragraney of your offenses in view of what they cost his soul when for you he bore them, and enlisting under him to eradicate and exterminate them from your life; then tell the dying and perishing, the guilty and weak, the proud and blind, the heavy-laden and weary, the aged and the young, what a Master you find him to be, what a Physician he is and what a Rewarder he promises he will be to those who serve him. You can become a servant of Jesus Christ at once by bringing your soul to him to be sanctified and made

clean, pardoned and justified, and then can be his servants inviting your friend to receive at his hand the gift of life. I am glad that in our city He has any who aim to be his servants, but let us see if for him we cannot do more. To serve Christ is to reform society, is to console the sorrowful, to instruct the ignorant and lead to repentance such as are estranged from God. It is a good, a blessed work, a task for an angel. To serve Christ is to be saved at once by Him, instantly, personally, now; and then to seek to swell the ranks of such as shall be heirs of Salvation thro' his name. Let me implore you to tell Him you accept Him unreservedly this day. Submit and ask Him what He will have you to do. There is life in the very act of dying unto sin thro' surrender to Christ, and freedom in the soul's determination to be his servant.

His cheering assurance to you is: "Where I am there shall also my servant be." His claim upon you is that he laid down his life for your redemption from the love as well as the guilt of your sins. George Herbert says in a sweet verse:—

"My god upon a tree
His blood did spill,
"Only to purchase my good will!"

At such precious outlay having been by Him redeemed, O, be without further refusal, hesitation, or delay even, persuaded to touch his scepter of mercy and serve him henceforth.

Intense cold.

Writing from Dakota, U.S., to a correspondent in New England, January 6th, a gentleman says:—"Almost every day this week the thermometer has been from 38° to 46° below zero; we think nothing of seeing people with frozen ears, noses, etc. I, one of the unfortunate ones, have frozen one of my ears. Almost everyone here wears buffalo overcoats and seal caps, and bundles up for cold weather. Very fine sleighing, but it is almost too cold to stay out of doors long. Not seen a drop of rain since the middle of November and not one day in that time has it thawed one bit since freezing weather came. We are cutting nice clear nice

here 30 inches thick. I don't think we feel the cold here more at 30 below than you do at 10 below, unless the wind blows. If it blows, we have to hold on to our noses and ears. When it gets to 46° below zero we hug the fire if we can, but even then people are around attending to business the same as usual."

"You just take a bottle of my medicine," said a quack doctor to a consumptive, "and you'll never cough again." "Is it as fatal as that?" gasped the consumptive.

Yale College Items.

The peal of bells in the chapel tower is of the same tone and are the same model as those in the Parliament buildings in London and the university tower at Cambridge.

The junior appointments given out in January numbered eighty-five in a class of 180; eight high orations, eleven orations, fifteen dissertations, twelve first disputes, eight second disputes, fourteen first colloquies, six second colloquies. The number of philosophicals is the largest ever given out with the exception of last year, when there were twelve.

Hospital Sunday in New Haven, Conn.

Early in January the annual collection for the City Hospital was taken up in the churches. Center church collected \$2,000, of which amount 1,000 was for the Training School for nurses. Trinity, episcopal, gave \$467. North church 200, and the church of the Redeemer 325. The total amount was \$4,000.

Literature.

Marian Evans (George Eliot) received for "Romola" £10,000; while Goldsmith for the Vicar of Wakefield had only 260 pounds.

— We picture death as coming to destroy; let us rather picture Christ as com-

ing to save. We think of death as ending; let us rather think of life as beginning more abundantly. We think of losing; let us think of gaining; of parting; let us think of meeting; of going away; let us think of arriving. As the voice of death whispers: "You must go from earth," let us hear the voice of Christ saying: "You are but coming to Me!"—Norman M'Leod.

—Teach your young child to obey and you give him the most precious lessons that can be given to a child. Obedience is the grandest thing in the world to begin with.—George McDonald.

—If I am asked what is the remedy for the deeper sorrow of the human heart—what a man should chiefly look to in his progress through life as the power that is to sustain him under trials and enable him manfully to confront his affliction—I point to something which in a well known hymn is called "the old, old story," told of in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—W. E. Gladstone.

—A good man and a wise man may at times be grieved with the world, but no man is ever discontented with the world if he does his duty in it.

GERMANY.

THE FRENCH INDEMNITY. — The accounts of the French Indemnity money, laid before the Federal Council, show that up to the end of the year 1879 the Imperial Invalid Fund had received 140,169,244 dollars from this source; \$54,000,000 had been expended in the transformation and arming of the German fortresses; \$42,904,401 had been laid out on the Alsace-Lorraine railways; \$32,476,000 had been applied to repairing, completing, and arming the fortresses of these provinces; \$30,000,000 deposited in the Imperial War Treasury; \$2,500,000 had been awarded for special services; \$1,500,000 had been distributed among the Germans who were expelled from France during the war; \$6,000,000 had been taken from this fund to pay for the erection of the Impe-

rial Parliament House. The French Indemnity has also furnished the necessary means for the augmentation of the German navy, and for the striking of medals in commemoration of the German victories.

The first book ever printed with moveable types was the Bible, the O. Testament at least, in 1452 by John Gutemberg at Metz. A copy of it, found a year or two since in an old Bavrian Church, was sold in London at auction for \$3,800.

Treasures Under the Sea.

WASHINGTON, Jan. 2. — Contractors have been for ten years endeavoring to raise the treasure-laden British vessel *Husar*, sunk off Morris Point, New York harbor, while at anchor in 1783, laden with a million and a half of British sovereigns intended to be paid to English officers and troops for the service during the Revolution. Ten years ago a contract was entered into by the Secretary of the Treasury with a New York firm to raise the vessel and pay the government 10 per cent, of any treasure recovered as well as any relics of historic value. The contractors have labored incessantly, located and uncovered the vessel, and are now ready to raise the hull to the surface and discover the nature and extent of the cargo.

Several men of public spirit in New York are considering the advisability of forming a company for lending money to the poor upon personal property. It will prove of great benefit to the poor who are oppressed by pawnbrokers. It ought to be done in Valparaiso, where we have known a poor man to pay 8 per cent. a month on a loan, and another 10!

A temperance experiment has been made in Hampton Lacy, Warwickshire, England. The rector bought the one public house of the village seven years ago, and hired a man to manage it. Only beer has been sold and that guaranteed pure. Drunkenness is practically unknown in the village, while enough money has been made to pay the

salary of the church organist and divide \$150 a year among the local charities.

Dr. Pratt, of Michigan, had arrived at conclusion that there is a much larger percentage of insanity in the emigrant population of the United States than in the native born. In 1850 there was one insane in 1,545 of the native born. In 1880 the proportion was one in 618 of the native whites and one in 250 of the foreign born whites.

A writer asks: "Did you ever watch a dear little baby waking in the morning?" We never did. The little Angel always awoke so early that we were not ready to open our eyes.—*Norristown Herald*.

A gentleman was giving a little Koekuk baby boy some peanuts the other day. The good mother said: "Now, what are you going to say to the gentleman?" With childish simplicity the little fellow looked up in the gentleman's face and replied. "More"!—*Detroit Times*.

It is said that mice are just as much afraid of women as women are of mice. But as their screaming apparatus is not constructed on the same principle, they are restrained from communicating the intelligence to the people in the adjacent towns.—*Yonkers Statesman*.

"Allow me to compliment you on the last issue of your paper," said a gentleman to an editor. "It is the best number you ever issued." "Your kind words are too late," the editor replied, "for with the last issue I suspended the publication of the Horn." "Yes," rejoined the friend, "that's why I thought the last issue was the best."—*Arkansaw Traveller*.

Difference between a storm and a baby: One never rains but it pours; the other never has pains but it roars.

Judge not by appearances; in case of a heavy defalcation, it is safer to judge by disappearances.—*Boston Transcript*.

The Rev. H. M. Storrs, pastor of the First Presbyterian Church of Orange, N.

J., delivered his first annual sermon Jan. 6. No communion had passed during the year without an addition to the membership of the church. The meetings had more than doubled, there was an increase in the attendance at the Tuesday evening prayer-meetings; the Sunday-school numbers over three hundred. One very good practice in this church is that of a wealthy gentleman who presents to every family represented in the Sunday-school one of the standard religious papers of the day. The contributions to the church had increased, and the congregation began the year of 1884 with prospects of success.

The interest in socialistic and land questions in England is indicated by the great audience of nearly 5,000 which assembled to hear Mr. Henry George's opening lecture in London. His scheme is so radical that it is likely to find few followers among Englishmen, while Mr. Parnell's attitude is likely to deprive him of any extensive Irish following. 400,000 copies of a cheap edition of "Progress and Poverty" have already been sold in England.

Here is a notice of the well-deserved love shown by his people to an old fellow-student in Princeton Seminary:

"The sixty-first birthday of the Rev. Dr. Theodore L. Cuyler, pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, was made the occasion of a pleasant surprise....."

He was presented with a handsome brass fire-place and fender, with the hearth; which was put in place without Dr. C's knowledge; when he returned from prayer-meeting it was aglow with fire, and his house filled with his many friends and well-wishers."

An earnest effort has been made by the Bedford Avenue Church in Brooklyn, N. York to induce Dr. Duryea to return to that city from Boston. Some time since the Doctor received a call from the Elders of the church, acting as the session, which was declined; but recently a further step has been taken to make the call orderly by the indorsement of the classis, while six papers accompanying it, signed by men

of all denominations, or by men in official positions in the city, emphasized the choice of the congregation. To this earnest and flattering call Dr. Duryea again says, No. His attachments in Boston have been formed. Besides his church work, he lectures once a week to the young ladies of Wellesley College, and once a week to the young ladies of Dr. Gannet's school. He is also very helpful to the young men in the community, especially to young ministers and students.

It does not seem to be a fair movement to eulogize a pastor away from a flock that loves him and is edified by his labors, however common it may be at home.

In Parkville, Mo., a small village nine miles from Kansas City, there is a peculiar institution, a college, and much more than a college. About two hundred young men and young women are banded together in a well-organized and well-disciplined family. The Bible, Bible study, and the spirit of service to God in everything that is done, reign supreme. This family is the admiration of all who see it, and is most highly commended by leading Christian ministers in the West. Though only eight years old, this family has sent out ten ministers, fifteen young men are in the Theological Seminaries, and fully sixty young men are there who will preach the Gospel. Others are becoming missionaries, Sunday-school superintendents, teachers, and leaders in Christian work. The family of two hundred and fifteen persons is sustained by the labor of the students and gifts from the people of God. These gifts are largely voluntary, and come from all parts of the land.

— The desire of carrying the Gospel of Christ into those forraign parts, amongst those people that as yet have had no knowledge, nor taste of God; as also to procure unto themselves and others a quiet and comfortable habitation, weare, amongst other things, the inducements for plantation in New England. — *George Morton.*

— A wise old philosopher, Plato, who lived about four hundred yars before Christ, used to pray: "Make me beautiful within." A little hunchback girl of ten

years said: "Auntie, will my back ever get straight and nice like the other girls?" "I hope so, my dear. Why do you ask?" "Because, I was thinking if it didn't, how lovely I should have to be inside to make up for it, else nobody would love me." The sweetness and beauty of a soul will illumine the plainest face and make it shine as the face of an angel.

A decided believer in falling from grace said in a class meetiug, that he had becu a Christian "off and on" for thirty years.

The bone in the upper arm called the *humerus* is not the funny bone. *That* is the humor us.

Medical professor to raw student: "Where is the glottis?" "I don't know, sir, but I think you put it on the shelf in the dissecting room, with the rest of your surgical instruments."

An American traveler describing his visit to Bunhill Field's burying ground says, "besides stopping at Buuyan's and Defoe's graves, we found that of the Rev. Isaac Watts, D. D., the little deformed bachelor, whose sublime and beautiful hymns are sung in all Christian churches were the English tongue is spoken."

At the forty-ninth anniversary of the American Female Guardian Society and Home for the Friendless in New York, it was stated that the Home had admitted during the year 271 adults and 401 children. The receipts had been \$85,676 and expenses \$86,978. A balance in hand from the previous year enabled the society to meet the deficit.

Women's Board of Missions.

At the sixteenth annual meeting of the Women's Board of (foreign) Missions in Boston Wednesday Mrs. Burdett Hart offered prayer and Miss L. E. Pruddeu, both of New Haven, read a paper entitled *Junior Forces*, an account of mission work among the children and young ladies in the New Haven branch. The Board includes 1,500 auxiliaries and mission-circles, it has

ninety-seven missionaries, eighty-one Bible women, twenty-five boarding schools and homes at Constantinople, Nicoto, Osaka and Madwa; also one hundred and twenty-three village and day schools.

The Chinese in Brooklyn.

The Chinese Sunday schools in Brooklyn, N.Y., gave an entertainment to their friends, in the chapel of the Central Church, Dr. Scudder, pastor. There were present over 100 Chinamen, many of them Christians. Prayer was offered in Chinese, a fine collation was enjoyed, and addresses were made by Dr. Scudder, Mr. D. M. Stone, and Rev. S. B. Halliday. The last started a Chinese school in New York fifteen years ago. One of his scholars who reads a Chinese Testament daily made the following unique translation of the Prodigal Son:

"A man, he two suns. Son speak he to father; father got money; give some he: father he take it all right. I just now give you half. He give him half; he go long way—like me come China to New York. No be careful of money, use too much; money all gone; he very hungry. He went to man. He want work, he say; all right; he tell him to feed pigs. He give pigs beans; he eat with pigs himself. He just now talk, 'My father he rich man—too much money. What for my stay here hungry? I want go back and see my father. I say to him, I very bad. He knows I bad. Emperor [God] see I bad. No be son, me be coolie.' He go back; long way, father see him. He take him on the neck. The son say: 'I very bad; I just now no be your son; I coolie.' His father talkey to boy, and say: 'Get handsome coat; give he ring, give he shoes; bring fat cow—kill him, give him to eat.' They very glad. He all same dead; just now come back alive; he lost; he get back. Number one son come. He hear music; he tell servant: 'What for they make music?' He say: 'Your brother come back; your father very glad he no sick; he kill fat cow.' Number one son very angry; he no go inside, very angry. Father he come out; he say: 'No no be angry.'

Number one son he say: 'I stay all time by father; never make him angry. My father never kill one fat cow for me. My brother he very bad; he use money too much; he give fat cow and music.' Father say: 'You no understand; he just dead; he now come to life; he lost, he now come back.' They make music."

Truth and Life.

God never wrought miracles to convince Atheism, because his ordinary works convince it.—*Lord Bacon.*

Bashfulness may sometimes exclude pleasure, but seldom opens any avenue to sorrow or remorse.—*Johnson.*

What can they see in the longest king-ly line in Europe, save that it runs back to a successful soldier?—*Walter Scott.*

Never hold any one by the button or the hand in order to be heard out; for, if people are unwilling to hear you, you had better hold your tongue than them.—*Chesterfield.*

It were a good strife among Christians, one to labor to give no offense, the other to labor to take none. The best men are severe to themselves, tender to others.—*Richard Sibbes.*

Silence a Power.

'The *Christian Union* of New York writes wisely of the great value of silence:—

One of the greatest men in modern history was surnamed the Silent; silence was one of the elements in the greatness of William of Orange. The King of France and the Emperor of Spain were conspiring to extirpate Protestantism by a massacre of all Protestants in France and the Netherlands. The King imagining that the Prince of Orange, then an envoy from Spain to the French court, was privy to the conspiracy, opened to him the whole plan. Motley narrating this critical event says, "William of Orange earned the surname of the Silent from the manner in which he received these communications of

Henry, without revealing to the monarch, by word or look, the enormous blunder he was committing."

Moses imagined himself ill-adapted to be the instrument of God for the deliverance of Israel because he was slow of speech. But this was one of the qualifications for the leadership intrusted to him.

General Grant rendered an incalculable service to America in demonstrating that the gift of silence is often more valuable than the much-valued gift of speech.

Foolish speech is common; foolish silence is rare. Many a man has bewailed the folly or the offense of hasty speech; very rarely did ever man bewail the folly or the offense of his reticence. A man may be silent because he has nothing to say; but even then this silence is inoffensive, which cannot be said for words. The man who has something to say, and still is able not to say it, is often more potent by his silence than he would be by speech.

The value of silence is coined into proverbs:

Speech is silver, silence is golden;

He knows not how to speak who cannot be silent;

Nature has given us one tongue and two ears, that we may listen twice and speak but once;

Still people are dangerous;

Let us be silent, that we may hear the whispers of the gods;

Speech is of time, silence is of eternity;

None preaches better than the ant; and she says nothing.

Such are some of the wise sayings the world has evoked out of its experience concerning silence. In this, as in many other matters, the revelation of experience and of the Bible confirm each other. The men of greatest deeds are rarely voluble; the men of greatest thoughts as rarely so. The gift of silence is a gift of self-restraint; and only he knows how to use his tongue who also knows how to hold it.

PRACTICAL PIETY.

BY LYMAN ABBOTT.

"Cease to do evil; learn to do well." —
Isaiah, i., 16, 17.

James (the apostle) is not a logical or philosophical writer. This is not saying he is illogical or unphilosophical. But that he does not write in logical lines or on a philosophical pattern. His Epistle is the Book of Proverbs of the New Testament. It is less spiritual than Paul; it is without the mysticism of John, without the fervor of Peter. It is aphoristic and ethical. It deals with common, every-day sins, and common, every-day duties. No arrangement or order is discernible. One thing leads on to another; much as, in a familiar letter from a father to a son, one sentence suggests the next.

There is no absolute standard to which all teachers must conform in their methods. The church of God has a place and has work for the ethical James as well the fervid Peter, the theological Paul, and the mystical John. And as for every kind of teacher, so also for every phase of teaching. The Epistle of James would make a poor New Testament; but it is a very valuable fragment of the New Testament. It does not contain any revelation, hardly even a hint of any of the great doctrines of the Gospel; the Trinity, the Atonement, the Inspiration of Scripture, are not mentioned in it. The crucifixion is not referred to. Luther rejected the Epistle altogether, because it did not teach the doctrine of justification by faith.

There is a lesson of Christian charity in this for us. A preacher may not preach the whole truth, and yet be a useful man. A sermon may not contain a reference to one of the great doctrines of the Gospel, and yet be a useful sermon. Every teacher cannot teach every truth; still less in every sermon. Yet it must be remembered that we could drop the ethical and aphoristic James out of the New Testament altogether without greatly impairing the Bible; while we could not take out the mystical John and his Gospel, or the doctrinal Paul and his theological Epistles, without robbing the Bible of its heart. Doctrines are more important than duties; mysticism is more valuable than practical proverbs.

Resist the Devil, and he will flee from you. I believe in the existence of a personal Devil, who exerts a real influence over the

minds of men. . . But it is not only the personal Devil who is a coward and will flee when he is resisted. All the impersonal devils are resistible: pride, passion, vanity, self indulgence. We invite them in. We live by imagination in the sunlight of our own praise, and feed our pride; we heap fuel of bitter remembrance on the fires of our anger; we beckon vanity to enter by self admiration before our looking-glass; we hold our willing hands for appetite to manacle then with chains of steel clothed in velvet. Try James's prescription. Shut the door of your mind on every entering thought that does not bring peace and righteousness with it.

The Cedars of Lebanon.

The annual report of Consul Robeson at Beirut Syria, for 1883, received at the Department of State, in Washington, gives interesting facts about the Cedars at Lebanon. In the mountains the oak and pine groves have been destroyed. The famous cedar forest of Lebanon is nothing but a group of trees most of which have been chipped and scarred by relic hunters and others. The remainder of the grove is now protected by an enclosure, and depredations are prevented. A large portion of the historic grove was cut down and burned for pitch.

Newton's Childhood.

He was born, Dec. 25, 1642, three months after his father's death, and was so small and feeble that no one supposed he would live a day; but the weak infant grew to be a healthy, robust man, who lived to be eighty-four years old. He began to contrive machines, and to show his taste for mechanics in early childhood. He inherited some property from his father; and his mother, who had married a second time, sent him to the best schools, and to the University of Cambridge. At school he amused himself with little saws, hachets, hammers, and different tools, and, while his companions were at play, spent his

time in making machines and toys—a wooden clock when twelve years old, and the model of a windmill; in this mill he put a mouse which he called his miller, that turned the wheels by running around its cage. He made a water-clock four feet high, and a four wheel cart not unlike a velocipede, in which he could drive himself by turning a windlass.

His love of mechanics often interrupted his studies at school, and he was sometimes making clocks and carriages when he ought to have been construing Latin and Greek. But his mind was so active that he easily caught up again with his fellow-scholars; he was fond of every kind of knowledge. He taught the school-boys to make paper kites: he made paper lanterns by which to go to school in dark winter mornings; sometimes, at night he would alarm the country round by raising his kites in the air with a paper lantern attached to the tails, that shone like meteors; the country people, at that time very ignorant, would fancy them celestial lights and omens of evil.

He was never idle. He learned to draw and sketch; he made little tables and sideboards for the children to play with; he watched the motions of the sun by means of pegs fixed in the wall of the house where he lived, marking every hour.

At last, when he was about sixteen, his mother placed him in charge of a farm, and every Saturday he went with a servant to Grantham market to sell his corn and vegetables. But the affairs of the farm did not prosper. The young philosopher hid himself away in a room in a garret which he hired, studying mechanics and inventing a water-wheel on a new model, while the sheep wandered away in the field and the cattle devoured his corn.

At Cambridge University, he became a famous scholar. At the age of twenty-four, he began his study of the spectrum, as philosophers call that brilliant picture of the colors of the rainbow which is shown by the sun's rays shining through a three-sided piece of glass, called a prism, one of the most beautiful objects in science. Newton's study of its splendid colors led to his greatest discoveries in

optics, the science of sight. In our own time, the use of the prism and its spectrum has shown of what the sun and moon are composed.

One day, as Newton sat musing in his garden at his retired country home, an apple fell from a tree to the ground. A great idea at once arose in his mind; and he conceived the plan of the universe, the law of gravitation, as it is called. He was the first to discover that famous law. He showed that the heavier body always attracts the lighter; that, as the apple falls to the earth, so the earth is drawn toward the sun; that all the planets feel the law of gravitation, and the universe obeys one will. Newton soon became the most famous of living philosophers; but, at the same time, was the most modest of men. He never knew that he had done anything more than others, nor felt that he was any more studious or busy. Yet he never ceased to show, even in late old age, the same love for mechanical pursuits and the study of nature he had shown when a boy. His most famous work, the "Principia," proving the law of gravitation and the motion of the planets, appeared in 1687 when he was forty-five years old. He made beautiful prisms of glass and other substances, and fine reflecting telescopes, the best that had yet been known. He wrote valuable histories and works. He was always a devout Christian and scholar. He died in 1627, and was buried in Westminster Abbey.

The puny babe became an active and healthy boy and man, with the clearest mind of his time. He was stout, ruddy, healthy, and, it is said, never lost a tooth. But he preserved his health by avoiding all that was hurtful. He was a philosopher at twelve years old, and the world owes much of its progress to Newton's well-spent childhood.—*Harper's Young People.*

Of the baptism of Ahmed Tewfik Effendi, last year in Turkey, the Church Missionary Intelligencer remarks: "No convert of equal eminence has ever been won from Mohammedanism. He was in the very front rank of the Turkish hierarchy for learning and reputation." The prayers

of Christians are asked that he may "increase the more in strength," and prove a chosen vessel to bear the name of Christ, by voice and pen, to the followers of Islam.

God offers to every mind its choice between truth and repose.—*R. W. Emerson.*

The greatest happiness comes from the greatest activity.—*Bovee.*

—Religion is not a thing of noise and spasm, but of silent self-sacrifice and quiet growth.—*James Spilling.*

I find the doing of the will of God leaves me no time for disputing about his plans.—*George MacDonald.*

Be always displeased at what thou art, if thou desire to attain to what thou art not; for where thou hast pleased thyself, there thou abidest.—*Quarles.*

—The shaping our own life is our own work. It is a thing of beauty, it is a thing of shame—as we ourselves make it.—*Ware.*

The conversation was about bishops, and one fervent dame said: "How good the dear bishop of Peterborough is! What a good man!" Instantly a gentleman replied, "There is no merit in that. Bishops ought to be so. They get five thousand a year for being good, while we are expected to be good for nothing—and most of us are."

—Scene, a Sunday School. Young lady catechizing the children on the plagues of Egypt. Young lady—"And what became of the plagues of locusts?" A pause; then small boy at bottom, suddenly—"Please, Miss, I know; John the Baptist ate 'em."

—The use of lime in blasting coal, which has been adopted in many English and Belgian mines, has been successfully tried in a mine at Williamsport, Pa. The lime by pressure is formed into cartridges four inches long, which are placed in the hole drilled in the coal. Water is then introduced with a force pump, and the steam generated by the action of the water on the lime causes an expansion which cracks away the coal.

THE RECORD.

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Vol. 13.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

THE RECORD.

Prayer in behalf of Chili and the West Coast.

Last July the Chilian branch of the Evangelical Alliance printed 1000 copies of an Appeal to Christians on the coast and abroad, calling them to a Concert of Prayer every Sabbath evening between nine and ten o'clock, when the spiritual needs of Western South America should be borne to the throne of grace in united and earnest supplications for the blessing of the Holy Spirit to attend the work of the Gospel on these shores. This pamphlet has been circulated in Great Britain, in North America and even to the ends of the earth; to-day it is read in China, in India, in Japan, in Mexico, in Brazil, in Turkey, in South Africa, in Germany, in Persia, in scores of Christian families and missionary circles the world around. —

Now that the edition is exhausted the questions may be asked: Was this appeal really needed? Has there been any good accomplished by it? Are we able to estimate the result? The answer is:

1. That several ministers and friends have acknowledged the circular in terms of warm appreciation and grateful joy. Lists of names of those who gladly join this Union for Prayer have come to hand,

from North America nearly one hundred, and applications for more copies of the appeal have been received.

2. Interest in South America has been awakened, information given, and several churches and many individuals have been stimulated to new missionary zeal and effort. In more than one place special services have been held; the circular has been read publicly in one Theological Seminary, and in churches earnest men have been appointed to make addresses on Chili and the West Coast. Letters received report a deep interest in these places and a blessing of the Holy Spirit in the hearts of many of God's people.

3. No Christian can doubt that God hears and answers the petitions offered by so many sincere disciples of Christ every week for Gospel work on this coast, for laborers have come and others are coming. Callao will soon have a minister and the Santiago Union Church is provided for: Mr. Duncan Cameron now under appointment will probably arrive in July; and Mr. Merwin writes that another, Mr. Garvin, is ready to come out to preach the Gospel in Spanish.

As the months pass we look for communications from brethren in foreign fields where earnest prayer is offered for Chili and her people.

This appeal was needed. It has accomplished good. But the full result no one can estimate.

Our Bible work is more successful than ever before, calls for preachers of a pure gospel come in every month, and thoughtful minds are anxious to see the good work carried on throughout the country. While the field is extensive yet the laborers are few: "Pray ye therefore the Lord of the harvest."

Let Christians on the coast join earnestly in this Concert of Prayer in accordance with the will of the Lord. Jesus is the Light of the world, and where is his Gospel more needed than in lands in which the light of truth is obscured by superstitions and ignorance and consequent misrepresentation? It is not right that papal countries should be neglected by the servants of the King because his name is used in them. The world needs the unperturbed and wholesome truth, and those who hold it are commanded to give it to those who have it not. No one who believes the Gospel can overlook the necessity of missionary effort in Roman Catholic countries. The Saviour of the world would walk through these lands rebuking error, opening the eyes of the blind, casting down images, instructing the ignorant, preaching the gospel of repentance and faith—and his servants should do the same, obeying the word: "Teach them whatsoever things I command you."

O, you who profess to love that Saviour, you who hold to the original, simple form of the Gospel, you who believe the promises of God—hesitate not, but pray for this land and in due season the time of reaping will come. Touch the hand of God in the work of redemption. By prayer move onward with God, whose purpose is that the Light should shine upon all who sit in darkness. The substance of prayer is, "Thy will be done," and this means the reformation of all upon whom rest the heavy clouds of sin and false doctrine. This is God's will, that all men should know Him aright. In true prayer you join God in his plan, you sympathize with every Christian endeavor, you exercise the faith that will finally remove mountains and overcome the world. Thus you should pray, not only for the good of others, but for your

own well-being. Dr. Guthrie says of the necessity of prayer:—

"The first true sign of spiritual life, prayer, is also the means of maintaining it. Man can as well live physically without breathing as spiritually without praying. There is a class of animals—the cetaceans, neither fish nor sea-fowl—that inhabit the deep. It is their home; they never leave it for the shore; yet though swimming beneath its waves, and sounding its darkest depths, they have ever and anon to rise to the surface that they may breathe the air. Without that these monarchs of the deep could not exist in the dense element in which they live and move and have their being. Something like what is imposed on them by a physical necessity, the Christian has to do in his spiritual need. It is by ever and anon ascending up to God, by rising through prayer into a loftier, purer region for supplies of divine grace, that he maintains his spiritual life. Prevent those animals from rising to the surface, and they die for want of breath; prevent him from rising to God, and he dies for want of prayer. 'Give me children,' cried Rachel, 'or else I die.' Let me breathe, says a man gasping, or else I die. Let me pray, says the Christian, or I die."

Then pray, Christian friends, for those about you, pray that the Light may shine on these dark shores. God will hear, and when his people are a willing people his power will be made manifest.

Good Friday in Quillota.

Having repeatedly heard of the procession in Quillota of the *Pelicano*, pelican, three gentlemen determined on Good Friday to visit that quiet town and witness the ceremony. At the hotels they learned on arriving it was too late for breakfast and too early for dinner; only a cold lunch with coffee and eggs could be had.

In the Plaza on an artificial mountain stood three crosses, the central one only bearing a figure, that of our Crucified Saviour. Guards stood at the foot of it,—Jews, with astonishing beards, tin helmets and battle-axes, representing Ro-

man soldiers. When wearied these lay down by turns. Others soldiers stood below keeping the spectators back;—all with heavy artificial beards, hands stained and their clothing red as with blood. There was nothing disorderly, and yet no special solemnity.

At sun-down figures appeared of a bishop, of the Virgin dressed in black accompanied by little girls as angels, Verónica with the Lord's portrait on her handkerchief, a female figure bearing three nails, another, a crown of thorns; finally the pelican—a bird with gilded wings and tail, as large as a pony, caparisoned with damask and an embroidered robe—was brought out, with its head as in the act of probing its breast. When the candles were lighted, five or six thousand persons were assembled, all in the open air; a clergyman then ascended a pulpit draped in black. He could hardly be seen; no lights near him. His discourse was tender and edifying, save an occasional appeal to the Virgin. This is the lame foot of all Roman Catholic orators. Because Jesus has borne our sins in his body on the tree, therefore the Mother of God is implored to hear and save us. The speaker dwelt on the fact that Jesus was not crucified for any fault in himself, the accusations brought against him being all unfounded, but for us, it was, he suffered and died—"for fathers and mothers, for the young and old, for Catholics, for unbelievers even, and with tremulous lips I add," said he, "he died for us the priests of the Lord." Then he called on loving souls to take down the body from the Cross. A priest robed in black and white, a senator in blue, Joseph of Arimathea? and an attendant approached the Cross, the guards having withdrawn. "Take off," said the orator, "the Crown of Thorns." It was reverently done. He made fervent appeals to the people to accept the Crucified Saviour, as the hammer was heard driving out the nails and the lifeless arms fell slowly to the side. Sobs were heard here and there. The appeals continued until the body was lowered by the attendant and received by the priest and the senator. It was then brought down and placed on the back of the Pelican and

covered. The preaching ceased and ere long the procession began to march. The sepulcher was beneath the mound on which the Cross stood, but the Pelican was carried with its burden around several squares and brought back, amid torches and candles borne by priests, friars, citizens, and guarded by soldiers. The crowd violently surged to and fro. Soldiers with their muskets menaced the people who, being pressed upon by those behind them, were forced against the lines of the procession in the carriage way. "Pasen adentro, señores," said a soldier to us, meaning that we should come within the lines to escape the crush. It became necessary to walk through the procession in order to gain the opposite sidewalk; there the crowd was less. At the next corner we took our leave as it was nearly time for the train to set off for Valparaiso.

A native gentleman, well educated, expressed decided disapproval of the whole ceremony, and wondered why the authorities allowed it; an intelligent lady also expressed regret and surprise that so intelligent a clergyman as the orator should participate in it, and added that the enroute of the parish had not wished it to be repeated this year, but had yielded to the importunity of the people—who clamored to have it because it brought visitors to Quillota. The *Patria* says:—"Many natives and foreigners ask: Why, in an enlightened town, are shows allowed that are an insult to society and morality?" and adds: "The procession of the Pelican is simply a jest in bad taste, so ridiculous that all the world is convinced it would be well even for the faithful themselves that it should be prohibited."

It was stated that conviviality was to follow on a large scale afterwards, that along the Calle Larga provision had been made for the orgies that were to come. How that might be we have no means of knowing; but in the plaza there was nothing done that seemed vicious or unseemly. Remarks amusing and fretful were made. The people mostly seemed to be in good humor. They had come to see a spectacle. But, save the grotesque appearance of those Roman-jewish soldiers, the guards, there was nothing to provoke

merriment, nor to turn sacred things into scorn. Respectful and reverential the exercises of the evening seemed to be. If anything, a resemblance might be traced between the ceremony and the reported doings of the Salvation Army.

We came home, at any rate, impressed with the need of teachers to instruct the many thousands that dwell in this country and yet more on the coast, who are untaught in the true doctrine of our Lord Jesus, in the true nature of his provided salvation, and in the true way to walk with God, to glorify Him and enjoy Him forever.

Mission to Seamen.

April 8th.—The chaplain reported the most interesting week's work he has yet had.

Twenty-five ships visited; 250 tracts, 80 copies of the *Record*, and eight packages of other good reading matter distributed on board, thus reaching about three hundred and seventy-five men. The men were all very grateful for something good to read.

Divine service was held on board the United States ship *Wachusett*, April 6th, eighty-six were present, the largest congregation we have yet gathered. The merchant fleet was represented by seven Captains with their men, which number would have been increased by another Captain with twelve men, who were pulling about in the thick fog, to find the *Wachusett*, for nearly two hours in vain. Among those present at the service from the shore, were Mr. Dunn, the American Consul, and his family.

We wish to express our thanks to the officers of the *Wachusett*, for their kindness in making such very comfortable and convenient arrangements for holding the service.

Divine service was held April 13th on board the *John De Costa*, Captain Robinson.

April 16.—The services held afloat are well attended, only the largest ships'

cabins can now accommodate those who come.

The closest and most respectful attention is paid to the preaching of the word. On Easter Sunday, April 13th, Captain R. put his elegant and commodious cabins in complete order for our reception, and about forty assembled for service.

For the week ending April 15th nineteen ships were visited, five packages of magazines and illustrated papers, fifty tracts, sixty four copies of the *Record*, and one Seamen's Library were placed on board; by means of which about two hundred and eighty men will be benefited.

April 21st.—The chaplain desires to acknowledge his appreciation of the kindness shown him by the ship-masters. Whatever success may attend his labors in the bay, will be largely due to their cooperation. This he feels he already has, from the readiness with which ships are offered for the Sabbath service, flag and books transferred, and all other arrangements made, for the comfort and convenience of those attending service: thus, relieving the chaplain of a great deal of care and labor. Divine service was held April 20th on the English bark *Tamaya*, Capt. Jones, the cabin being crowded with attentive hearers.

For the week ending April 20th, 14 ships were visited, and 75 tracts left on board; at least two hundred and ten men were reached in this way.

April 14th.—The following sums have been contributed for the Seamen's Mission:—

Captain Hines of the Nova Scotian bark <i>St. Kilday</i>	\$ 5 00
Captain Mackenzie of the Nova Scotian bark <i>John Gill</i>	5 00
	<hr/>
	\$ 10 00
	<hr/>

A gentleman has sent in a check for \$36, being a subscription for the current year, for himself, his wife, and another lady.

The Sheltering Home.

The children were taken out to the country for a pie-nic on the 10th instant. Salto had been selected, but a change in the trains prevented getting beyond Viña del Mar. Ten boys and eight girls from the Home and two other children went. The Rev. Mr. Dodge, Mr. D. M. Henderson, Mr. J. M. Lopez, Dr. John and Dr. and Mrs. D. Trumbull, with three or four young ladies, made up the company. Mr. Lutges most kindly gave his consent that they should go up the Ravine behind the hotel. Leaving at 10 a.m. all returned at 4.30 p.m. having had a very pleasant excursion.

One of the gentleman of the party, on hearing of the project to take the children out, had kindly handed in ten dollars to help cover the outlay; another insisted on paying the return fares in the train. The ladies prepared sandwiches, etc., for the occasion. Grapes was taken out. Beefsteaks and tea were prepared on the ground. Children never behaved better than those of the Home did. Mrs. Storey was unable to go. The heavily-laden baskets of the morning were light enough on the return at evening.

Donations to the "Sheltering Home."

Donation from friends in San Felipe.....	\$ 3 25
M. L.....	10 00
D. M. H. for the Pic-nic.....	10 00
A friend, for return fares.....	5 00-
	<hr/>
	\$ 28 25

Donations to the "Record."

A friend, a lady's monthly gift. \$	1 00
A friend, a lady in Newtonville, Mass.....	5 00
Premium on same.....	2 50
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	\$ 8 50

COPIAPO, April 12th, 1884.

Dear Dr. Trumbull.

To-day I remit a Post-Office order of \$48 as donations for the *Record*.

The names as follows:—

Copiapó Union Sabbath School.	\$ 10 00
Mr. Thomas Griffith, of Caldera	5 00
" Edward Kelsall.....	3 00
" James Orchard, of Taltal...	2 00
" Thomas Maw.....	2 00
" James H. Jenkins.....	2 00
" Samuel Jenkin.....	2 00
" Henry Richards.....	2 00
" John Jones.....	2 00
" Archibald MacKenzie.....	2 00
" John Griffith.....	2 00
" Robert Boyd.....	2 00
" Alexander H. Campbell...	2 00
" John Rosser.....	5 00
" Richard Tonkin.....	5 00

Total amount..... \$ 48 00

Hoping you will receive it safe, I remain, yours truly,

JOHN ROSSER.

The news of a truce with Bolivia was received with great satisfaction by the merchants of Arica and Tacna.

— The coal deposits of the Government in Iquique were on fire by spontaneous combustion, on the 17th; the stock was about 1,000 tons.

— The civilist journals of Lima ask the expulsion of Piérola, as a measure of public safety.

— The electric light is to be placed in the theater and afterwards in the Calle San Juan de Dios.

— The President of the Republic returned to Santiago on the 17th.

— The Intendente left again on a tour of observation through the province on the 18th, by Calera, Quillota, Limache, Quilpué, and Casablanca, to be absent 8 or 10 days. Señor Necochea is acting Intendente meanwhile.

— An accident occurred to the express train from Santiago, at Tiltit, the evening of the 16th; fortunately no life was lost. The tribunals are investigating the case;

several employées have been called by the Judge to give evidence.

— The ministers who have protested officially in reference to clauses in the treaty of peace with Peru are those of France, England and Italy. The United States declined.

— Mr. Saverney has offered the use of a building in La Calera for a public school.

— The papers mention an eclipse of the Sun to be visible here on the 25th instant, at 1 p. m.

— President Santa Maria has returned to Santiago and the members of the Cabinet. The Civil Registration Bill, it is promised, shall be promptly passed in Congress as soon as the period for assembling, June 1st, arrives.

When the Rev. Mr. Allis went with his family to Santiago a valuable trunk was stolen from the train. The Secret Police of our city, however, succeeded in recovering the larger portion of the contents of the trunk.

Mr. A. is now conducting divine worship in the Capital for the Union Congregation.

He was to come down on the 17th to deliver a lecture on the Yosemite Valley in California, before the Young Men's Christian Association in the lecture-room of St. Paul's Church.

Four persons united on the 6th instant with the Chilian Evangelical Church at the celebration of the Lord's Supper, on profession of their faith. Upwards of 50 communicants partook of the sacred emblems.

— The Rev. Mr. Lester engaged to preach on the 20th in Spanish in this city.

— The Rev. William Taylor has returned from Coquimbo to the United States.

Santiago.

To the Editor of THE RECORD.

Your many readers will no doubt be

glad to know something of matters pertaining to Gospel work here.

The school of the Pr. Board under the Rev. Mr. Christen has made a good beginning this year. The attendance is fully up to the average of former years. It promises to become an important factor in the work of missions on this Coast.

The Union Church has shown new life and energy in the hope of a pastor all their own soon to be on the field. The temporary supply is largely responded to in a good attendance at church; and the Sunday School under the Superintendence of Rev. Mr. La Petra is doing very well indeed.

The attendance at the communion service a week ago was very encouraging; the number who remained revealed the fact that there is a strong nucleus of Christian people in this city. Last Sabbath a larger audience assembled. The rejuvenated choir under the leadership of Mr. Radford was greatly improved, and added much to the enjoyability of the services.

The meetings at the Station have been unusually well attended, and those who come show a most careful interest and attention.

The Spanish Church under the Rev. Mr. Lester is showing many signs of growth. The pastor finds himself perplexed to supply with new material the places of young men, and also of experienced older men, who of late have moved away. No less than five of the most faithful of the young men of the congregation have left the city; and now one of the most faithful men of the congregation is to go South.

The Spanish Sunday School is much in need of teachers. The pastor almost envies the Valparaiso church the presence of so many Christian men and women able to speak Spanish in your city, who can be called upon to aid in church affairs, and he looks with longing eyes to the time when the Seminary will be finally located here. It is difficult to stem this tremendous stream with so small a force. There are now hardly enough to make a ripple on the surface. But the pastor proposes to "hold the fort," and

push ahead.

There are two students already hard at work in studies in the line of Seminary tasks. Mr. Merwin writes that books are on the way. So by-and-by the Seminary will be able to report actual work begun in either one center or the other.

Sincerely yours, ONE OF THE WORKERS.

The Prospect in the South.

Never has the news from the South been more cheering than now, never as much so in fact. Mr. Krauss, the colporteur of our Society reports a distribution in March of 213 copies of Scripture by sale, and 393 other publications. The Secretary of the Valparaiso Bible Society, Mr. Charles Biggs, has placed in our hands a letter of Mr. Krauss with a report of his operations up to date, with good reason "thinking we may find something of interest for the RECORD" in the same.

In a letter dated March 13th, from Collipulli, Mr. Krauss writes: "I am permitted to state that the Lord in these days has sent to this country a hunger, not of bread nor water, but of hearing the word of the Lord, Amos 7, 11. New strength and courage for scattering the divine word is given me. Having the Bible in their hands the Chilian people can seek the truth, can distinguish between the true Christian doctrines and those of the Roman Church, can become enlightened touching the doctrines of Protestantism in spite of the evil report cast upon them by the Roman church. To the glory of God it may be stated that during the last four months many copies of the Holy Scripture have been circulated in the South of Chile, northward as far as Santiago, southward to the smallest villages on the frontier; and I have noticed that the farther south I have gone the greater has been the relish with which the Bible has been received. It is not in my power to find the fruit of each attempt to sow this sacred seed, but the Lord has said: "My word shall not return unto me void, Isaiah LV. 11, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

"When I have succeeded in supplying a town with the Divine word, e. g. here in Collipulli, or Angol, or Curicó &c. then these towns cannot be looked upon as Romish but rather as Protestant, since they have the word of the Living God, by aid of which they are able to distinguish between truth and falsehood. Altho' nominally they still are Romish, in heart they are Protestant; it is only necessary that the leaven of God's word penetrate every man, the institutions of society and the State, in order to have them come to seek those who may preach to them the Gospel of Jesus Christ. But up to this hour there is a great lack of such preachers, and well would it be if natives loving their fellow-citizens, should rise up studying the divine word and preaching it to their brethern. We foreign Christians must fulfil the requisition of our Lord: "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest," Matt. ix. 38, "and that we may be useful instruments in his hand for his glory, the good of ourselves and our brethern."

In another letter this same laborer wrote to Mr. Curtis three days later: "Yesterday was a week since my arrival here, and on the Tuesday following I had sold all the books I had brought. . . . The sales in Bibles alone were quite large; I sold 26 in the village of Collipulli. It seems to me it has ceased to be a Catholic town except in name, and has become really a Protestant town, since so many Bibles and Protestant books have found circulation in it. Thanks be to God that his work prevails in Chili also, and more especially in the South. What is wanting now is simply that Protestant Ministers come preaching and journeying from town to town, in order to make the great majority of the population in the South Protestant. Most important it is to pray that the Lord of the harvest may send laborers into his field since the grain is ripe for harvesting."

This laborer meets with sympathy and kindness as may be seen in the following incident: "Throughout all this week Mr. W. . . has kindly entertained me in his house. May the Lord compensate him for his kindness with benefits earthly and

celestial."

Mr. Curtis wrote, March, 19th: "I received this letter yesterday and send it that you may see what encouragement there is to persevere in the good work of distributing the word of God and preaching the gospel in the south of Chile. I wish I could visit these towns, since I feel sure that an evangelist would do good work. Mr. Krauss took with him a box of books worth \$60, and a large part consisted of Bibles and Testaments. I hope the work will not be hindered for want of laborers."

SERMON.

Preached by Dr. Trumbull in Union Church, Valparaiso, Oct. 14, 1883.

When I am weak then am I strong.
II Corinthians 12: 10.

When crushed under a sense of his unworthiness before God a man is best fitted for being accepted. Realizing how much he is to blame he is in the surest way of obtaining pardon. Awakened to feel he is estranged from his Creator, he stands on the true ground-work of successful reformation. He that painfully realizes that he is ungodly shall be sanctified, and though guilty, justified; because lost, saved. Paradoxes these all are; enigmas possibly to men not convinced of sin, while fraught with deep meaning to those that are. To impenitent persons the prayers of Christians are not unfrequently incomprehensible, as they bewail before God the number and heinousness of their offenses while in the very act of petitioning Him for salvation. The prayer in the 25th Psalm, of sin-stricken David, "For thy name's sake, O Lord, pardon mine iniquity, for it is great," has in it the sound of inconsistency to one destitute of experimental religion; and yet a million times it has happened that the individual, who had wondered at such language proceeding from a Christian's lips, has afterwards himself adopted it, as the only language adequate to express his new view of his own case, when once the Holy Spirit has brought his sin to mind, and manifested to his soul his real condition in the estimation of God.

So that, if any think the Christian statements about personal fault and guilt are utterances of fanaticism, I answer they are rather the sober language of fact, growing out of views that are not superficial but thorough; touching our compromises and the forces of disobedience that occupy and struggle to hold our hearts. Such statements of blame thro' sin are historically correct, morally profound, and eminently Biblical.

In some books of Scripture self-censure prevails more than in others, altho' they may be detected, now more, now less, in almost all. The deeper views of transgression are most emphasized in David's Psalms, Isaiah's prophecies, Paul's, Peter's, and John's Epistles; these having been men of greater depth of reflection, have dwelt on our need of forgiveness, and enlarged on the alienated condition of human souls, more than the other Biblical penmen. None of them have taught differently from Jesus Christ, but either as prophets they have described the need for which he afterwards bro't the remedy, or as apostles they have expanded the doctrines of which he has given the germs.

On the state of human hearts nothing could be more decided than the language of Jesus, John 3: 7. "Ye must be born again"; nor could the need of pardon be uttered more clearly than this: "Except ye eat the flesh of the Son of Man ye have no life in you."

At the same time the Holy Ghost has employed those five servants to emphasize and open out these twin doctrines of new birth and remission for the fuller understanding and profounder edification of the Church of God. In this light look now at the self-contradictory and yet harmonious words of the text: "When I am weak then am I strong."

I.

Strong to repent and amend life is he that knows he is weak. The feeling of men naturally is that they are not weak; the majority judge themselves but little to blame in the sight of God, little deserving his displeasure after uncounted acts of disobedience, and, while sinning so much as to do it without thinking, yet imagine they

can at any moment break off every evil practice,—which only shows that, having never striven to obey God, their true state within is hidden from their own consciousness. Let any one however make the attempt of a complete, personal, holy reformation, and he too will cry out, as all others who have made the attempt before him have cried out, that “to will is present with him but how to perform he finds not,” Roms. 7th; to resolve to obey God is easier than to do it: his sins he will find possess a controlling power over his will of which he has never dreamed, and instead of being strong as he fancied, he discovers in bitterness that he is weak even for keeping the good resolutions that he makes. In this discovery there is ground, however, not for alarm so much as for encouragement. When this weakness of the will is perceived, realized, felt, and regretted it gives evidence of the operation of the Holy Ghost on the heart and, hence, premonishes of conversion close at hand, or possibly shows it has already been accomplished.

II.

The soul is also strong to bear the troubles of life which sooner or later are inevitable, only when it knows how weak it is and, therefore, hastens to repose on the promise of the eternal God. “Soul thou hast much goods laid up for many years, take thine ease” said one who had persuaded himself he was strong: no one could have induced him while possessing affluence to believe the contrary. It was idle to ask him to lean upon God. The yield of his farm was so munificent that he never thought of the trouble that might come to him; or, if it did come, never dreamed he should be incapable of bearing it. And there are many of his temper, who when the clouds lower are so weak that they know not whither to turn. The dream of permanent exemption from trouble is as vain as any vision that ever came in dreams to mortal slumberers in the watches of the night; and consequently the item of unexpectedness only causes the blow of trouble to descend so much more heavily whenever it falls. In the grave of a dear child, or a young wife, or a beloved hus-

band, the heart of the parent or partner surviving seems to be almost buried alive. But why? The grief indeed lies sore on the soul, and the fond heart must feel it; but that heart while feeling it might still be sustained, had it only learned in hours of prosperity that it was not strong in separation from God. If in the weak persuasion of being equal to anything one allows himself to hold his children, or his wife, or she her husband, independently of God, it is a delusion which at some time must be dispelled,—the crash must come and the heart be rent. God’s testimony, as to the exposures and risks of life, and how weak we are to avoid or resist them, is given in order that we may lay up against the time to come a good foundation, that shall not be washed away like sand from beneath a dwelling, when gales of affliction blow and the waves lift up their heads. He who receives this testimony and learns that he is weak to endure and, therefore, calls upon God will be strong.

III.

That there is strength in knowing that we are weak, is nowhere, perhaps, more applicable than in regard to knowledge. The consciousness of limitation in our knowledge ensures against mistake and is a tower of strength. Half-educated men know more in their own estimation, in every branch of life, than those do whose training is complete. Smatterers are heady and over-confident, while merchants, mechanics, scholars, and scientists of thorough experience, are slow in their judgments and cautious in their statements. To the educated in any branch, every step forward is a step upward, just as when travelers, rising from a valley and ascending a ridge, find the horizon widens and meet with new vegetation; other vales are disclosed, streams, towns, new lines of hills beyond: so is it with students who, as they learn, become impressed with thinking, not of how much they have acquired, but of how much remains unaccounted for, unexplored, how easy it is to err and how much of mistake has to be unlearned. Humility ensues and wariness in judgment; and this is true Science.

In religious truth one of the painfulest things is, to hear people contradict with magisterial, supercilious airs, views long current among the wisest and best of men, nay views taught by Jesus himself. Dreaming they possess genius and mental strength, they ruthlessly trample down the cherished views of the churches, and the arguments that sustain them, as an ox would the exotics of a flower garden. Such strength is a delusion, which leads not forward, is not inductive, stops not to collect and weigh facts, but dictates what can and cannot be, what God has and has not done, what He should and should not reveal. When religious opinions thus lead to pride and self-assertion, it proves a man to be out of the way, off the road, in some by-path of error, where the more he learns the less he knows: whereas real progress in religious truth ever impresses the soul with the extent of what it has to learn and how little it really understands, thus leading it forward in the exercise of humility as it contrasts its own, first, with other men's attainments in piety or knowledge or faith,—contrasts them, again, with the magnitude of the themes to be mastered, and, most of all, contrasts them with the adorable attributes of the Great and All-wise God who *is* the truth that our souls need to know.

IV.

Well wrote the apostle: "I take *pleasure* in infirmities, in reproaches, in necessities, persecutions, distresses for Christ's sake; for when I am weak then am I strong." These infirmities were personal disabilities which had led him to apply to the Saviour for help. That he had any personal need of Jesus' aid was once the farthest thought from his mind; but, later on, to sit at the feet of Jesus and learn of Him afforded him the most positive delight. After that, every endurance, or form of derision and annoyance served only to prove the faith by which he had accepted his Lord to be genuine. The questions of many a soul now with itself: "Am I on the Lord's side? Am I a Christian? Am I Christ's or am I not?" agitated the apostle's own mind, and when he had renounced earthly enjoyments as poor, and

gone thro' trials as light, in the service of his Prince, every item even of public shame or private self-denial in doing his Redeemer's will, became to him invaluable as an evidence that he was not the alien that he had been from Christ, but a dutiful follower exercising a living faith. Such trials were at the time painful, but duty done at cost of personal feelings and with personal loss, gave him satisfaction, just as self-indulgence when looked back at in the retrospect gave him pain. The need he felt of Christ became the measure of what he felt induced to do for Christ.

I fear there are not a few who think too little of their need of Christ, who underrate it, if they are not quite unconscious of it. Were they without the culpability of sin, such might then not need him; or even were they so strong in purpose as never to break their good resolutions of amendment, then too they might not need him; or were their health so firm that heart and flesh could never fail, or possessions so sure that nothing could ever take them away, then, too, Christ might not be needed. But no one of these things is true; you are deluded if you imagine yourself to be without, or with little guilt, deluded if you think you can at any moment turn with a penitent heart unto God, and deluded if you fancy your earthly comforts are yours more permanently than other men's are theirs. You need the Saviour as your portion for ever; you need Him because you are unfit to appear before God in judgment out of Christ; you need Him because unable, without the Holy Spirit's assistance, to repent and turn to God; you need Him as you need no other; and you need nothing else so much as his salvation. Therefore in his name I beg you to supplicate at his hands the pardon of your soul and that He enlighten your understanding. Probably there are not ten persons in this house who, if called to die, would not desire to be saved by the Lord Jesus Christ. Then you would ask it, though you do not ask it now. Let sickness come and you would cry out. Let death impend and you would not be ashamed to be known to pray, or would wish others to pray for you. You are not willing to have God pronounce

judgment on you as you are now. You even mean to seek an interest in the Crucified One by and by; and yet you live thinking you can do without Him for the present. You shun his yoke. What but a wish to shun his yoke keeps you from applying to him instantaneously for salvation? Rather than take his yoke, will you put off salvation and risk being lost! Rather than take that yoke resist you the Holy Ghost! Rather than take that yoke will you live without peace when any day you may fall into endless perdition! O soul, why incur such perils! Immortal spirit, why continue in such exposure! A sudden accident, a brief illness, and then condemned of God! I plead with you to stay no longer, but now to take up the great enterprise of seeking from Christ strength to escape from the sentence of the second death, and laying hold on eternal life. Do not allow any more days to pass without making your direct petition to the risen and ascended Jesus. Your weakness He with potential forces will overcome, at your invitation, enabling you to repent, believe, refrain from sin, learn, confess, and serve. He can minister to a will enfeebled, to a heart hardened, to a mind diseased. He can to yours. Receiving him you shall gain accessions of strength and become a new creature. Make this day a new date, then, in your career. Let the date of your conversion now be fixed. Become weak in your own estimation, so that by taking hold on Christ you may become strong. Let his spiritual force supplement your weakness whether inherited or acquired. Oh, be persuaded to stretch up the hand of faith, and glance heaven-ward the eye of anxiety, and send thitherward the voice of prayer now, soliciting divine aid that you may be born again, renewed in the spirit of your mind, and made a participant in the inheritance of the saints in light. Proceed no further in transgression, but fall before the throne with the prayer: "Create in me, O, God a clean heart, renew a right spirit within me"; and instead of claiming a degree of innocence before God, which no living man can claim without mendacity, accept the blood that Jesus shed for the remission of

your personal disobedience, making the prayer of the contrite penitent yours: God be merciful to me a sinner!"

The *Cotopaxi* took to Montevideo large quantities of Chilean produce.

— Mr. Lester preached in Spanish in Valparaiso on the 20th in the congregation of Mr. Merwin now absent in the United States.

— The latest dates from Mr. Merwin are to the 8th of March; he and his family were well. He was thinking to set out on his return in September.

— Mr. Berecovitz is residing in Chillan.

Mr. Allis delivered a lecture on the Yosemite Valley before the Young Men's Christian Association in St. Paul's Sunday schoolroom on the 14th instant, which was largely attended by an audience that was interested and gratified by his description of that wonderful district.

On the 1st of April the Minister of Foreign Affairs received a telegram from Lima stating that the treaty of peace with Peru had been formally delivered to the Chilean Envoy. The day following the Chilean ships of war were dressed in honor of the event and fired salutes at noon. The American, French and German men-of-war also decorated. The last, the *Marie*, participated in the salutes.

— On the 4th a truce was signed by the Bolivian ministers and the Chilean Secretary of State. Hostilities cannot be resumed by either party without twelve months notice. The income from the Arica Custom-House on goods for Bolivia is to be divided, a part, one-fourth, to repay Chilean citizens for property sequestered by Bolivia during the conflict, and three-fourths going to Bolivia. Bolivian and Chilean products are to be imported free of duty into the respective countries.

— Don Domingo Toro Herrera, the successor of Don Eulojio Altamirano, as Intendente of Valparaiso has gone to visit the various departments of the Province. Before setting out he called the Health Committee again into life. The first measure presented for consideration was

the restriction of impurity and the ailments growing out of it.

— The interesting lecture of Don Benjamin Viena Mackenna on the "First Britons in Chili," before the Young Men's Christian Association has been put to press, and may ere long be placed within our readers' reach. Should it be out in time we hope to recur to it later on in the delivery. It abounded in most interesting reminiscences, and will not only richly repay perusal, but be valuable to preserve, as giving the history of eminent and useful foreign residents in the earlier periods.

On the 21st a debate was held in St. Paul's Church school-room by the Literary Society of the Young Men's Christian Association, on the policy of the present Government in Great Britain; Mr. Wm. Macqueen speaking in its defense and Mr. Wetherall against it. A spirited discussion ensued among the members and visitors. Messrs. Shaw, Nicholson, Fraser and Wheeler supported the policy of Mr. Gladstone, Mr. Moody and Mr. Bourchier taking the opposite side. Mr. Helsby also spoke and Mr. Burton as a neutral. On taking the vote the house by a large majority supported the Government. The Platform was occupied by a number of ladies. The room was filled completely.

Interments.

JANUARY.

- 5, Elizabeth Chittle Pulschen, native of London, 63 years of age.
 8, George Trescott, England, 26.
 10, E. Willis Cowell, England, 53.
 11, Christina M. Bohn, Germany, 65.
 Elizabeth Bell, daughter of David Urquhart, 10 months.
 12, First Muller, Germany, seaman, 32 years.
 16, R. Peter Locke, Dane, seaman, 27.
 22, Charles F. Minter, England, 3rd mate, 22.
 21, Wm. Cleveland, England, seaman, 33.

FEBRUARY.

- 11, Solomon Widbom, Germany, seaman, 32.
 14, Henry, son of Edward Noordhuis, 1 month.
 26, Francis Hamilton, Brooklyn, N.Y., 40 years.
 27, Wm. G. Steaddy, England, seaman, 25.
 28, Gustavo Boye, Valparaiso, 32.
 29, Wm. Parry, England, 2nd mate, 39.

MARCH.

- 13, Edward Crammer, Germany, engineer, 48.
 18, Wilhelmina, daughter of Henry Dangers, 13.
 28, Alice Arey Wahlbaum, Chili, 31.
 30, August Kroger, Germany, 38.
 Bessie, daughter of Thomas Jeukin, 6.

APRIL.

- 13, George Turnbull, Scotland, plumber, 36.
 15, John, son of John Groves, 3 months.
 20, Charles Holtz, Germany, 53.

Talcahuano.

The U. S. Consul, John F. Van Iugen Esq., writes enquiring for the family of a lad named Edwin Jory, who shipped in an American whale-ship, the *Horatio*, at that port last year, and, falling from aloft prior to the ship's arrival on her return a month ago to Talcahuano, was killed. The captain had heard that "the boy's true name was Baret—or some such name"—"He was about 14 years of age and a good lad; the captain and his wife speak highly of him. He had been well taught and had belonged to the Sabbath School in Valparaiso church." He gave out that "he had come here (to Talcahuano) from Coquimbo or Santiago."

We should be glad to receive information regarding his parents or relatives in order to forward it to Talcahuano.

NO LIFE Can be pure in its purpose or strong in its strife,

And all life not be purer and stronger thereby.

— Owen Meredith.

Independence in Chili.

[Translated, from Mr. E. Chouteau in the "Mercurio," April 4th, 1884.]

The first suggestion of Chilian independence came from two Frenchmen, A. Gramuset and A. A. Berney, the first teacher of Latin in Chili. The former served as a soldier in Aranco, four months under Colonel Santa Maria, an ancestor of our President, while the President of the Kingdom (of Chili) then was don Juan Balmaceda, an ancestor of the present Secretary of the Interior.

These two Frenchmen met in 1777. Gramuset found great discontent prevailing among the *criollos*, as children of Spaniards born in America were styled. Mr. Amunategui copies from him this statement: "Without needing many to assist me I would engage to induce this splendid country to declare itself independent."

Mr. Amunategui adds: "such a sentiment uttered at that period, unreservedly, might well cause all who should hear it to tremble. It was no less than blasphemy, treason against the King's majesty, of which capital punishment would be the result."

Strangely enough, the occasion of such general discontent was the severity at that time displayed against the Friars, in reforming their convents. The two conspirators were fervent Catholics. Among their accomplices was a third Frenchman, John A. Beyner, professedly a chemist, actually a miner, machinist, founder if necessary, and who was to have charge of making powder, missiles and brass guns to fortify the country. Treachery defeated the daring scheme. Berney had every confidence in the fidelity of a friend, Mariano Perez, a lawyer, a native of Buenos Ayres, who made the whole matter known, January 1st, 1781, in all its details to the Court.

The two chief conspirators were captured. Beyner was ordered to leave the country immediately. It was thought unsafe to proceed against other conspirators, among whom was José R. Rojas, who had been in France and brought thence various

works, among them the *Encyclopedie* of Dr. Alembert and Diderot, the first and most terrible enemy introduced into the Capital. The trial was carried on in the shade and with greatest secrecy. The judges affected to believe that two men like Gramuset and Berney, in planning the independence of Chili, must have lost their reason!

"True," says Mr. Amunategui, "they were insane, but like those of whom Beranger has sung, who during life are persecuted and slain, yet in memory of whom statues are afterward erected; who die in misery or on the gallows, and in whose name nations afterward take pride. They had the madness to say in the latter half of the 18th century that which in the first half of the 19th all the dwellers in Spanish America were to repeat. They had the madness to desire independence and a republic thirty years before the Spanish Americans themselves did."

The court in Santiago sent Berney and Gramuset, the last with his wife, a Frenchwoman, and his son, to the viceroy of Perú, asking him to remit the two culprits to Spain by the very first opportunity. Many months they remained in two dungeons in Lima. Berney perished in a ship-wreck and Gramuset died in a fort in Cadiz where he was prisoner..... "They died far from the country whose liberty they aimed to found," says Mr. Amunategui, "one swallowed up by the waves of ocean, the other worn out in the weariness of a dungeon. Thro' this two-fold fatality oblivion has been the only reward of their services. . . . Unfortunate they were, even in their mode of death. They suffered in secret. Of popular sympathy they had none. They have been robbed of the fame they had truly merited. Others have labored less and suffered less for the emancipation of Chili who, notwithstanding, are more famous."

(Communicated.)

The following paragraph is taken from the New York *Herald*.

Steamship..... Sept. 1883.

"This morning, a berth in the Steerage

was found empty. It belonged to a Norwegian woman, middle-aged, who, well-educated, speaking good English, and evidently of good breeding, had been very despondent since the sailing of the ship. She had, according to her story been discarded by her husband who had abandoned her penniless: she was going to the United States, to find her only son, a grown up youth. She had been heard to say she was afraid she should be a burden to him and wished she was dead.—She disappeared.—Whether a wave carried her overboard, for the Steamer encountered heavy weather, or she committed suicide we cannot tell,—enough, she disappeared, carrying her sorrow with her to the grave.”

What admonitions the reading of such incidents in Life give us. How very calous the world in general is to the moral sufferings (which are far more severe than physical,) of its fellow beings. How poor to preach, without acting up to our profession, how apt to speak disparagingly, to condemn, — how indifferent to extend morally a helping hand. By experience I know how much good a kind word, the least token of encouragement may do, when addressed to a suffering mind. Why can we not oftener put into practice those noble words of our late President Abraham Lincoln and think and act with “Charity towards all, Malice towards none?”

How easy it is to condemn, how difficult to judge correctly. Often we observe people going down and disappearing. The world says: “Well he or she,” as the case may be, “didn’t amount to much any way,” and the next moment those floating waifs are forgotten; the world, Phariseelike, exclaiming: “Thank God I am not as bad as he or she” (as the case may be), utterly ignoring or regardless of the fact that perchance only a kind word might have turned the Tide and redeemed a Soul. Faith is a great moral power, but take for example a man struggling for his very existence, away from his Friends, his Family, his All,—in a foreign land, by his own fault perchance, looked down upon by Society, shunned, because not financially successful, too proud to defend him-

self, averse to making confidants because he feels he has done wrong. Where is that man’s Faith? What has he to cling to? Left to his own thoughts, utterly alone in every thing that makes Life endurable, what can he have Hope for? They answer him, “in God;” but at the same time shun him as though he carried a contagious disease about him. Hope! What Hope can a person in that position have? Take that poor forlorn Norwegian woman, so utterly alone! A word offered in kindness might have saved her from destruction. How many thousand beings have like her passed away, that practical Christianity might have saved. In my estimation the true Christian Doctrines are “Charity towards all, Faith in God and Hope in a better hereafter.”

S.

“I would rather be what God chose to make me, than the most glorious creature that I could think of. For to have been thought about—born in God’s thought—and then made by God, is the dearest, grandest, and most precious thing in all thinking.”

Is it Satire?

An article appeared in *The Freeman* the other day entitled “The Condition of the Richer Classes.” It purported to record a meeting held in the East-end of London, to consider what could be done to improve the spiritual condition of the upper classes of society. It was presided over by a shoemaker, and the speakers were all of the artisan and labouring class. The chairman remarked that the rich had souls as well as the poor, and that deep sunk as they were in worldliness and selfishness, hardened too by pride, yet in their case it was true that—

“Down in the human heart, crushed by the Tempter,
Feelings lie buried that grace can restore.”

“The nobility were no more beyond the power of the Gospel than the poor.” Another speaker said that having lived as a servant in great families, he knew that

amidst all the wealth there was unhappiness, "an aching void the world can never fill."

We are so accustomed to hear the poor spoken of as the class most needing to be sought out and reached by Gospel effort, that it sounds almost like satire to read of a meeting held by the poor to consider what can be done to evangelise the rich. Yet there is nothing but sober truth in the statement that the grace of God is as needful in the West-end as in the East; the difficulties in the way of its acceptance certainly seem to be as great. "How hardly shall they that have riches enter into the kingdom of heaven," is a statement true of our own age that requires to be borne in mind. The class distinctions, which with men are so much regarded, are in God's sight of no force in moral spheres, for "all have sinned, and come short of the glory of God."—*The London Christian*.

Ignorant of the Scriptures.

A lady was lying very ill, dangerously so; her nurse, a pious woman and of superior training, took the Bible from her pocket, and read to the patient some of its more tender and exquisite verses from the 5th chapter of Matthew. Presently the patient enquired: "What is that?"

"It is from the Bible" replied the nurse.

"That in the Bible! Anything so beautiful and so good as that in the Bible?"

"What did you suppose was in the Bible, if not something good?" asked the nurse, seriously, yet smiling in spite of herself at her patient's tone of surprise and incredulity.

"I don't know. I never thought much about it. I never opened a Bible in my life. It was a matter of pride with my father to never have a Bible in the house. How did this one come here? Oh! it is yours — your pocket Bible. It is strange you should have surprised me into listening to a chapter, and that I should have been so charmed, and not know to what I was listening."

"You have certainly heard the Bible read in church?" asked the nurse in surprise.

"Not I; I never have been to church. We have always made Sunday a holiday. Papa got into that way in Paris. We have been to all popular places of amusement, but never to church. I have never thought about the Bible, and did not suppose it had any literary merit. I had no idea it was written in the simple, beautiful style of the portion you have just read. I wish I had known it before."

A few hours later her disease took a fatal turn. The physician came and told her that her time on earth was very short. She would never see another sunrise.

"It cannot be possible," she said; "I never supposed it possible for death to come to me. What was the prayer you read, nurse? 'Our Father which art in heaven;' Say it with me, husband," and he did so.

"I wish I had known it before," said she over and over, until she fell into a sleep from which she never awoke, and that wail of regret was the last word upon her dying lips.

The nurse said it was the saddest experience of her career, to see that beautiful, gifted young woman, with kind friends, a loving husband, and a beautiful home, who had all her life taken pride in ignoring the Bible and the Christian Sabbath, turn, when death came, from everything she had prized to the despised book, and die with the cry upon her lips, "I wish I had known it before."—*Christian Observer*.

Betrayed by Bad Grammar.

"Three of these girls say they go to school regularly," remarked a Justice in the Tombs Police Court as four children were about to step down.

The agent, who had arrested the three as delinquents, and the other for picking up bones, took the fourth girl aside saying he knew the others did not go to school.

"Aren't they all together?" asked the Court.

"No, sir," answered one of the trio.
 "Us don't belong to she."

"What? the next who goes to school, was that sentence correct?"

"No, sir."

"What should she have said?"

"Her ain't one of we."

"Horrors! the next try it."

"She ben't one of us three."

The Justice asked the fourth girl to repeat the sentence. She had said nothing about school, but replied, "She is not one of us."

"You are discharged," said the Court. "The others will have a chance to study in a Reformatory."

Europe and Egypt.

On the 17th instant a telegram came copied from the London *Times* of the 15th, to the effect that Khartoum had been compelled to capitulate. "General Gordon and the English troops of the garrison being prisoners of war in the hands of the Mahdi." No official telegram to this effect had been published.

The Brooklyn Bridge.

The bridge cost over \$15,000,000 in bonds sold, aside from real estate purchased for rights of way, and value of streets given by the cities for use and occupancy.

The working expenses have been greater than was estimated. In all, for seven months, they amounted to \$148,753; while when completed the yearly running expenses are expected to reach \$280,000. As one item toward this outlay may be cited the present employment of 80 policemen on the bridge and its approaches, to maintain order, and prevent confusion or accident.

The returns for eight months were:—

Foot passengers..... \$ 46,350

Car passengers..... 109,086

Vehicles..... 49,845

The average number of foot passengers crossing daily reaches 19,312.

It is calculated that when all the bridge becomes available for use its yearly revenue will be \$521,000.

The Ferry traffic has not been materially affected. While the bridge now only averages about 13,500,000 passengers yearly, Fulton ferry last year carried 25,000,000.

The bridge has resulted in a 10 per cent. increase in the value of property in Brooklyn, and in uniting both cities more closely.

EX-SECRETARY EVARTS tells a delightful story at his own expense about a small donkey which he sent up to his country-seat for the use of his children. One of his little daughters, going out with her nurse to admire the animal in its paddock, was sorely distressed when the donkey lifted up its voice and brayed dolefully. "Poor thing! so lonely!" exclaimed the sympathetic child; but, suddenly brightening up, she turned to her nurse, and said: "Oh, I am so glad! Papa will be here on Saturday, and then it won't feel so lonesome!"

The best way to resist the Devil is to draw nigh to God, and so have God draw nigh to you. For as the sunlight expels darkness, and the summer sun the cold, so love drives out all selfishness and purifies all sin. As the mother's mere presence in the room allays the passion in the child's heart, and the clenched fist is opened, and the angry word remains unspoken on the lips, so the conscious presence of God in the soul drives out every devil and every passion and lust that is of the devil. The way to this conscious presence of God in the soul is to draw nigh to God. He will not come where he is not wanted. He will come where he is wanted. The father went out to meet the prodigal; but the prodigal first started for home to meet his father.

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THE RECORD.

Fear or Love: Which?

I accept Christianity. Why?

The fear of an eternity of "wailing and gnashing of teeth" does seem sufficient to cause one to change his whole course of conduct, his whole nature. While a sense of my own weakness, and a desire to be strong in Christ are, I hope, the reasons for my acceptance of Christianity; in certain moods it seems to be merely the selfish fear of punishment. Yet, in the physical sphere of life, the man who will forego a certain course of action from fear of its consequences is considered worthy of praise for his prudence. Why, then, does that which prompts to self-denial in one single instance, change from prudence, a virtue, to selfishness, a vice, if that self-denial is exercised through a whole life time, and changes not only a course of outward action, but one's inner thoughts, motives and aspirations?

As George Eliot says: "The repentance which cuts off all moorings to evil demands something more than selfish fear." Fear it may be which leads one to consider the terrible importance of his earthly life and actions, the seriousness of a single thought or desire; but it is something nobler which leads to a change of

heart, to a rejection of the base in favor of all that is pure and holy, to an acceptance of Christ as one's ideal. In the acceptance of this simple, pure, hope and life-giving faith, there must be, besides fear, love of the Good and trust in the Almighty's love and Christ's sacrifice. Have you this love and this trust? If not, let fear lead you to seek to possess and be ruled by them.

The Presbyterian Mission.

Dr. Ellinwood, Secretary of the Presbyterian Board of Missions, writes cheerfully about the future. In addition to the appointment of Mr. Thompson as a minister to Callao, two others have been appointed Messrs. Garvin and Cameron for Chili. The hope is that all may be on the coast in July next or August.

One of the last two, Mr. Garvin, may be stationed at Concepcion. It is the more gratifying to learn that the Board has determined to send out these reinforcements, notwithstanding the straitened circumstances of their treasury. May God so crown these new workers with his divine blessing that the Board shall find reason only to rejoice in the steps it has taken.

The Rev. Mr. Horn, wife and three children, have recently arrived at Coquim-

bo, also Miss Leach, a teacher; all have come under the auspices of the Rev. William Taylor.

Letters from Mr. Cartiss at Concepcion express anxiety in reference to Mr. Krauss, the Bible Society's colporteur: there had been nothing heard from him for 26 days. At last accounts he was near the town of Imperial. He had been very successful, and according to his latest letter had sold his entire stock of Scriptures. P.S.—May 3rd, other letters state that Mr. C. has been heard from again.

The grading of the new railway to Traiguén from Angol is going forward rapidly. Seven kilometers were ready for the rails to be laid, and the grade extended three further.

The European powers have several of them recognized the Government of Iglesias, England, Germany, Holland, Italy; and the French minister had stated (April 29) that he also would do it. On that day the U. S. Minister was received in public audience.

After the dreadful floods in the valley of the Ohio river, there was an immense popular tumult in Cincinnati in quelling which the military of the State had to be called out, and several hundred deaths are reported; since that the telegraph, May 1st, reports a fearful hurricane in Ohio.

General Sarmiento has returned to the Argentine Republic by the Andes, being heard from at Mendoza.

Donations to the "Record."

APRIL

Engineer's Mess, s.s. <i>Santa Rosa</i>	\$ 3 00
A friend, „ <i>Bolivia</i>	1 00
Do., „ <i>Puchoco</i> ...	1 00
Baker, „ <i>Bolivia</i>	50
Mr. Butterworth, United States ship <i>Wachusett</i>	5 00

\$ 10 50

Sheltering Home.

DONATIONS.

A friend, s.s. <i>Santa Rosa</i>	\$ 2 00
Do. „ „	1 00
Mr. James Heggie	7 90
	<hr/>
	\$ 10 90

The Home is very comfortable. There are twenty children in it. New conveniences for the laundry are now needed; it is hoped ere long they may be provided.

A gentleman has given six hundred dollars (\$600) for enlarging the building of the Home.

Another child of native parentage has just been received. The father, a worthy and industrious mechanic, has recently died.

U. S. S. "Iroquois," Peru.

This ship arrived at Callao from Pisco April 17th. She had visited Iquique where service was held on board on the 6th in the afternoon, Mr. Gilliland from the shore officiating. A number of merchant captains and their wives attended.

Dr. Ross who had been detached from the *Iroquois*, and gone on board the *Onward*, was better, notwithstanding he had been using his eyes preparing for an examination to take his degree as M.D. from the University at Lima. He found the examination both thorough and severe, consisting of all the branches of medical and surgical science. It was in Spanish. His paper, a thesis on Yellow Fever, was most highly thought of by the Faculty of the University. It ought to be, as his knowledge was acquired very practically.

The *Lackawanna* was going shortly to Payta. The *Iroquois* would remain at Callao indefinitely.

The political situation (a friend writes) seems to be in *statu quo*; waiting the withdrawal of the Chilean Army, when a revolution is feared.

The Rev. Mr. Merwin.

Mr. Merwin writes from Northampton, Mass., March 31:—"We are shivering with cold; these bleak winds pierce to the very marrow.

"I thought of our (Valparaiso) ministers' meeting this Monday morning. Was at one where 18 or 20 from this vicinity were present: they discussed the New Creed. The majority expressed general satisfaction; a few unqualified approbation. . . . Some argued that it was in harmony with the Westminster Confession.

"There was but one prayer and that a short one. I could have wished the meeting were more devotional.

"You will have heard that Mr. Thompson (this is the Rev. J. W. T. recently of Baltimore, not the Rev. Frank T. who labors in the Seamen's Mission in Valparaiso) is to go to Callao. Dr. Ellinwood says: 'So far we have reason to rejoice.' My heart is full of gratitude for these new accessions to our force.

"Next Sabbath I hope to speak at Salem, Mass. . . . Was at Atlantic City, New Jersey, last week a few days. No letters from you for nearly three weeks."

Mission to Seamen.

The audiences assembling for Divine Service on the Sabbath, can hardly be accommodated in the largest cabins. Were there more seats, there would be more hearers. But this is out of the question, as at present the weather will not permit service to be held on deck.

We look forward with hope, to the day, when it may be possible to provide a permanent place of suitable capacity for the growing audiences.

In the week ending April 26th, on account of the weather, only 13 ships were visited by the chaplain, on board of which 5 packages of reading matter were placed. The sick in the hospital have also been visited; one poor man has been provided with clothes. Divine Service was held on the N.A. ship *John De Costa*, Captain

Robinson, April 27th. And although having the largest cabin of any ship in the bay, every seat was taken.

Captain Jones of the English bark *Tamaya*, brought his cabinet organ on board, and Miss Prout of the "Sea Crest" played it very sweetly. The music and singing were enjoyed by all.

During the last week a prayer meeting was held on board the *Sea Crest*.

At the service May 4th the Captain had removed the dining-table to make more room and seventy were present, who were very attentive.

Union Church.

At the Lord's Supper on the 4th inst. ninety eight communicants gathered around the table of our Crucified Saviour. Four new members were received, and four others propounded for admission.

Mr. Vicuña's Lecture on the First Britons in Chili, has been published and is on sale in the Book-stores at 50 cents a copy.

The monthly meeting of the Directors of the Valparaiso Bible Society was held in the Committee-room of the Bible store on the first of May. The president, Rev. Mr. Wetherall, occupied the chair; Mr. Biggs, Secretary. Correspondence from Dr. Gilman, Secretary of the American Bible Society, expressing a readiness to assist in our work, was read. The application for a grant in funds and publications was to be laid before the Board in New York at their very first meeting and the result reported at once.

The Rev. Mr. Merwin telegraphed from Brooklyn, May 1st, that the Presbyterian Board was determined to go forward and sustain the proposed Training College for Teachers and Preachers, for founding which Mr. Allis had come. The code word given in letters sent hence April 1st had been "Unyielding;" in case the Board was resolute to proceed; and this word

the wires have brought. Never in all the years since a mission to Chili was commenced in weakness in 1845, has the outlook been so encouraging. Never before have the responses from New York been so prompt, cordial and resolute as now. The Presbyterian Board evidently intends to make a new demonstration of loving interest and Christian strength for this neglected and forgotten coast, by sending chosen men for the work, providing preaching in English and Spanish, directing an efficient use to be made of the press, sustaining schools of a truly Christian stamp and aim, and seeking to raise up an active and educated band of ministers and instructors. Pulsations of new vigor and force of life begin now to be felt. The Board deserves the warmest encomiums. The heartiest co-operation is due to it from its supporters at home. The time has come that it ought to have supporters here. We entreat all who pray that the Kingdom of God may come, to redouble their supplications to God for the out-pouring of his Holy Spirit, so that the present and new agencies of the Mission may prove a power to enlighten and up-lift, to renovate and sanctify the inhabitants of these shores. Never were they so accessible before, and never have the people of the Lord been so much in earnest, as now, to bring to them the Bread of Life. Chili is not to be given up to positivism and infidelity, to godlessness and immorality, while it throws off the incubus of a superstition that excludes the Holy Bible from the people. Her sons are to have the truth as it is in Jesus brought to their attention and knowledge, by men of faith and self-consecration, so that they can discern between truth and falsehood, between the gold of primitive Christianity, and the modern pinch-beck with which Italian errorists have so long beguiled them, being themselves beguiled.

The U. S. S. *Shenandoah* has just arrived.

SERMON

PREACHED BY REV. DR. TRUMBULL IN
UNION CHURCH.

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.—PSALM 51, 17.

“Sacrifices of God” mean such as are acceptable to him. Their acceptability arises not from their number but from the spirit in which they are offered. The doctrine is that our Heavenly Father will accept a broken heart sooner than a whole one. He finds pleasure in seeing us give signs of mental distress. God takes delight when his worshiper gives tokens of distress of mind, takes delight to see a person broken-hearted in pain, and prefers our heart-ache to our insensibility. Not for the sake of pain, however, but by reason of sin. Gabriel worshipping before the King’s throne might reverently veil his face, but a broken spirit in him would not be called for. He has never offended God. Never violated his holy laws. But when we worship the case is changed entirely. All have sinned and come short of the glory of God, having not rendered the honor due to his holy name. Therefore our sacrifices, in order to be accepted of him need to betoken a broken heart.

I.

The reason is that, in returning to our God, we are called upon to take a Retrospect of the Past. The very word “return” indicates having been estranged. The history of life has been marked by unfulfilled obligations. Not long since a gentleman of this country said to me that he found a superiority in those lads who were sons of English and Scotch working-men, that they had more of the idea of *duty*, and were more truthful and anxious to fulfil their obligations than his own countrymen. If the compliment has a foundation in fact, it must be admitted that a large number of our countrymen are very remiss in duty to God. They do not seem to realize their obligations to *Him*. Punctiliously faithful in the counting room or workshop to serve earthly masters well, they fail to regard the Master in Heaven,

and say: "Who is the Lord that we should serve him?" In this regard all of us have been at fault. When God has called, we have answered not; when He has stretched out his hands we refused; and, in coming to Him, have this to deplore. To come to God without deploring our disobedience in the past, is to underrate it, to ignore it and to continue still despising his claims.

II.

In fact, for anyone who has offended God to come to him without confessing it, is to come as though God did not know wherein the worshiper has offended Him.

1. But God does know it all. Although he has borne long with the offender, it will not answer to cover up transgression, since that only insults God, and perpetuates his displeasure. It is in fact coming to him under false appearances, worshiping and manifesting loyalty to him, while yet at the time disloyal. To come before God in this church, as though he were not aware of the sins you have committed against him, to come with a proud heart, a heart not broken, is to mock him.

2. In fact others observe it, when a man worships God while not confessing, nor mourning over his sins. One of the most painful excuses I meet with is, when men allege as their reason for not becoming Christians the sins they perceive in some who are. Not long since a lady mentioned to me how a gentleman in her hearing had spoken of a member of the Church with great severity, going even so far as to add that he would never join the Church so long as the other belonged to it. Now this fact that men, confessedly neglecting their own duty to Christ, attempt in such ways to justify themselves, shows how guarded every worshiper ought to be. If hitherto any have been careless or presumptuous, the least they can now do is to humble themselves before the Lord with a broken heart. Years ago a young student, a German, in Massachusetts, was practicing an anthem with other students who, with him, were preparing for the ministry at Andover Seminary; he played the first flute—led the band—was well-skilled in music: the anthem be-

ing difficult, the time and tune and parts seemed to get into inextricable confusion, at which our German friend made no secret of his impatience, but threw his hands down as in disgust at the awkwardness of the company. The chorister, however, proposed to make one more effort; but the German, having recovered his self-possession said: "Allow me first to apologize for having lost my temper and acted unbecomingly as a Christian."

That now is the way to act in regard to all sin. Our hearts should be broken when we have disobeyed God and our humble confession should be made before men. This, Jesus refers to when he speaks of not casting pearls before swine: he does not mean to dissuade from presenting the Gospel to such as deride it and are degraded, for they are just the people who need to have it urged upon their attention again and again; but he does mean that we should not cast down the pearls of Christian promise and profession before the ungodly by violating the promise and dishonoring the profession. A communicant, e.g. was seen some time ago reeling on a holiday as he returned from the country,—that was casting pearls before all the people that saw and knew him; its effect was to encourage the ungodly in ungodliness, who would say: "There's a Christian for you!" So also if any Christian is dishonest, or mendacious, a slanderer or profane. Some one said that a member of the church took the train on a Sabbath noon after service, rode to the country, and attended the training of horses for a race: who it may have been I know not, but if true, and so far as others knew of it, it was a sorrow to the God-fearing and a dishonoring of the Christian profession before such as loved to do evil.

3. Such had been the case of the Psalmist: he had given the enemy occasion to blaspheme by a fall into sin, which he seems at first to have imagined was unimportant because unknown and concealed. When, however, he found it had been detected, and a faithful prophet had charged it on him, and he had reflected on his conduct before the Lord, and realized how it encouraged wicked men to say

all religion was hypocrisy, his mind became burdened, and chagrin and distress filled him with dismay. An avowed servant of Jehovah, he had forgotten his duty and violated his Lord's laws; his offense was heightened also by the post he occupied as a monarch standing so high in society as a believer, and prominently forward as a representative man in religion. To allege innocence was for him out of the question. He could not even allege ignorance. And therefore he cried: "Blot out my transgression;" although he could offer nothing as a reason why it should be blotted out save the deeply burdened sense of unworthiness. This drove him, in an appeal to God's compassion, to cry for the salvation of his soul. Long time a religious man, through prosperity he had come to presume on God's love, and yielded shamefully to temptation. Being rich he could bring huge gifts to the temple; having cattle to spare it was easy for him to have blood flow in streams about the altar: but still the case was not met, the reproaches of his conscience were unabated and he was guilty before Him whom he had professed to serve. So, while he brought the gifts and offered the blood of heifer and lamb as the ritual directed, he said he brought also that which all offerings were intended to typify, a heart wounded, lacerated, grieved and broken, offering to Jehovah that. He could easily look around and see people who were doing as badly as he had done; but this gave him no consolation, no hope. He could find inconsistent worshipers among his neighbors in the temple, but how could that help to diminish his guilt? Or how save him from being condemned? That he had behaved wickedly like the wicked was no relief to his sore conscience. His anxiety in having become like them was lest he should suffer their doom. All he could allege as distinguishing him from them was that his soul was sorely distressed at the recollection of his offenses. The broken heart did show, however, with appearances so much against him, that his soul was still alive unto God. He had sinned, but he was not dead in his sins, inasmuch as the sense of guilt led him to condemn and not excuse himself.

III.

That now sheds light on our question: How God can find delight in man's mental pain? The cry rising from a broken heart betokens vitality. The soul is not benumbed and lifeless. A cry is the sign of life.

1. The token that a newly born babe is living, is the cry it makes, which, as mothers tell, fills their hearts with a new joy that causes all the previous throes of birth to be forgotten. The mother knows her child is living by its uplifted voice, and rejoices, not because she would have it suffer pain or any discomfort, but because it is not dead. In the last part of last century, in my native state, New Jersey, in a family of "Friends" or "Quakers," a little babe was born that at first gave no signs of life. The attendants laid it aside for still-born, that they might give all the care to the mother, considering the little child past hope. The grandmother, however, taking it up in her loving arms, folded it close to her bosom and breathed into its mouth and nostrils to animate it if possible. Though the others remarked to her that it was of no use, yet strong in her confidence, she said she trusted it would live, adding, strangely enough as the result proved, that the boy would grow up to be her preacher. Now, as she hugged to her heart that tiny form, and bent over it, and breathed upon the wee face, or touched the tender feet with a needle, hoping through pain to waken it into life, do you think it would have distressed her to hear it cry! Cry! why that of all things was what she listened fondly hoping she might hear. Well, it did cry; because it was alive. She saved its life by preventing its being left for dead until it would have been dead. The boy, living through infancy, youth, manhood, age, advanced age, became one of the most brilliant of men and most enthusiastic of preachers.

2. Now, as that child's cry, the first undeniable indication that it was alive, gave joy to its family, so the cry of anxious prayer to God, emanating from a mind distressed, from the soul of a sinner sorrowing for his offenses against his

Creator, is the most blessed sound from him that can enter into the ear of his Father in Heaven, because it shows the soul is waking up from sin's death to life from the dead. Dead souls go on in their sins little fearing, nothing caring; their sins give them all they ask for: they have no contrition, but to the broken-heart are perfect strangers. So, far from being grieved at having violated the commandments of God, they intend to keep on violating them, and wonder why any are concerned and distressed at having violated them. Dead souls can jest with sin, sin for the sake of making a jest; can laugh at the terrors of the Lord, and mock at religion. They feel no compunction, because there is no life in them. But as soon as the Holy Ghost comes and rouses any man's soul with his sacred touch to dread the wrath to come,—to fear being disowned of Christ and sent away into outer darkness,—then look you for signs of life, or listen to hear the question: "Men and brethren, what must I do to be saved?" Then God will hear the plaint, the petition, the cry of the broken-heart rising to his throne for healing, pardon, peace and salvation. All trifling then will be at an end, and all evasions. Nothing will answer save a sure and certain hope of everlasting life, but peace with God must be obtained.

IV.

What, then, constitutes a broken spirit? I answer, there are in it four distinct items.

1. First there is the admission of the soul to itself of having failed to walk uprightly with God. The charge of disobedience, no longer denied nor extenuated, is assented to. "I acknowledge my transgression, my sin is ever before me," is the penitent utterance of the lips because it has come to be the feeling of the heart.

2. And this with a sense of blame, fault, guilt. Some charge their sin on the nature God gave them, or on their circumstances of life, but our nature was given us for us to control it, not to be controlled by it; and we are to master circumstances, not allow them to master us. Our sins are our own acts, our choices, and are not

to be excused, nor charged to anyone but ourself.

3. Regret is the next item in the broken spirit. Regret is not the whole of repentance, but an important part of it; and the more pure the regret for having slighted God and violated his holy law, the better. You may regret your sin because it has brought on you disgrace, or caused the loss of a situation, or the estrangement of a friend, or has damaged your health, or brought you into exposure to pain in Hell; and yet may have after all only a selfish feeling. But regret that looks to the throne of Jehovah, and that mourns for transgression against him, is the true sorrow.

4. The final item is the intention to sin no more. This is repentance that needeth not to be repented of. The Greek word *μετανοια* signifies a change of aim, purpose, character; and holy conduct is the fruit worthy of repentance, meet for it.

Now to conclude:—

(1) When the spirit is broken, and the heart contrite a welcome will be given to the Saviour slain.

(2) Then, too, will his yoke be received; the disciple who has truly accepted his blood will be constrained to go and sin no more. Sacrifices, in fact, will be made then for Christ, not grudgingly but gladly.

(3) One thus saved himself will be impelled to seek the salvation of others, that they may be guided to Christ who died.

And here I close by asking you to notice the pains your Heavenly Father has taken to produce in each of you this broken spirit, the essential for us of all true worship. To this the ancient offerings and immolations were directed; to be pardoned, a sinner was to lay his hand on a lamb about to be killed. Messiah, then coming later into the world, was the Lamb of God; sinless and yet a man of sorrows, stricken, smitten, afflicted for you.

The bloody sweat, the garden scene of agony, the heart bursting upon the Cross, all signified sorrow for sin borne by him who had not committed it, in

order to produce sorrow in you who had. His heart broke that yours might be broken and as sacrifices accepted of God. In him there is full salvation for each of you, provided only you mourn for your sins and relinquishing give them up. To this let me invite you. Accept the invitation and you shall be saved. Consent to look upon your sins as God does, as Jesus did, and eternal life is yours. Palliate your sins, and you perish in them. Deny them, and the truth is not in you. O, then, make no longer the choice of loitering in rebellion. No longer provoke God by postponing to repent. Let this be the last day of disobedience, and the first of your consecrated, new life.

Gifts received for the Sheltering Home during the year ended March 1st 1884.

Mrs. McLaughlin.....	60
„ N. N.....	60
„ Wm. Scott.....	24
„ A. C.....	24
„ A. Wahlbaum.....	12
„ J. C.....	12
„ M. R.....	12
„ C. C.....	12
„ Adolph Claude.....	12
„ Raby.....	12
„ Bushell.....	12
„ T. W. McLaughlin.....	12
„ Osthaus.....	10
„ Stoss.....	10
Misses Simpson.....	10
Miss E. M.....	24
„ J. McLaughlin.....	24
„ M. F. McLaughlin.....	60
„ Mary Thomas.....	9
„ Ada Claude.....	6
„ C. Goldfinch.....	6
„ Isabella S. Thomas.....	6
„ Martha McL. Thomas.....	3 60
„ Anita McLaughlin.....	2 40
„ Mary McLaughlin.....	2 40
„ Amy McLaughlin.....	2 40
„ S. T.....	2 40
„ Minnie Claude.....	2 40
Master Ernest McAndrew.....	2 40
„ Bobby Unwin.....	3

„ Sammie Unwin.....	3
„ Dickie Unwin.....	3
Mr. S. M.....	24
„ R. M.....	24
„ A. M.....	12
„ H. Fell.....	10
Mrs. Wm. R. Henderson.....	60
„ Hebbel.....	24
„ Nyren.....	24
Miss Mary Merwin.....	4 80
„ Gracie Merwin.....	4 80
„ Katy Simpson.....	6
Mr. J. M. Lopez G.....	12
„ George Simpson.....	12
„ Wm. Simpson.....	12
Master A. Simpson.....	6
Mr. Braniff.....	12
Miss Nellie Sabina.....	6
Master William Sabina.....	6
„ George Sabina.....	6
Mr. Paul Beer.....	12
„ G. Ch.....	12
Mrs. Beatty.....	60
„ P. Schmidt.....	30
„ Mary Simpson.....	12
„ Agnes Mason.....	12
„ Riddell.....	12
„ John Wallace.....	12
„ P. Robertson.....	12
„ J. W. Trumbull.....	12
„ Kyle.....	12
„ Edwin S. Jones.....	12
„ James Hardy.....	12
„ Ivoll.....	12
„ Dr. Cooper.....	12
„ Goldfinch.....	10
„ E. L., Concepcion.....	12
„ John Lee.....	12
„ M.....	24
„ J. W.....	12
„ Price.....	5
„ McAndrew.....	20
„ H. Fischer.....	20
„ R. Schumacher.....	5
„ Naylor.....	10
„ Craig Christie.....	5
Miss Julia H. Trumbull.....	12
„ Grace Finn.....	6
Master Henry Finn.....	6
Mr. Chas. Wessel.....	12
„ Hermann Hepp.....	20
Rev. Dr. Trumbull.....	12
Mrs. A. Macqueen, London.....	10
„ Julia Macqueen.....	15

Mr. Thomas Riddell.....	10
„ Waters, Pisagua, Taena..	35
„ Alexander Aitken	12
„ D. Foxley junior.....	12
„ James McKenzie.....	12
Miss M. E. J.....	12
Mrs. Joseph Blake.....	24
„ Forbes.....	2
Rev. Wm. E. Dodge.....	12
Miss M.....	8
„ Appelgren.....	12
Mrs. Gilman	12
Miss Gilman.. ..	12
Mrs. Prain	10
„ Helsby and friends.....	6
„ A. G. Scott	25
„ Maas.....	20
„ Pettie.....	12
Mr. T. Bland Garland	10
Young lady, M. S.....	5
W. J.....	10

A Conversion in the Papal Palace.

The domestic prelate of his Holiness the Pope in Rome, Monsignor Savanese, has resigned his post. He has entered the Anglican Church. On the 8th of December, he abjured the errors of Rome especially the Papal Infallibility and the Immaculate Conception of the Virgin. He is 55 years of age. In his letter to the Papal Secretary he says:—

“No rancor or personal disappointment has caused my determination. Only profound conviction long resisted but never vanquished impels me. This step is necessary for my soul though grievous to the flesh. I shall lose the friendship of excellent companions... The Roman Curia cannot be brought back to its true Christian work on account of that forcible centralization which has for centuries been maturing through its material affiliations... The Society of the Black Hand (Jesuits?) is to-day as much as ever mistress of the Vatican. I have had to blush because of the manifest prostration of our ministry and the injury to souls increasing daily through lack of spiritual guidance.”

The Worship of the Virgin doubted of, examined and laid aside.

One of the most remarkable items in the adherents of the Roman Catholic communion is the determination to uphold the worship of the Mother of Jesus. Without a word in Scripture to authorize it they adhere to it. Some it is true make the distinction that they do not adore her, but surely they do offer prayers to her. Can it be that their religious guides deal unfairly with them? Is the truth withheld from them? Do blind guides lead the blind?

Here is a very painful account furnished by the Scripture-Readers in Ireland, in the *Banner of Truth*, which we find copied in the *Christian World*, an instructive monthly magazine published in New York city, of March:—

“A Roman Catholic priest, a very famous preacher, in one of the cities in the South of Ireland, could not help being impressed by a certain unanimity among numbers who came to him for confession.

One after another acknowledged doubts in reference to the duty of praying to the Blessed Virgin. If a solitary member of his congregation had been the only doubter, he might have passed it by without giving the matter any further consideration; but there were several, and he determined to question them, and find out the origin of these doubts.

“He ascertained, on questioning them, that they had been troubled with these misgivings ever since they had read a tract circulated by the agents of the Irish Church Missions. His curiosity was at once aroused, and he said, ‘The next time you get one of these tracts, bring it to me.’ In a very little while he received such a supply of tracts as entirely to cover his study table, and the postman for a time seemed to have been transformed into a special agent of the Irish Church Missions. At last he took one of them and read it, and was astonished by a plain, bold statement in it: A reward of five pounds was promised to any Roman Catholic who would produce a single text

from the Word of God, that authorized the offering of prayer to the Blessed Virgin.

“ Brought up as he had been, and with the strong convictions of a Roman Catholic upon the subject, he thought nothing could be easier, and believed that he could find not simply one text, but an abundance of such in support of the general practice of his co-religionists. Procuring a copy of the Douay Testament, he immediately began to make diligent search. Unable to find there any argument in favor of the worship of the Virgin, his next step was to appeal to his Bishop on the subject; he asked his advice, adding that many of his parishioners had earnestly entreated him to preach upon the subject, and publicly to answer the statements made in the tracts of the Irish Church Missions. The reply of his superior was truly characteristic of a Roman Catholic Bishop. He commanded him to make no reply, but gave the recommendation of a long line of bishops—‘ Assert, assert, assert! but give no reasons.’

“ To this advice the priest replied that the people still continued to have their doubts on the propriety of offering prayer to the Blessed Virgin. And then there came another highly characteristic word from the Bishop:—

“ Give them plenty of penances, and do not let them doubt.’

“ The priest for a time acted upon this advice, and as he had begun to share the scruples of his parishioners, inflicted penances upon himself as well as upon them. But all was to no purpose; the doubts remained as sharp as ever. While in this state of mind, having disguised himself, he attended the Controversial Class which was being held in Townsend street, Dublin.”

The information he obtained there resulted in his doubts being augmented until he renounced the practice of praying to the Blessed Virgin as unscriptural and in every way unwarranted; so much so that, bearing his testimony for the truth, he left the associations of the Church of his birth, renounced the Roman heresy, became a communicant in the An-

glican Church, the reformed, and (the *Banner of Truth* says) is now a minister in it.

The Reformation Advancing.

When in July, 1868, the Pope's bull was issued for the convocation of the Vatican council, a remarkable variation was noticed in the language used by Pius IX, as compared with that of all former bulls issued on similar occasions: whereas in those former bulls the Catholic princes of Christendom had been always summoned to attend, to the Vatican council papal ecclesiastics alone were cited. The omission was too remarkable to escape notice, and among those who drew attention to it was the well-known M. Veillot, editor of the Romish journal *L'Univers* in Paris, who said:—

“ The bull does not invite sovereigns to sit in the council. The omission is remarkable. It implies that there are no longer any Catholic crowns. The order in which society has lived for the last thousand years no longer exists. What has been called the Middle Ages has come to an end. The date of the bull is the date of its death—its last sigh. What a change since the days of the last council!”

That had been the Council of Trent. England and Sweden were then the only doubtful crowns. Now there are no Catholic princes. The English crown is represented by the British Empire and the United States. Prussia and Russia have risen. Spain has fallen. France is powerful but not sound in faith. Poland is dismembered. Austria weakened and Italy hostile. “ No Catholic States !” The Spanish Republics of the New World sit restlessly under the Roman domination. Chili has shown that she will not be trifled with by the Papal Court. Now is the supreme opportunity of the friends of the Gospel in its purer form and its life-controlling power; and they are perceiving and acting on it. Mexico is opening to the Reformed doctrines. In its principal cities churches have been gathered, and a school for training ministers of Christ founded in the immediate vicinity of the

capital with an attendance of fourteen young men in its classes.

The circular of another school identical in its nature and aims has come this mail from Spain. Such is the change there where twenty years ago men were hunted out and imprisoned for meeting in small companies in their own houses to read the Scriptures, to worship and pray to God.

A quarter of a century ago the greater missionary societies in America, the Presbyterian and the American Board were both to entertain the proposal that they should enter papal lands. Only the heathen nations were to be cared for by them. The American Board positively declined a petition to them to establish a mission in this country; but now Mexico, Spain, Colombia, Argentina, Brazil, Guatemala and Chili are cared for by one or both of these associations. Peru, however, is still passed by. No one attempts anything for Ecuador, Bolivia or Paraguay; and yet it is evident from the reports of Bible Society agents that Bolivia is accessible and ready to receive preachers of Christ. So also is Peru. But who will come? Or who will send?

Mr. Gladstone's bill for the extension of the franchise puts suffrage in the country on the same basis and extends it to the same class as in the cities, by giving the right to all persons who pay \$50 rent, though for garden or land without buildings; and by extending it to residents who work on the land, such as farm laborers, gardeners and game-keepers.

Mr. Matthew Arnold made his final appearance in public in New York at the close of February, in a lecture on "Literature and Science," sending 400 invitations to be distributed among the public schools of the city.

Recently there was a pilgrimage to Rome from all parts of Italy. Thousands gathered from the provinces to lay wreaths on the tomb of Victor Emmanuel. A spectator writes:—

"Four hours I stood, near the old

Pantheon, watching the various groups and endlessly differing banners file in, and then out of the building after having laid their commemorative wreaths on the tomb of the King. . . . There was a very motley gathering from a variety of places, of all ranks and classes of the people—except, perhaps, the aristocracy and the clergy. Of the latter there were but two—the chaplain of the royal family and an old priest, who had come as a pilgrim from Naples and was the object of universal comment. The chief part was composed of the representatives of associations among the people. The demonstration was truly a popular one. Men walked in procession with the banner of *shoemakers, hairdressers, carpenters*, etc. of whom Italy need not be ashamed, and who would scarcely be surpassed in respectability of mien and bearing by men of a similar class in any part of the world. There were peasants from the villages of Southern Italy and from the mountains near Rome; Italians from Greece, Asia, Africa; interspersed here and there were veterans from the old struggles for independence, covered with scars and medals, Garibaldians with faded red jackets; and a few women. I talked with a few of these who had come with their husbands from the extreme south of Italy, some of them with children in their arms; fine-looking women dressed in bright colors, with gay silk handkerchiefs on their heads, who had availed themselves of the opportunity afforded of paying their respects to the king, and at the same time of seeing the wonderful old city of which they had heard from afar. This pilgrimage bringing together Italians from all parts of the peninsula will make them realize that their country, from the Alps of Lombardy to the foot of Mount Etna in Sicily, is one and that they are all brethren.

"Most of the banners bore the words: 'Twenty-fifth anniversary of the Resurrection of Italy.' Twenty-five years have passed since the battles of Solferino and Magenta broke the yoke of Austria from the neck of Northern Italy, and paved the way for the liberation of Naples and Sicily which followed soon after, to be

crowned ten years later by the easy capture of Rome from the feeble hands of the aged pontiff, Pius IX.

"O, if Cavour and Massimo D'Azeglio, the first two Prime Ministers of the United Kingdom of Italy, who looked forward with such apprehension then to the dimly anticipated event of the taking of Rome, could have gazed on the scenes of this morning, and beheld their hopes fulfilled and their fears brought to naught! And could Leo XIII, be permitted to leave his prison and view what was taking place all around him; could he have descended into the great church of St. Peter's close by his dwelling and seen the pilgrims flocking to observe with wonder the world's greatest and most beautiful shrine, might it not have opened his eyes and caused him to hesitate at continuing to persecute old Father Curci for steadfastly affirming that the Italy unity is accomplished, and that it is vain for Pope or Church to try to overturn it?"

"At the windows of a lofty building opposite the Pantheon I descried faces that for a moment I mistook for those of old women in white caps, but which I perceived to be those of Dominican monks, with their white hoods over their heads. They had not been guilty of the undignified act of opening the window, but were evidently taking their fill of the spectacle."

The "Great Eastern."

Twenty-five years ago this, then and now largest ship in the world, was built. She had been designed with reference to a "wave theory" that promised great steadiness to a vessel more than 600 feet long. Her length is more than one-eighth of a mile, and she draws thirty feet of water. Fitted with paddles, as well as a propeller, the capacity of her engines was estimated at the then unheard of figure, 10,000 horse power.

She was, however, not fast, comfortable, or profitable, and soon proved a failure in every respect except stowage room. On a few occasions she has been used as a troop-ship, and has laid two or three ocean

cables. Recent improvements in ocean steamers have made her antiquated and expensive, and all endeavors to make her a useful steamship have failed. The British Government has lately purchased her, and she is to go to Gibraltar for use as a coal hulk. "How are the *mighty* fallen!"

The Rev. George A. Gordon, of Greenwich, Conn., has accepted the call of the Old South Church of Boston, and would enter upon the duties of the pastorate the 1st of April.

The First Congregational Church of Fair Haven, Conn., on January 1, 1883, reported a membership of 492; January 1, 1884, it reported a membership of 513, in spite of a loss of thirteen by deaths and nine dismissals by letter; the Sunday-school of the church is in a prosperous condition; its benevolent work has been supported in a way showing increased interest in the work among the members.

WHY HE FELT LONESOME.

From the Raleigh News and Observer.

Dave Walker was one of the best North-Carolina soldiers Lee had. In Richmond some time since, sitting at night in the St. James hotel, he heard a fellow with a cocked hat on talking every body nearly to death about the war, who said he had been a colonel. Finally he drew a seat up to Dave and asked him if he was in the war. Dave said: "Yes, I was there." "What position did you hold?" "None, sir; I reckon I'm the lonest man in the world." "Why so?" asked the colonel. "Why, I was a private in the war and I'm the only one I have ever seen since."

Pen, Ink and Paper, in trade's peaceful strife

The strongest spokes in the great wheel of life,

Have sown the seeds of truth throughout the world—

'Gainst foulest wrong the keenest shafts have hurr'd :

Yet these three champions, ever prone to change,
Arc know as Stationery; truly, truth is strange.

Remarks on the Ohio flood.

A LOCAL VIEW OF IT.

From the Cincinnati Merchant Traveller.

We spell Flood with a capital F, in this town now, and don't you forget it.

The daily papers are filled with current literature.

Rainbow stock is a drug in the market.

The Ohio river has made a raise by taking possession of half the real estate in the Ohio Valley.

The prohibition party is bnsted.

The water can't get more than 50 miles deep, because it will fly off into space.

Courage brethren!

Pass the gum-boots and the life-pre-servers, please.

H. W. Beecher has given the following tribute to the eloquence and benevolence of Wendell Phillips. "Mr. Phillips began his lecture... and by this time the lion was in him and he went careering on. His views were extreme; he made them extravagant. At one point—for he was a man without bluster, serene, self-poised, never disturbed in the least—he made an affirmation that was very bitter, and a cry arose over the whole congregation. He stood still, with a cold, bitter smile in his eye, and waited till they subsided, when he repeated it with more emphasis. Again the roar went through. He waited and repeated it, if possible, more intensely, and he beat them down with that one sentence until they were still, and let him go on.

"The power to discern right amid all the wrappings of interest and all the seductions of ambition was singularly his. To choose for the lowly, to abandon all favor, all power, all comfort, all ambition, all greatness. That was his genius and glory. He confronted the spirit of the nation and of the age. That was his function. Mr. Phillips was not called to be a universal orator any more than a universal thinker. In literature and in

history widely read, in person magnificent, in manners accomplished, gentle as a babe, sweet as a new-blown rose, in voice clear and silverly, yet he was not a man of tempests, not an orchestra of a hundred instruments, not an organ, mighty and complex. The nation slept, and God wanted a trumpet, sharp, wide-sounding, narrow and intense—and that Mr. Phillips was. His eloquence was penetrating and alarming. He did not flow as the mighty Gulf Stream; he did not dash upon this continent as the ocean does; he was not a rushing river. His eloquence was a flight of arrows, sentence after sentence polished and most of them burning. He shot them one after the other, and where they struck they slew. Always elegant, always awful. His scorn was as fine as I ever knew it in any human being. He had that sublime sanctuary in his pride that made him almost insensitive to what would by other men be considered obloquy. It was as if he said every day in himself: "I am not what they are firing at. I am not there, and I am not that. It is not against me. I am infinitely superior to what they think me to be. They do not know me." It was quiet and unpretentious, but it was there. Conscience and pride were the two concurrent elements of his nature.

"He lived to see the slave emancipated, but not by moral means. He lived to see the sword cut the fetter. After this had taken place, he was too young to retire, though too old to gather laurels of literature or to seek professional honors. The impulse of humanity was not at all abated. His soul still flowed on for the great under masses of mankind, though like the Nile it split up into scores of mouths, not all of them navigable. After a long and stormy life his sun went down in glory. All the English-speaking people on the globe have written among the names that shall never die the name of that scoffed, detested, mob-beaten wretch—Wendell Phillips. Boston, that persecuted and would have slain him, is now exceedingly busy in building his tomb and rearing his statue. The men that would not defile their lips with his name are thanking God to-day that he lived.

"He has taught lessons that the young

will do well to heed, that the most splendid gifts and opportunities and ambitions may be best used for the dumb and lowly. His whole life is a rebuke to the idea that we are to ascend to greatness by climbing up on the backs of great men, that we are to gain strength by running with the current. He poured out the precious ointment of his soul upon the feet of Jesus, as He suffers here in his poor and despised ones. He has taught young ambitions, too, that the way to glory is the way oftentimes of adhesion simply to principle, and that popularity and unpopularity are not things to be known or considered. Do right and rejoice. If to do right bring you under trouble, rejoice in it that you are counted worthy to suffer for God.

“He belonged to the race of giants, not simply because he was in and of himself a great soul, but because he bathed in the providence of God, gave himself to the work of God upon earth, and inherited thereby, or had reflected upon him some of the majesty of his Master. When pigmies are all dead, the noble countenance of Wendell Phillips will still look forth, radiant as a rising sun, a sun that will never set. He has become to us a lesson, his death an example, his whole history an encouragement to heroic manhood.”

BE PATIENT. — Christ went to heaven with many a wrong; His visage and countenance was marred more than the sons of men. You may not be above your Master. — *Rutherford.*

Education for Women.

In 1848, the first medical college for women in the world was opened at Boston. In 1850, the Female Medical College was opened at Philadelphia. Another college of this kind was opened at New York in 1863, and another in 1868. Since then, several more have been established in the East and West. In 1834, Oberlin opened its collegiate course to women. To-day, many higher educational institutions, like Boston University, Cornell, Michigan, Vermont, Johns Hopkins, confer degrees upon women; and certificates are given at Harvard to women successful at examina-

tions. In Russia, an imperial decree in 1873 gave women access to the schools, and a woman's college was opened at Moscow in connection with the great University of that city. In Paris, in 1861, the Ecole de Médecine opened its doors to female students. Since 1874, women have had access to the University of Leipzig, and graduate from it. In Italy, the universities are all open to women. In Austria, women have studied at the University of Vienna since 1870. In England, London University is open to women; and Oxford, Cambridge, Edinburgh, and St. Andrews give certificates to women passing examinations.

Male education and female education in India, when compared with each other, present a striking contrast. The total female population is 99,500,000 and the total male population 103,000,000, but only 127,000 females are under instruction at school, as against 2,517,629 males.

An agreement has been signed between the American Board of Missions and the New England Ship-Building Company, at Bath, Me., to build the new missionary packet, “Morning Star.” It is to be of 435 tons burden, well equipped in every particular, and having auxiliary steam power. She is to be ready to sail from Boston November 1. Contributions and pledges are coming in. The vessel, when completed will cost \$45,000.

She is to run among the South-sea islands going to the scattered missionary stations of Micronesia, carrying to those out-posts relief, supplies, information and passengers. Such a vessel is needed for Mr. Bridges' mission in Terra del Fuego, where lives of seamen have been by him saved repeatedly. With a steamer in place of the sailing vessel now used, the “Allen Garduer,” the usefulness of the mission at Ooshooia would be vastly augmented.

The Washington correspondent of the Philadelphia “Record” tells the following story of General Winfield Scott: While still at the head of the army, with his office just opposite the War Department,

as he was coming out one day to enter his carriage, came in hand, a volunteer orderly, who knew nothing of Scott's views of military propriety, approached him with a letter from a War Department burcan, which he had been directed to deliver to General Scott at once. The orderly, recking nothing of adjutant generals or chiefs of staff, interpreted his order literally, and hastily giving a careless salute, began: "Oh, General, here's a paper I want you to look at before you—" For a moment the proud commander-in-chief seemed petrified. Then, raising his cane, he said in a loud, clear voice, "Clear out, sir; clear out of the way." The startled orderly sprang to one side; the general got into his carriage and was driven away. The soldier then delivered his letter to some one in the office, and walked slowly out. General Scott's carriage had not gone thirty rods before it stopped and turned about. The driver, raising his voice, summoned the offending orderly to the door. Trembling in every limb, cap in hand, he approached. General Scott asked his name and regiment. He gave them. "Well, sir," said the general, "report to your colonel that you were guilty of gross disrespect to General Scott as an officer, and that General Scott was guilty of gross disrespect to you as a man. General Scott begs your pardon. Go to your duty, sir."

The Manual Training School in the city of Chicago, began its work with sixty-five boys present—thirtyone of whom wish to study Latin. The building will accomodate three hundred and fifty pupils. It is intended to make the instruction as thorough and practical as possible. The object of the school is set forth in the charter:

"Instruction and practice in the use of tools, with such instruction as may be deemed necessary in mathematics, drawing, and the English branches of a high-school course. The tool instruction, shall include carpentry, wood-turning, pattern-making, iron chipping and filing, forge-work, brazing and soldering, the use of machine-shop tools, and such other instruction of a similar character as may be

deemed advisable to add from time to time, it being the intention to divide the working hours of the students, as nearly as possible, equally between manual and mental exercises."

The course of study is to cover three years.

"Throughout the course, one hour per day, or more, will be given to drawing, and not less than two hours per day to shop-work. The remainder of the school day will be devoted to study and recitation. Before gradnating each pupil will be required to constrct a machine."

Less than one-third of those who have presented themselves for examination have been accepted. The standards are to be kept high; good, honest work is to be done in all the departments of the school. The expenses of the building has been provided for by members of the Chicago Commercial Club, and with moderate charges for tuition it is expected that the school will sustain itself.

Opening Libraries on Sunday.

BY SAMUEL S. GREEN,

LIBRARIAN OF WORCESTER PUBLIC
LIBRARY.

In view of the fact that a new interest has recently been awakened in the consideration of the question of the advisability of opening museums, art galleries, and reading rooms on Sunday, you ask me to state what results have followed freedom of access to the reading-rooms of the Public Library in Worcester during certain hours of this day of the week. I do so with pleasure.

Our reading-rooms were thrown open to the public on Sunday, for the first time, Dec. 8, 1872; and this library, so far as I know, was the first public library in New England to welcome readers on this day.

Only one or two Sundays passed, however, before I received a letter from the late Delano A. Goddard, editor of the Boston *Advertiser*, asking me how the experiment worked. He published the substance of my reply in an editorial in the *Advertiser*; and, soon after, the Trustees

of the Boston Public Library, who had had the matter under advisement for some time, voted to open the reading-rooms of that institution on Sunday.

The reading-room of the Boston Athenæum had been accessible to stockholders on Sunday many years before the public generally were admitted to the city libraries of Worcester and Boston.

The experiment, as tried in Worcester, proved successful at once. Fifty-seven hundred and six persons used the rooms the first year they were open.

We offer to readers, in the aggregate, two hundred and fifty-four papers and periodicals.

The largest portion of the reading done Sundays at the library is, as in private families, the perusal of papers and periodicals.

Users of the rooms may help themselves to volumes from a large collection of encyclopædias, biographical and scientific dictionaries, and other works of reference, and often do so help themselves, or can secure for use within the library building, through an attendant, whatever books they may wish to consult or read that belong either to the circulating or reference department.

No books are given to residents on Sunday to take to their homes. Bound volumes of illustrated papers are much in demand. Many story books are used. But every Sunday a considerable number of volumes are called for to be used in study or for other purposes.

On the average, forty or fifty volumes a Sunday are given to readers and students by an attendant, in addition to such books as they themselves take from the shelves to which they have access without asking permission, and in addition, too, to the magazines and papers which lie before them on tables, and are used without any record being made of the fact.

It is noticeable that the character of the reading on Sundays is different from that of week-day reading.

This library stands almost by itself in respect to the largeness of the popular use made of its reference department on secular days for study. One hundred and seventy volumes are used daily for purposes of investigation. On some days, as many as

three hundred and seventy-five volumes are used within the building by the residents in prosecuting serious inquiries.

On Sunday, however, the reading-rooms are used, as before stated, mainly for reading magazines, papers, and entertaining books.

This difference in the character of the use made of the reading-rooms Sunday and secular days is easily accounted for. It arises from the fact that a different class of persons come to the rooms Sunday from those who frequent it week-days.

Well-to-do people, teachers, and school-children who throng the reading-rooms week days are not seen here in large numbers on Sunday.

The Sunday users of the rooms are mainly persons who are engaged in exacting avocations during the week, and who consequently have little time or strength for reading or study on secular days or evenings, or persons who live at a distance from the library building.

They are largely, too, I should say, men who do not belong to churches. Largely, too, they are men without quiet, comfortable homes and without books and magazines.

The rooms are as quiet on Sunday as any parlor. Nor is any effort needed to secure order and quiet. The reading-rooms are open from 2 to 9 p. m. Sunday, and are in charge in summer of one lady and in winter of two ladies. These attendants are not employed in the library week days, and are not overworked by rendering service Sundays.

I am present myself from 3 to 5 p. m., to advise with such persons as need aid in pursuing studies.

I have not heard that any complaints have been made that bad results have followed the Sunday opening of our rooms.

Some persons feared before they were thrown open that unpleasant results would appear; but, so far as I know, the results which have followed commend themselves to the community generally.

THE RECORD.

No. 170.

Valparaiso, May 24, 1884.

Vol. 13.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

THE RECORD.

The following came to hand just too late for the last number of the *Record*; the pages having been made up. The information is welcome, and the tokens of interest manifested in the establishments of education encouraging:—

Santiago.

The out-look for advance in this city is good. We hear from the United States that a man has been found to come and take charge of the Santiago Union Church. This is important, so that the workers in other branches may be free to attend to their own tasks, and be sure that the interests of Union Church will not suffer. This Union Church is one of the most important movements. There are three or four hundred English-speaking people residing here, and a possibility of more as time goes on. There are also several English schools in which the children of English and American families not only of this city, but from other places, are being educated: besides these there are many Chilians who are mastering English and will be, more or less, interested in English services as their acquaintance with Protestantism advances. That this Church will be committed to a

young man of enthusiasm, gives promise that it may follow in the steps of her neighbour the Union Church of Valparaiso, becoming one in which Christians of all denominations may unite their efforts and worship together, a picture of the oneness of the Church and of the communion of saints that angels may rejoice to behold.

The other evening there was a very pleasant gathering at the International Institute, the school of the Presbyterian Board under the direction of Rev. Mr. Christen.

The exercises consisted of some most excellent music by the teacher of the violin in the school, assisted by a gentleman at the piano and one with a violin-cello. A most valuable address was made by Señor Corvalan, one of the teachers in the school, on Education, Moral and Scientific.

After that, tea was served and a little time was spent in social intercourse.

These entertainments are quite in vogue here.

The Santiago Female College under the management of the Rev. and Mrs. La Fetra had a peculiar and interesting gathering last Saturday evening. It was under the auspices of a Society of the elder young ladies of the Institution, called "The Book-a-week Reading Circle." Their plan is to read a book each week and hold

conversations and prepare essays upon their reading. The exercises of the entertainment consisted of vocal and instrumental music by the young ladies assisted by Mr. Loquest and others; also an address by Mrs. La Fetra, the president of the Circle, who spoke of its purpose and work, telling us that the theme of reading this winter was History. A paper was read by the Rev. Mr. La Fetra on "The Library." Among other interesting things he told of an excellent library already provided for the school.

There was also an address by Rev. Mr. Allis on "The Study of History."

After these matters came tea and a social hour. In this department the young ladies acquitted themselves as creditably as in the literary and musical features of the occasion.

The attendance at the Union Church has continued encouraging, as also at the station.

The Spanish Church celebrated their communion service last night. There was a large number out. Three persons united with the Church. Mr. Lester is to be congratulated on the signs of gain, even though the advance is not as rapid as his earnest nature desires.

We are glad to welcome the *Record* as the bearer of valuable thought and of important news of the religious matters of the coast. With cordial salutations, sincerely yours.—ONE OF THE WORKERS.

"The First Britons in Chili."

The lecture of Mr. Vicuña Maekenna on "The First Britons in Chili" has been published. A large number have been sold. Referring to Sir Francis Drake, the very first Briton that entered this port, in 1578, and Sir Thomas Cavendish in 1587, and Richard Hawkins in 1614, the Buccaneers later on, and Lord Anson, Mr. Vicuña remarked that he should speak only of those who from 1817-1827 had "with their steel and their gold assisted Chili to become free."

I.

He described what Valparaiso was prior to 1817: at first a dependency of Quillota, whence the Conneilman came on a mule once or twice a year to receive a vessel arriving, or to despatch one for Arica or Callao. Ecclesiastically the port had belonged to the curacy of Casa Blanca, but about 1800 "each hill was crowned with a convent, from cerro San Antonio to the Crnz de Reyes, Santo Domingo (which till 1767 belonged to the Jesuits), San Francisco still existing, and San Augustin," where now stand the Tribunales de Justicia.

The port extended no far than "Cape Horn" near the Hotel Colon; a zig-zag road crossed the Cerro Concepcion to the Calle Elias, the sea and robbers making it anything but safe to pass where is now the Calle Cabo.

Thence was a sandy stretch of half a mile to a cluster of gardens, fields, cattle yards and sheds called the "Almendra, from almendro, an almond tree, that being the only kind of fruit tree that did not grow there! This in 1713 was purchased by the Prior of the Merced Convent in union with the curate of the (parish church?) the Matriz, for \$2,000, and sold for gardens, etc."

Three forts then existed in Valparaiso, 1810, one on the Cerro Concepcion, another behind the Intendencia on the Cerro Cordillera, and a third at the base of the hill on which stands the present battery.

II.

Mr. Vicuña states that two brothers Crosbie were the first to ship a cargo from London to Valparaiso, in the brig *Fly*, in 1811, as soon as free trade made such adventures legal, Mr. John J. Barnard being her supercargo, accompanied by a friend Mr. Andrew Blest. This was prior to 1817, when Mr. V. next mentioned, as the men who helped to break the Spanish power: "Generals Miller, O'Brien and Maekenna (his maternal grandfather), Captain Guise, Spry, Forster, Wilkinson, Wooster (an American, however, as were also) the two Délanos and their father,

Brunier, Carter, Sanders, Gordon, Simpson, Bynon, and the redeemer of the seas, Lord Cochrane."

These all entered the military and naval service of Chili. Mr. Vicuña attributes not a little credit to the moral aid of British naval Commanders "who made no secret of their sympathy for the cause of the Independence of Chili."

III.

He then proceeds to mention leading and influential British merchants: Prof. Richards, Messrs. John Sewall, Barton, Lyon, Burdon, Macfarlane, A. Miller, Caldcleugh, the Bunster brothers, Ingram, Robertson, Henderson, and with especial honor Joshua Waddington.

Mr. Vicuña states that Mr. John Martin and Mr. Wm. Bateman were the first to erect dwellings on the Cerro Alegre, which now is covered with such numerous and elegant dwellings.

He also states that the Friars sold to Mr. A. Blest the rocks of the famous *Cueva del Chirato* for the first brewery in Valparaiso, in front of where the Hotel de France is now located, the price being \$400.

The transformation of names in notarial documents as instanced by the lecturer is enrious: Padwick became *Pachica*, Houston *Hontaneda*, Parry *Perreas*, Bernard *Bernales* and Evans *Ibañez*.

A large orchard (date not given) in the Almendral was rented to a Mr. Padwick, containing 340 peach, 8 orange, 30 pear, 342 olive trees, and 143 vines, for \$500 a year.

Additional names of merchants are recounted later on in the lecture: "Messrs. Begg, Budge, McClure, Kirk, Newman, Kennedy,—to whom the proud Secretary Portales gave the title of *boca libre*, for his bitter but harmless criticisms of his policy,—and a hundred more gentlemen, who lived on the banks of the *Mapocho*."

The lecturer adds, "the English residents in Santiago, cultivating social and highly respected connections, had formed a gay circle under the title of *gentlemen buffers*, and used to offer pleasant parties

almost every week to the Chilian society, and now and then a sumptuous ball. . . . The great Santiago ball of 1821 cost them \$1,200. . . . Two years afterward they established the burying ground in Valparaiso at a cost of \$1,136.15. Among the honored subscribers to that benevolent work were:—Messrs. Waddington, Bunster, Patrickson, Miller, Blest, and the third American consul, the honorable Mr. Hogan. The first man buried there was Mr. James Stuart, a Scotch pawnbroker who came to this country from Calcutta, and was only known by the name of *Calcutaño*. This unhappy man, the first inhabitant of the lonely Cerro Alegre, was assassinated by his servant under the supposition that he was immensely rich. . . . The Government had the culprit tried, and caused him to be shot at the door of the victim's house."

The lecture closed with the mention of the analogous tragedy of Lieut. Fullerton of the Royal Navy, who in 1827 in the theatre shot a Chilian policeman. There was danger immediately of a serious collision between the people and the British officers, which was avoided by the "simple interposition of Admiral Sinclair and Governor Lastra. . . . Next day the culprit was placed at the disposal of the Chilian Authorities, tried by a court martial of Chilian Officers, and soon afterwards expelled from the English service."

"Such," said the lecturer, "were already the firm ties of English and Chilian friendship consolidated in the short period of ten years of reciprocal and honorable dealings, in commerce and society, and in war. A week later (in 1827) the recognition of the Independence of Chili was officially announced by Consul Nugent as a closing act of the clever and high-minded policy of the illustrious George Canning toward the Republics of South America."

Valuable service has been rendered in bringing together these names and facts. It would be gratifying if on future occasions the Lecturer might extend the work further and in other directions.

Smith

Valparaiso Bible Society.

The Colporteur in the South, Mr. Krauss, has returned from the frontier. He went to Collipulli and Traiguén, selling in all 109 copies of Scripture, i. e. 38 Spanish Bibles, 52 Testaments and 17 Gospels; 1 English Bible and 1 German.

He sold also 33 "Noches con Romanistas," 26 "La Confesion," 33 "Pepa i la Virjen," 10 "Martyrs in Spain," 15 "Peter Waldo," 5 "Historia de la Inquisicion," 5 "Pilgrim's Progress," 2 "Schouberg-Cotta Family," 7 "Peep of day," and others. All these were in Spanish, and help the circulation of the Holy Scriptures.

From the American Bible Society a letter has been received expressing unabated interest in the work of the Society here, and mentioning a grant of Spanish Scriptures of \$500, and an equal amount in funds for sustaining Colporteurs who distribute the Scriptures.

On the 15th instant an instructive lecture before the Young Men's Christian Association was given by Mr. Stewart Moody, on the "Lake Poets," in the School-room of St. Paul's Church. Although the weather was overcast and fear felt lest it might rain, the hall was well filled. The lecture was listened to with close attention, and the feeling was general that it terminated only too soon. Mention was made of Sonthey and Coleridge, but Wordsworth's life and productions made the staple of the lecture; which was scholarly, ornate and appreciated. The Rev. Mr. Thompson in a few pleasant words moved a vote of thanks to the lecturer. The lectures thus far have been very satisfactory.

The next is to be given in June, by Doctor Bredin, on "Evolution."

The truce signed between Chili and Bolivia has given general satisfaction. The latter government has accepted this treaty promptly. Confidence is felt that the Congress will ratify it. Hope is even entertained that the final treaty of peace

may shortly be negotiated and signed. The *Patria* remarks that there has been no special hatred between Bolivia and Chili connected with the recent conflict. Fact is, that Peru has borne the brunt of the war far more than her ally, though the war was first declared by the latter against Chili. In any event, it is well that hostilities should be terminated. Now that the Allies are entirely unable to resist the conqueror, let them accept the situation and cultivate the arts of peace, educating their people. We earnestly wish the Gospel of the Prince of Peace may be published to all the inhabitants of the three republics that during the last five years have been engaged in hostile strife.

The Chilian authorities have authorized the raising of the armament, &c., of the corvette *Esmeralda*, sunk in the waters of Iquique bay.

The clock has been recovered. It marked 12.10. The works, pointers and face were in a fair state of preservation. A cannon has also been secured and another will speedily be lifted; rifles and boarding swords have been recovered. Invaluable all as relics of that glorious engagement!

Officers have gone to Europe to bring out the new man-of-war *Esmeralda* which has been in construction in England, and now since peace has been signed with Peru can be allowed to leave.

The red sunsets, which prevailed so continuously a month or two ago and had disappeared, have again returned. At least on the 16th and 17th instant the western sky was beautifully shaded, being of a cherry tint almost as deep as at any time.

Scientific people have suggested as a cause, that an impalpable dust was ejected in Java in those volcanic disturbances, which has pervaded the upper regions, gradually falling until recently.

People, of a different style of thought in this country, suggested that the red evening skies betokened the displeasure of Heaven at the recent legislation in Chili, in making the cemeteries free and allowing Catholics to marry Protestants!

Scattering the Seed.

The total sales of Scripture for the Valparaiso Bible Society in March were 213 copies; of these 21 were sold in the Store, 38 by Mr. Müller in and about Valparaiso, and 154 by Mr. Krauss at the South.

Of Spanish Bibles were sold.....	71
" Testaments.....	40
" Portions, single Gospels.....	87
Sundry languages.....	15

213

The Store sold volumes.....	203
" Valparaiso colporteur.....	110
" Southern " 	80

In all..... 393

Mr. Müller distributed 1118 tracts, 635 *Records*, 252 other periodicals, made 180 visits to dwellings and shops, 115 to ships in the bay and 6 to hospitals.

The cash value of sales in the Store was.....	\$146 40
By Mr. Müller.....	135 95
" " Krauss.....	73 30

Total..... \$355 65

Officers of the U.S. S. "Shenandoah."

- Captain Chas. S. Norton, Commanding.
- Lieut. Commander Edwin Longnecker, Ex. officer.
- Lieut. Perry Garst, Navigator.
- " E. M. Hughes, Watch officer.
- " H. C. T. Nye, "
- " Henry S. McCrea, "
- " E. L. Reynolds, "
- Ensign Richard Henderson, Assistant navigator.
- Naval Cadets Chas. E. Sweeting, Benj. E. Thurston, Patrick H. Philbin, Thos. A. W. Shock, Philip T. Ryan.
- Chief Engineer A. H. Abbe.
- Passed asst. engineer H. E. Frick.
- Asst. engineer G. E. Burd.
- Paymaster Edward Bellows.
- Surgeon W. J. Simon.

Passed asst. surgeon M. H. Crawford.
2nd Lieut. Thos. N. Wood, Marine Corps.

One of many.

Men shrink from making sacrifices for truths of which they are in a measure convinced. Recently one, a Chilian, volunteered to say that he had become separated from the church in which he had been born: was not willing his daughter should go to confession, and she never had gone: his son too has no confidence in Rome. But when it was suggested that he should attend public worship, he replied that his relations to the Authorities made that impracticable. He would be glad to come and confer privately, but was not willing to be known publicly as a Protestant, although his sympathies lay entirely in that direction. It is now as it was in the days when Nicodemus came to our Lord by night. May God give wisdom to those who counsel such persons, and to them courage to confess Jesus and bear their testimony for him before their countrymen.

A Lady's views of Englishmen.

Some time ago a young Chilian lady, cultivated and attractive, in speaking to a commander of a British steamer in which she was a passenger on the coast, remarked that it was "amusing to see how the young Englishmen arriving in Chili, at first were careful to read their Bibles and attend church but, after a little seemed to forget all such things, and to become perfectly indifferent, riding out, attending the theatre and playing cards on Sunday, just like ourselves."

This remark suggests bitter reflections: First, regarding the poor condition of religious life and pursuit among our native friends, since association with them leads new-comers to be careless and decline from the practices of piety, especially touching God's Holy Word and the sanctification of the Lord's day; and second, regarding those from abroad who so easily consent to be

led away from the paths of the Lord. To many this has been the initial step that led them on to ruin. Such has been the case even here where there are churches and public worship is maintained, much more so at other points where those advantages and influences are wanting.

For instance, a gentleman writes as follows from a port at the north:—"Pisagna, May 3rd, 1884.—Dear *Record*.—I notice in your pages letters from many places on the coast, but none from Pisagna; and yet there is surely no place where the presence of an earnest Christian worker is more needed.... Just now there is a young Englishman, a Protestant, dying, and as he could not find any of his own faith to even read a chapter or offer a prayer, he has called in a priest. Poor comfort I fear *his* prayers will be !

There are a number of English here, many young men among them, who spend the Sabbath in drinking, dancing and card-playing. One young man said to me: "I read my Bible when I first came out here and tried to follow my home training, but it was no use, so I yielded to the stronger influences around me."

A lady who has a family said:—"It is a dreadful place in which to bring up children !"

Truly, dear *Record*, Pisagua is a needy field of labor for some one willing to work for the Master. Are there none such who will hearken to this call ?"

M.

Mission to Seamen.

The chaplain feels very much encouraged in his work, by the cordial co-operation extended to him by the Captains. No obstacle is placed in the way of his visiting the ships on all suitable occasions.

Every facility is afforded in arranging for the Sabbath Service.

Those unacquainted with the details of the mission can hardly know just what trouble is involved in preparing the ship for the service of the Sabbath.

For instance, when service was held on

the *John De Costa* the vessel not being provided with an accommodation-ladder, Capt. Robinson had one made for the occasion.

May 4th Divine Service was held on the English bark *Michael Hutchinson*, and Capt. Murgatroyd, fearing there might not be room enough, had his dining-table removed from the cabin and seats placed in its stead. His efforts were rewarded by an overflowing audience, several having to take seats on the deck around the sky-light.

These are only samples, of what Captains are doing, or are willing to do. The officers and men likewise, receive the chaplain with uniform kindness.

For the week ending May 3rd, 24 ships were visited; 90 copies of the *Record*, 80 tracts and one package of general reading placed on board. On Thursday evening May 1st, a prayer-meeting was held on the *Sea Crest*; nearly all the ladies in the vessels in the bay were present.

The ship-masters have presented to the Mission a portable Cabinet Organ, to be used at the Sabbath Services afloat. During the week ending May 10th, the chaplain visited 23 ships, and left on board 20 copies of the *Record* and a package of miscellaneous reading matter. A package of magazines and papers was also left at the Sailors' Home. Thanks are due to the donors of a large supply of magazines for distribution afloat.

Service was held May 11th on board the N.A. ship *Austriana*, Capt. Macintosh, over 40 were present. The music and singing were unusually good, and the service seemed to be enjoyed by all present. Mr. David Foxley Jr. accompanies the chaplain, and renders invaluable assistance in conducting the Service of Song.

May 18th Divine Service was held on the English S. S. *Alnwick Castle*. Ample and comfortable arrangements had been made by Captain Nivison. A large audience assembled. The new organ was very helpful. Miss Prout of the *Sea Crest* played it. She brought the instrument from Baltimore.

For the week ending May 17th the chaplain reports visiting 23 ships, leaving

on board 14 packages of magazines and 80 copies of the *Record*.

The Sailors' Home had a package of papers and magazines. One poor sailor received some clothes, very much needed.

Donations for the Seamen's Mission.

Captain James Murgatroyd, Brit. bark <i>Michael Hutchinson</i> , (five dollars for himself and five for the owners, John Bell & Son, Liverpool, England)	\$ 10 00
Captain Erskine, N.A. bark <i>St. Lucie</i>	5 00
Mr. Trescott, Mate of the <i>John Gill</i>	3 00
Captain Barker, British bark <i>Minden</i>	10 00
Captain Norman, British bark <i>Polestar</i>	10 00
Captain Clachree, British bark <i>Annie Fletcher</i>	10 00
Captain Prout, British bark <i>Sea Crest</i>	5 00
	\$ 53 00

Donations to the "Record."

Mr. D. M. Henderson	\$ 15 00
" Lewis P. Harris	7 11
A friend, England	10 00
" United States	1 50
Mrs. Addison	1 00
Masters John & James A.	1 00
	\$ 35 61

— Mr. Lester, having come from Santiago the day previous for the purpose, occupied the pulpit of the Chilian Evangelical church on the 18th instant, preaching in Spanish.

— Mr. Christen preached on the same evening to Mr. L.'s congregation in Santiago.

— The Communion of the Lord's Supper is to be celebrated on the first Sabbath in June in the Chilian Evangelical

church. At the last Communion four persons were received on their profession of faith, two of them men, two women.

— The Spanish Sunday School, meeting at 1 p.m. numbers upwards of a hundred members. Some of the classes are composed of adults. Their attention is good.

— The Escuela Popular contains at present a larger number of scholars than at any previous time; it has 210 on the rolls, and five instructors. Religious instruction is given in it and divine worship is maintained daily.

— The attention of our readers is requested to the notices in another column of the Seamen's Mission. The ladies are rendering valuable assistance in collecting funds for this important work. Captains of ships are showing their appreciation of the work done by the chaplain not only in offering their vessels spontaneously for service to be held and preparing them, but also in the contributions they send in to the Treasurer. Mr. Harry Fraser kindly attends to the duties of this office. His address is Messrs. A. C. Curphey & Co., Calle Blanco.

— The Literary Institute of the Young Men's Christian Association met on the 19th to listen to a carefully prepared and thoughtful paper on "Justice and Vengeance" presented by Mr. Arthur Fraser. An interesting discussion followed on the part of the members in which several participated. In the absence of the President of the Institute, Mr. Wetherall, Mr. A. Shaw occupied the chair.

— Congress is to meet now very soon. On the 1st of June the Chambers, Senate and Deputies, will assemble to hear President Santa Maria's address.

— The Intendente of Valparaiso, Don Domingo Toro Herrera, has been visiting the various towns and villages of the province. He has striven to give a salutary impulse to the primary schools. Better accommodations are to be provided.

— The health conditions of our city are also receiving his attention. The Board of Health has been called to several meetings with him. The difficulty, however, lies in the powerlessness of the Board to do anything more than give advice. No funds are at their disposal. Their votes

carry no authority. For instance, six years ago they gave advice regarding the removal of rubbish and stable-offal, that, instead of being cast along the beach of the Almendral to contaminate the atmosphere, it should be dropt into lanches and carried out to sea sufficiently far to get rid of it, or else into cars to be by train removed to the country to manure the land. But nothing has been done. Good the advice may have been, but it never did any good. The Board of Health ought to have an official organization, with legal powers, and then it might render efficient aid to the Executive of the Province, and service to the community.

— The friends and sustainers of the Escuela Sarmiento assembled on the Sabbath, 18th instant, to witness the distribution of prizes to the scholars. The Intendente was present. Mr. Cristi delivered an animating address to the scholars on the opportunity that education afforded them to distinguish themselves, citing as examples Mr. Sarmiento and Dr. Franklin.

— The donation mentioned recently from an unknown donor of a pound sterling \$7.11, we now learn came from Lewis P. Harris Esq., of Dartford, England, who, though absent now many years from Chili ceases not to feel a warm interest in all that may tend to promote its educational and religious welfare. He styles it his "Christmas mite." To us it is encouraging even beyond its pecuniary value, while that is welcome also.

Mr. H. says: "I have to thank you for the *Records* which come to me regularly, of which I send one North to Scotland to Miss Michael, who still lives there and is well."

Correspondence.

Rev. Dr. Ellinwood, March 24th wrote:—"Dear Brother. You have long ere this received our cablegram authorizing the occupation of the Union Church pastorate at Santiago. The Board has appointed Mr. Duncan Cameron, to take charge of that pulpit, with the under-

standing that the congregation contribute \$... toward his salary as indicated in the letters which we have received. For the rest the Board becomes responsible, but under the severe pressure through our enlarging work and very insufficient finances, we hope that the church will approach year by year and month by month toward a point of entire self-support.

"We have also at a recent meeting appointed Mr. J. F. Garvin to Concepcion.

"One thing more in which you will rejoice, we have found a young and desirable man for Callao, Rev. J. M. Thompson. He has been in the ministry five years or more, and is admirably qualified for that position.

"So you see, my dear brother, that the Board has cared for your coast pretty well. I do not know that we can speak of this as a work of supererogation, but considering how slow you have sometimes thought us to be, I am sure you will feel that with our pinched treasury we have done fairly well.

"You are in capital shape, humanly speaking, yet what is all this apparatus and appointment unless the dew of heaven shall descend on your vine and make that whole coast to bud and blossom. May the early and the latter rain come. I congratulate you who drove the first stake upon the blessed work which you are now permitted to behold."

In another letter Dr. E. says of Mr. Thompson who has been appointed to Callao, "he will start I think as early as June for the Pacific coast. He is, we think, an admirable choice, a man of some experience."

Mr. Garvin has written to Mr. Curtiss in Concepcion that he was expecting to leave New York in August.

In a letter from Mr. Alexander Balfour, March 15th, he mentions the serious illness of a son of the late Rev. Allen Gardner, who during so many years labored unflinchingly as preacher, teacher, and physician in Lota. Mr. B. was going to Leamington to see George Gardner, and speaks of him as tranquil, though very weak and much anxiety was felt about

his recovery. Mr. B. says:—"He is such a noble boy, great in mind and nature."

Mr. Balfour adds that Mr. S. Williamson and Mr. A. Roxburgh had a short time before left him in London *en route* for Cambridge to see Mr. W.'s son Thomas.

Speaking of the diminished resources of Chili, comparatively, in the markets of the world. Mr. B. adds:—"The need is the stronger that we should do what we can as individuals to extend the knowledge of Him, who is the way, the truth, and the life. Oh, that we all should more or more be living epistles known and read of all men."

A letter of April 1st tells of young Mr. Gardner's death peaceful and full of hope,

The Guide to Holiness for the month of April, published in New York, contains notices that relate to this coast:—

"HOLY ADVANCES.—One of our exchanges has the following:

'Glenn's Fall, N.Y.—Meetings for the promotion of holiness are held at the Friends' Church 10 a.m. daily. In one meeting last Monday over 200 testimonies to pardon and purity were given. Scores were flocking to the altar, and seeking perfect love; while the whole city is stirred to the centre, and thousands are deeply convicted. The Church is packed nights, and hundreds are turned away for lack of room. Jewelry, feathers and gold are stripped off; tobacco cleansed from six men in one meeting. Several missionaries are offered for William Taylor's work, and one is preparing to go at once to Callao—the proceeds of the jewelry to pay his passage. Glory to God! We hope to raise enough here to pay his passage and not touch the transit fund. Brothers, pray for us!"

The *Guide* adds:—

—"William Taylor is a delegate to the General Conference....

—"Six or eight new workers are going to reinforce Rev. Wm. Taylor soon—more funds needed."

Under the heading *Taylor Transit Fund* it notes two donors' names.

"Iowa: W——, Laura A. Adams. 1.00
Michigan: T. R——, Mrs. Maria Roberts..... 3.00"

We had not heard before that Mr. Taylor was sending any one to Callao. He can hardly have been aware that the Rev. Mr. Thompson was to come out to that sea-port.

Mining for Silver

SERMON PREACHED BY DR. TRUMBULL IN UNION CHURCH, MAY 14TH, 1884.

If thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as for hid treasures;—then thou shalt understand the fear of the Lord and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding.—
PROVERBS, 2, 3-6.

The word Philosophy is to some godly persons alarming. They fear it as synonymous with unbelief, inasmuch as skeptical systems very often approach us in philosophic disguise. The French school of last century, the Encyclopedists, Diderot and D'Alembert, assailing every recognition of God, claimed to be the leaders of Philosophy: any who could see proofs of the existence of the Creator in nature were, as they judged, not worthy of the name of "philosophers." Mr. Hume was a representative of similar lines of thought. Mr. Buckle, too, in this century, participated in the view that all trust in the *Unseen* is superstition. Some public teachers of to-day use the term Philosophy as identical with Agnosticisim, which intimates that God is so far unknowable that we cannot be even sure that he exists. When thus the word Philosophy is monopolized for a line of thinking which attempts to bow the Creator out of the world with "Mr. Herbert Spencer's distinguished consideration or the pensive regret of Professor Tyndall," it need not be wondered at if thoughtful persons are alarmed at Philosophy?

The more common alarm, however, prevails in quite another direction. O! so dry! is the thought of some. The subject

Deology - Philo

is jejune. It is voted beforehand to be tasteless. Horrid metaphysics! is the cry of persons too indolent for research or thought beyond what is visible. They will not read, will not listen, will not fix attention on aught behind or above the commonest phenomena of nature. For them the dry bones of Philosophy cannot live. They have no fancy for such discourse. A person I know who has this feeling, but when Professor Tyndall pronouncing an address on scientific themes exalted the potency of matter to such a degree as to conceive of this world existing in it, my friend did not consider that dry, and in fact did not seem aware that the subject exhibited by the Professor was metaphysical or philosophical.

With these suggestions I beg your attention, without alarm in either direction, while I try to-day to set before you the Biblical idea of Philosophy and show you how it may be acquired.

The *word* occurs only once in the Scriptures, and then is used disparagingly: "Beware lest any man spoil you through Philosophy and vain deceit," (Coloss. 2, 8.) The correlative term "Philosophers" is introduced also in a suspicious connection: "Then certain philosophers of the Epicureans and stoics encountered him; and some said, What will this babler (Paul) say?" It may hence be guessed, there was the same disposition to monopolize the term then as now in the interest of irreligious thought. The men, who made a jest of Paul's religious discoursing are, certainly, indicated by this as the word which they designated themselves by in fashionable and literary circles.

But the term Philosophy, whatever may have been its abuse, can boast as good an ancestry and honorable a descent in the light of Holy Writ, as any word you can find. It signifies a Lover of Knowledge, of Wisdom; and no good reason for yielding it as a Christian term can be found, in the fact that people have injured its reputation by evil associations. The apostle felt this when he said: "Howbeit, we speak Wisdom among them that are perfect, yet not the wisdom of this world nor of the princes of this world."

Milton also, felt thus, penning the lines: "How charming is divine Philosophy! Not harsh and crabbed as dull fools suppose, but musical as is Apollo's lute." Hence it is wise to lay aside repugnance, prejudice, indifference, and to feel that the study of the Nature of Things, the Attributes of the Mind, the Evidences of the Existence of God, and his Ultimate Purpose in Creation, are matters deserving the most calm and thoughtful study, our attention and our reverence. Contemplating the problems of life, the ancient Hebrew writer offers assurances of success to such as are concerned to know the truth about Creation and its Author, about the Earth and Man its tenant, occupier and ruler.

For any one to say that he is too much engaged in other pursuits, his time so taken up that he cannot give heed to these themes, is simply to re-enact the error of the youth who was so much taken up with feeding swine himself, and with the husks they ate, as to be unable to return to his father's house and enjoy the comforts, repasts and restraints of a decent home.

Turn therefore with awakened interest to the passage which commences thus:

1. "If thou criest after knowledge." Knowledge is here personified, and the thoughtful are to cry after her to come as a guest and occupy the memory, attention, fancy and all other faculties of their minds. The other clause of this third verse expresses the same idea with added emphasis and intensity: "And liftest up thy voice for understanding." The words *liftest up thy voice* signify an invitation to understanding. Our word "call" is traceable to the Hebrew term here employed

קָלַל, from which the Greek *καλεο* and the Latin *calo*, and the Sanskrit *cal*, to call to, are all derived. That you solicit knowledge to come and dwell in your mind, is the point.

2. The next verse employs a different metaphor: "If thou seekest her as silver"—is sought in mining. In no pursuit is greater zeal shown than in mining for the precious metals. Silver mining has given large prosperity to this community twice

Knowledge of herself

during my residence in it; though by leading to rash investments it has plunged some in ruin.

About the hills in Copiapó you may find a thousand heaps of earth where miners have been at work prospecting for silver veins, covering mountains without a blade of grass, a bush, a stream or a spring of water. At some of those places a bottle of water has been sold for a dollar. In the city of Copiapó in the alameda is the statue of an explorer—a short man, of solid though rather delicate frame, named Juan Godoi, who made the discovery, 45 years ago, of the Chañareillo mines that have since given millions of silver. Imagine, then, an explorer in such a desert tract, amid its privations and exposures, hunting for an unknown vein of ore; trudging on foot, with hammer and pick, sleeping on the ground, carrying provisions with him, observing every indication, delving, breaking up the rocks;—and absent on such excursions a month, two, three even, before returning home with specimens to show the results of his toil: that is what is meant by saying, “If thou seekest understanding as silver.” The keen outlook for every indication of a vein, its careful tracing, the excavation, the joy of success, the toil beneath the surface—where one may succeed and it may be fail—are all illustrations of the zealous search for wisdom. The Greeks formed their word *metal*, *μεταλλον*, from a verb signifying to search, inquire, explore: so a correct understanding of the nature of things, of our own capacities, and of the God and Father of our spirits, should be a matter of painstaking and unflinching endeavor from the outset to the termination of life.

3. The next clause: “Searchest for her as for hid treasures” is alluded to by our Saviour in Matt. 13, 44: “The Kingdom of Heaven is like unto treasure hid in a field, the which when a man hath found... for joy thereof he goeth and selleth all that he hath and buyeth that field.” Treasure concealed it might be, as often it has been in time of war by the owners for safety; or diamonds and gold in the sand for which miners wash.

In Brazil slaves are employed in wash-

ing the sand of the streams to obtain gems, and the law is that the finder of a diamond of a certain value, magnitude and purity, shall be emancipated and made a free-man. An intense interest, in hope of discovering the hid treasure which may confer so great a benefit, is the result. In the text the chief point to be remarked is the absorbing interest of mundane pursuit, as the analogy of that zeal with which a soul should engage in trying to comprehend the works and ways of the Unseen Creator. All the phenomena of life should be collected, the joys of a good conscience, the health resulting from self-control, the prosperity of industry, the necessity of law for the safety of mankind, of the family and society; the goodness of God as shown in the course of nature—his occasional manifestations of severity in the infliction of inexorable suffering: all are to be reckoned, summoned up, and a judgment formed on the questions;—

— Is there a moral law written on the human mind?

— Is there a natural apprehension that by Providence wrong doing is punished?

— Is there a system of retribution for conduct that can now be, and in all ages and lands has been believed in?

— That is to say, Is the world ruled by God sitting upon his throne, through a law in which he recompenses the conduct of his creatures?

These are the questions of Philosophy. True philosophy answers them in the affirmative, all of them. False philosophy denies them or ignores them all. But a reverent, unselfish investigation, a call, an anxious cry, a seeking for this knowledge, a search in moral earnestness, such as men employ in earthly pursuits, will not fail of success, but will be more certainly crowned with it than any other seeking, than any other pursuit.

4. So the text proceeds to declare: “Then shalt thou understand the fear of the LORD, and find the knowledge of God.” There is no need that “fear” be understood in a servile meaning. The aim is to show that the path of celestial wisdom is not one of monopoly, but simply one of faithfully using the means at

command. Whoever will occupy his moments of reflection thus, shall come to see what the FEAR of Jehovah is, that it is the reverence which a son has to a parent, one of the noblest and most ennobling traits of character, before which every thing self-indulgent will disappear, while seriousness and cheerfulness will come as tenants to occupy the mind and cheer the life. It is astonishing how different is the impression made on different minds by the expression "the Fear of the Lord"—some regarding it as the beginning of wisdom, and others even going so far as to say it ought never to be employed, that God is not to be feared but ought to be loved. Loved, indeed, He ought to be, but they who love him not have reason to fear him, for he has revealed his indignation from Heaven against all ungodliness. To say there is no reason for fearing God, is to contradict his Word in a thousand places. It is to contradict the very cross on which the Son expired, forsaken of God, who was pleased to bruise him and put him to grief.

5. With just views of this fear, "Thou shalt find the knowledge of God." This is the final answer to every query, this the line of all edneation; on any other line the more one is educated the less he knows. But the attentive, though accounted ignorant, the solicitous though reckoned an enthusiast, those crying in prayer for guidance though accounted weak, shall obtain that acquaintance with the Most High which shall remain in them unto eternal life. "For the LORD giveth wisdom." "If any man lack wisdom let him ask of God."

Theodore Parker in a moment of some impatience once said: "Why does not the Holy Spirit illuminate men in scientific gatherings?" In whatever sense that impetuous writer put the question, or taunt if it were meant to be one, we answer, the Holy Spirit is promised to all who ask, and to such conventions if sought would come to enlighten their members. They have but to ask and they shall receive. Only they who know too much to be willing to be taught of the Spirit will fail to experience his influence or enjoy his illumination.

6. The clause adds this conclusion: "Out of His mouth cometh knowledge and understanding." So far as there is a difference in these two terms, knowledge is the perception of phenomena; and understanding is the power to harmonize and draw from them the Creator's purpose and aim.

The chief point is that while God giveth Wisdom, it issues from his Mouth, it comes by his Word, it is to be had by Revelation. In addition to the aids of nature, we have messages which God at sundry times and in divers manners has spoken by the prophets, and in these last days by his Son. Christ's teachings are laid upon theirs as a foundation; they prepared the work by elementary lessons, He reared the superstructure by revealing the Fatherhood of God. Not that God is a father to overlook evil in the unrepentant, but He is to hear the cry of the disabled, to avenge them that have no helper, to cast out from his kingdom all that offend, and welcome to glory those who accept the blood of the Crucified Jesus and walk with him in obedience.

(1) Hence learn that earnestness must characterize those who would become wise unto salvation. They should apply their heart, incline their ear; they should cry after knowledge, and lift up their voice for understanding. They should seek her as silver, and search for her as for hid treasure.

(2) Avoid philosophy which denies God, or superciliously ignores him. Let nothing of that sort "spoil you." However brilliant may be its gleam for a while, it will not abide, for it is false fire:—not the true light which lighteth every man that cometh into the world. By hindering men from seeing God in nature, polished writers do them an immense dis-service. Atheism, in the attempt to get rid of Hell, turns the Universe into chaos and gloom. I counsel you to draw off with a recoil from every alluring scheme of unbelief. Hold to the righteous God, and confide in his only Begotten Son who has come into the world and has declared him.

(3) Probation consists in this very acquisition of knowledge about God, his nature,

his will, his intentions, his aim, his law and his compassion. This knowledge Jesus offers you in his own life, death and resurrection. Accept his death for the remission of your sins, the sacrifice into which you enter, and then resolve to comply with the loving commands of your Father in Heaven. Promise, covenant with Him that you will reproduce the life of Jesus in your own. This is the true wisdom which will bring you to eternal life. The second death will have no power over you. You shall never come into condemnation, but shall have right to the tree of life. For any that make not this choice I am unable to pronounce words of encouragement; such wander will in outer darkness and stumble and fall on the dark mountains. But that need not be. Looking unto the Lamb of God who has been lifted up, and submitting to him, the peace of God will be yours.

The Calamity of Injustice.

The riot in Cincinnati at the close of March resulted in the death of 39 persons besides 122 wounded. A million dollars worth of property was destroyed. A jury verdict of manslaughter instead of murder against a man named Berner was the cause of the riot. A meeting being held to protest against the result of the trial, the voice of one man seems to have succeeded in exciting the people who apparently had meditated nothing violent. When, however, their passions had been roused, appalling consequences ensued. The military were called out to restore order, and the fatal collision came. If the courts were to blame, it was shown how inadequate to the promotion of the ends of justice, the practice of lynching is. Justice may be blind, but mobs are more blind, and being reckless of consequences are ruinous to society. The yet profounder lesson inculcated in this painful occurrence is that trifling with justice on the part of lawyers, juries or judges is fraught with peril for all, whether high or low, rich or poor, wise or unwise.

General Gordon.

Telegrams state that the Madhi demands half a million sterling in ransom for Gordon; and that one Sheik insists he must be slain and no ransom accepted. Much has been printed about Gordon's religious sentiments. The *Pall Mall Gazette* publishes a letter said to have been written by him in 1878 intimating a trust in Universal Salvation. He says in it:—"Is not the preaching of every place of worship you have entered this: 'If you do good you will be saved; if you do ill you will be damned? Where is the Gospel or good news in this? I know it, for the law says it; it is implanted in every human being. But the *Good News* is: 'Whatever you do, God for his Son's sake pardons you.'"

Strange it is that one could write to that effect while holding in his hands the words of the Son of God!

He taught no such doctrine. While Jesus did more to recover sinners than any one else has ever done, and underwent severest sufferings for their ransom, he was explicit in stating that if men do not repent they will perish. The "Good News" consisted in the assurance of pardon for those forsaking sin; of the entire removal of guilt for such as seek the Lord; of unailing salvation for such as exercise a living faith. To complain that God in Christ punishes men who will not surrender to his authority, is to assert that He has no right to exercise authority nor to publish a law. While compassion is the key note of the Gospel, it is not a compassion that connives at doing wrong, that disregards the distinctions between virtue and vice, that confounds evil and good, or that says to the impenitent that he shall not surely die. "The wrath of God is revealed against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." Dreams of merey that overlook this principle will never be realized. They that cling to their offenses have no part nor lot in this salvation, but must part company with even the loving and compassionate Lord, the Christ, who bore their sins in his own body on the tree. But, for all who will

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touch his scepter and take on them his yoke, confessing Him before men, no words can exaggerate the generosity of his forgiving love. To save men He will do every thing, with one exception, i. e. that of seeing the law of the Kingdom of Heaven trampled in the dust. That law must be magnified and made honorable.

POLICE.—At the meeting of the City Council May 19th, the Intendente stated that the pay of policemen is \$20 a month, the service hard and the demands many. While the full number is 422, actually there are enrolled only 360, it being impossible to fill up the vacancies with men suitable for posts so responsible at salaries so inadequate.

SALTO WATER.—The water supply leaves a net gain monthly for the city of \$5,500. The second half year has left a profit \$979 more than the six months preceding.

STREETS.—His Honor stated that the committee would report for next meeting a scheme for widening and straightening the streets of the City, adding:—"The affair is more important and extensive than has been supposed."

TERCIANA.—The whole regiment of Granadiers recently returned from the North being attacked with ague, orders have been given that 500 beds be prepared in the Hospital St. Vincent de Paul in Santiago, and meanwhile the escort duty as President's guard be assigned to another corps.

THE ESMERALDA.—The anniversary of the destruction of the *Esmeralda*, May 21st, was observed here with a national salute at sunrise and a parade of the children of the city schools.

In Santiago 21 guns were fired at intervals of five minutes at 8 a.m.; a salute again at mid-day, and the troops paraded: 400 dollars were voted for the occasion by the City Council in the capital.

EGYPT.—An English telegram of the 19th says that from Cairo came a report that "preparations were making for 12,000 men to proceed to Khartoum to succour General Gordon."

Orthodox Congregationalists' Doctrine.

The Congregational Churches in the United States of the "Orthodox" section, numbering in all about three thousand, have named a committee of twenty-five prominent ministers "to prepare in the form of a creed or catechism, or both, a simple; clear, and comprehensive exposition of the truths of the glorious Gospel of the blessed God, for the instruction and edification of our churches." They have submitted to the churches the following STATEMENT OF DOCTRINE:

I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in Jesus Christ, His only Son, our Lord, who is of one substance with the Father; by whom all things were made;

And in the Holy Spirit, the Lord and Giver of life, who is sent from the Father and Son, and who together with the Father and Son is worshiped and glorified.

II. We believe that the providence of God, by which he executes his eternal purposes in the government of the world, is in and over all events; yet so that the freedom and responsibility of man are not impaired, and sin is the act of the creature alone.

III. We believe that man was made in the image of God, that he might know, love and obey God, and enjoy him forever; that our first parents by disobedience fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace.

IV. We believe that God would have all men return to him; that to this end he has made himself known, not only through the works of nature, the course of his providence, and the consciences of men, but also through supernatural revelations made especially to a chosen people, through Jesus Christ his Son.

V. We believe that the Scriptures of the Old and New Testaments are the records of God's revelation of himself in

the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.

VI. We believe that the love of God to sinful men has found its highest expression in the redemptive work of his Son; who became man, uniting his divine nature with our human nature in one person; who was tempted like other men, yet without sin; who by his humiliation, by his holy obedience, his sufferings, his death on the cross, and his resurrection, became a perfect Redeemer; whose sacrifice of himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and of reconciliation with Him.

VII.—We believe that Jesus Christ, after he had risen from the dead, ascended into heaven where, as the one mediator between God and man, he carries forward his work of saving men; that he sends the Holy Spirit to convict them of sin, and to lead them to repentance and faith; and that those who through renewing grace turn to righteousness and trust in Jesus Christ as their Redeemer, receive for his sake the forgiveness of their sins, and are made the children of God.

VIII. We believe that those who are thus regenerated and justified, grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God.

IX. We believe that Jesus Christ came to establish among men the kingdom of God, the reign of truth and love, righteousness and peace; that to Jesus Christ, the Head of this kingdom, Christians are directly responsible in faith and conduct; and that to him all have immediate access without mediatorial or priestly intervention.

X. We believe that the Church of Christ, invisible and spiritual, comprises all true believers, whose duty it is to as-

sociate themselves in churches, for the maintenance of worship, for the promotion of spiritual growth and fellowship, and for the conversion of men; that these churches, under the guidance of the Holy Scriptures and in fellowship with one another, may determine—each for itself—their organization, statements of belief, and forms of worship, may appoint and set apart their own ministers, and should cooperate in the work which Christ has committed to them for the furtherance of the gospel throughout the world.

XI. We believe in the observance of the Lord's Day, as a day of holy rest and worship; in the ministry of the word; and in the two sacraments which Christ has appointed for his church: Baptism, to be administered to believers and their children, as the sign of cleansing from sin, of union to Christ, and of the impartation of the Holy Spirit; and the Lord's Supper, as a symbol of his atoning death, a seal of its efficacy, and a means whereby he confirms and strengthens the spiritual union and communion of believers with himself.

XII. We believe in the ultimate prevalence of the kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour Jesus Christ; in the resurrection of the dead; and in a final judgment, the issues of which are everlasting punishment and everlasting life.

The *New York Christian Union* says of it:—"For information of our non-Congregational readers it should be stated that this report carries with it the authority that there is in the reasonableness of the statement and the character of the men who have signed it—just this, no more. The Congregational National Council, three years ago last Fall, appointed a committee to constitute a Commission of twenty-five gentlemen, representing different sections of the country and different schools in theology, to prepare and publish, for the convenience of the churches, a statement of the doctrines of the Gospel. This... is a statement, not of what men must believe in order to be good Congregationalists, but of what, in the

judgment of the Commission, Congregationalists actually do believe. It is history, not law. It is signed by twenty-two of the twenty-five. Dr. Goodwin, of Chicago, has not been able to attend the meetings of the Commission; Drs. Karr, of the Hartford Seminary, and Alden, of the American Board, declined to sign; not because of any objectionable statements in the creed, but because it did not state some things which, in their judgment, required statement. Like all creeds, it is a compromise; it contains some things which some would have omitted, and omits some things which others would have inserted; but it expresses, and we doubt not truthfully, the substantial accord of all parties in the Congregational denomination, from the disciples of John Calvin and Jonathan Edwards to those of Horace Bushnell, in the great truths of redemption. It is a witness that the theological debates which fill so large a space in newspaper and platform discussions are discussions about doubtful theories, and on minor points. On the great essential truths of God's personality and providence, Christ's divine character and mission, the fall and sinfulness of the race, the forgiveness of sins through the sacrifice of a suffering Messiah, the inspiration and spiritual authority of the Bible, the value and sacraments of the church, and the final judgment with its awful awards of life and death everlasting, this statement of doctrine speaks with no ambiguous utterance. Of nice discriminations between substance and essence in the Godhead, of psychological philosophies of the incarnate Son of God, of interpretations of the organic connection between the father of the race and his descendants, of philosophical interpretations of the why and wherefore of the atonement, of the nature and methods of God's mysterious working on the spirits of the sacred writers, of the possibilities of grace in the future, and the nature of either its promised glory or its hopeless doom—it has nothing to say. It leaves every man in possession of his own theory, for it offers none of its own... We think this silence eminently wise. Congregationalists are not agreed upon these points. Any at-

tempt to put the theory of any school into a creed which purports to state the faith of Congregationalists would have been false to history.

What is Consecration?

A complete consecration implies a full surrender of self and all we are and expect to be, all we have and may receive, the present and the future, the known and the unknown, now and forever, without any reservation. The principle involved is entire submission to God's will and implicit obedience to his commands at all times and under all circumstances. This we may settle now by a perpetual vow in an everlasting covenant, never to be broken, and we may have the evidence that we have done so, and that God has accepted it. We may say:

"Take my poor heart and let it be
Forever closed to all but Thee;"

and then add:

"'Tis done—the great transaction's done;
I am my Lord's, and He is mine."

The Physiology of Sunday.

The constitution of the brain is such that it must have its time of repose. Periodicity is stamped upon it. Nor is it enough that it is awake and in action by day, and in the silence of the night obtains rest and repose; that same periodicity which belongs to it as a whole belongs to all its constituent parts. One portion of it cannot be called into incessant activity without the risk of injury. Its different regions, devoted to different functions, must have their separate times of rest. The excitement of one part must be coincident with a pause in the action of another. The Sabbath is a boon to all classes of men; for in whatever position of life we may be placed, it is needful for us to have an opportunity of rest. No man can for any length of time pursue one avocation or one train of thought without mental, and therefore bodily, injury—nay, without insanity.—*Dr. John W. Draper.*

THE RECORD.

No. 171.

Valparaiso, June 4, 1884.

Vol. 13.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

THE RECORD.

Rev. Mr. Merwin.

The last date from Mr. Merwin was of April 18th. He had arrived that day in Brooklyn from Northampton. His father's health was somewhat more comfortable. He speaks of word received at the Mission Rooms from Mr. Balfour in Liverpool, who rejoiced over the appointment to Callao. Mr. M. says:—

Our Board will be about \$50,000 behindhand, they think.... Last night I spoke at the "Ladies' Missionary Society of the Eastern States" at Park Avenue Church and tried to make a plea for the West Coast; told them it had hardly been *touched*, Dr. Jessup was there, also Dr. Clark of the Laos Mission and Mr. Newton of India. Miss Hubbard spoke to me about you... On Tuesday was at Holeyoke Seminary, and addressed the young ladies, 270 in number, of that worthy institution. Many of them are interested in missionary work, and were glad to hear about Chili. In Northampton too, sounded the Chili trumpet,—next Sabbath at Cornwall. Tnesday next, address Presbytery at Middletown, N.Y. In May Seatauket, Long Island, Princeton Seminary and General Assembly... I am glad to say something about the crying needs of the

West Coast... Sorry not to be able to answer all my Chili letters.

Rev. Mr. Lloyd.

Mr. Lloyd writes, Feb. 29th, of having become curate in Cheltenham where he had then been at work for a week or two only. Excellent schools were accessible for the children. "The Ladies' College" is one of the finest and best arranged and best conducted educational institutions in England... Mr. L. mentions the Cheltenham College (boys), and three Valparaiso lads attending it, two sons of Mr. Prain and one of Mr. Raby. It contains about 600.

Two years ago Mr. Lloyd went with other ministers to call on the President soliciting an amelioration of the marriage laws; and now adding the expression of his sympathy with the recent legislation says:—"I read your reports in the RECORD with interest and hope you will continue to give us absentees, who only occasionally see the Chilian papers, news of all such matters. Progress of Gospel work in Chili and on the West Coast also interests me greatly. The Bible work in Bolivia is most interesting. I do hope the great cause will make more rapid and solid progress. It is delightful to hear of openings and good men filling them."

The Home.

A lady writing from London sends ten dollars adding:—"I am always glad to hear the Sheltering Home has so many subscriptions and have asked... to give you one for it."

In addition to the sum mentioned two weeks ago of six hundred dollars voluntarily promised by a gentleman for the enlargement of the Home, another has since handed in a line intimating the gift of "\$100 to the Fund for adding to the *Sheltering Home*." It may be interesting to add that both these donors are in a position to be well aware of the beneficial working of the institution, as well as of its necessities.

In addition to the list of amounts republished on the 7th of May, which through inadvertence we failed to signify was to be continued and completed, we now desire to present the remaining:—

Gifts received for the Sheltering Home during the year ended March 1st 1884.

(Continued)

Master Archie Unwin.....	\$ 3
A lady in the North.....	5
Mr. Edward Cooper.....	5
Mrs. Morrison	5
„ Helsby and two friends....	28
„ Miles.....	20
„ Livingstone	10
Misses Annie, Evie and Mattie Cooper.....	3
A friend, for Winter clothing...	20
Miss McGinniss	10
„ L. Goldfinch.....	10
Mrs. McLennan's children	5
Rev. Wm. H. Lloyd.....	20
Mr. D. M. Henderson.....	24
„ J. Spandermann.....	5
„ Wm. Peck.....	2
„ Charles E. Biggs.....	5
„ Edwin S. Jones.....	40
„ A. Sillars, Iquique.....	2
„ James Dimalow.....	10
„ H. B.....	10

A well-wisher.....	5
„ friend, hulk <i>Alexander</i>	1
„ M. S.....	5
First Presb. church, Auburn, N. Y.....	17 45
Crombie St. S. School, Salem, Mass.....	34 25
Messrs. A. C. Curphey & Co....	20
San Felipe collection.....	3 75
Mrs. J. R.....	4
A friend	5
„	2
„	10
„	2 25
„	2
„	10
„	5
„	6 80
A lady friend	1
„ „	1
A gentleman friend.....	2
A lady in the North.....	5
per H. B.....	5
N. N., „	10
N., „	3
N. N.....	10
„	10
„	10
„	2
„	12
„	9 80
„	1

To all the kind donors and subscribers we desire now to reiterate our gratitude for the assistance rendered by them during the first year of the Home's existence. It has prospered and been favored beyond what we had dared to anticipate. May its patrons be rewarded abundantly. Should there have been by any possibility a failure to acknowledge any gift, it will be a pleasure to rectify the mistake, although we hope there has been none.

DONATION TO THE HOME.

Dr. Page's sons..... \$ 5 00

Mission to Seamen.

Divine service was held on Sunday, May 25th, on board the English bark *Edward Barrow*, Capt. Kerwin. The

double cabin was crowded to overflowing. Seats for more than 60 had been provided, nearly 90 were present,—the largest congregation had thus far.

The Floating Chapel cannot be provided too soon; all the captains in port favor the idea, considering it a necessity. They are very willing to give their ships for the service, but have not accommodation for the congregation. Ship-Masters and officers are doing all in their power to aid the mission; they remove their dining-tables, give up their private rooms, and still many have to stand in the passage ways, or sit on the quarter deck where they can hear.

For the week ending May 24th the chaplain reports 23 ships visited, 50 copies of the *Record* distributed, one prayer-meeting held afloat, on the English bark, *Sea-Crest*, Capt. Prout. The sick in the hospital have been called upon.

Captain James Sutherland, wife and son sailed on Saturday, May 24th, on the steamer *Laja*, for Great Britain, *viâ* Panama and New York.

Convenient, useful and acceptable has been the Cabinet Organ presented to this mission by the ship-masters of the following vessels, each contributing an equal share towards its purchase:—

Captain Sutherland of the	<i>Maggie Elliot.</i>
„ Robinson	„ <i>John De Costa.</i>
„ Pitman	„ <i>Guinevere.</i>
„ Erskine	„ <i>St. Lucie.</i>
„ Fisher	„ <i>Allerby.</i>
„ Murgatroyd	„ <i>Michael Hutchinson.</i>
„ Reid	„ <i>Stormy Petrel.</i>
„ Lambie	„ <i>Maggie Douglas.</i>
„ Kerwin	„ <i>Edward Barrow.</i>
„ McIntyre	„ <i>P. G. Blanchard.</i>
„ Newby	„ <i>Chysolite.</i>
„ McNail	„ <i>Highland Glen.</i>
„ Berry	„ <i>Rokeby Hall.</i>
„ Eastman	„ <i>Ida Lilly.</i>
„ Dyer	„ <i>Cambrian.</i>
„ Rennie	„ <i>Elizabeth Ostle.</i>
„ Armstrong	„ <i>Chile.</i>
„ Youland	„ <i>Mary Hulse.</i>
„ McIntosh	„ <i>Austriana.</i>
„ Bennet	„ <i>Governor.</i>
„ Pront	„ <i>Sea-Crest.</i>

May 31st.—During the past week 21 ships were visited and, where circumstances would allow, the men were spoken with. Two packages of miscellaneous reading, and eighty copies of the *Record* were left on board. One man received some clothing.

The sick have been visited in the hospital, some have recovered and returned to their duties, others still there are doing well, some few are very sick.

June 1st.—The bay being rough, only the ship's crew were present at the public service held on the *Stormy Petrel*, Captain Reid. Chaplain not being very well, Capt. Reid and Mr. Dewitt conducted the service.

Back numbers of the illustrated papers and magazines, will be very acceptable for distribution afloat.

Bible Work.

On the return of the Talca regiment from Pern on the 20th of May we received a call from an officer who had been absent five years in the war, winning promotion and coming through unhurt, who said he desired to express his thanks for the copy of the Holy Scriptures we had given him as he embarked, even mentioning a verse in the 4th Chapter of John which had been marked for his special consideration and which he had not failed to remember.

No less than nine letters have been received from the south by Mr. Muller, the colporteur, since his recent visit to that section with the Scriptures, from Christian friends there who expressed their gratitude to the Valparaiso Bible Society for having commissioned him to visit them.

Some convey the news that the meetings recently commenced in Valdivia on the Sabbath days are even better attended.

One of the most encouraging cases connected with the distribution of the Scriptures that have come to our knowledge was that of a woman in the country who,

with a nephew, was brought to know Christ through a Spanish Bible given her by an Englishman; she read and believed, and still is holding on even under persecution and annoyance. Just now we learn of another Englishman who has bought a Bible of the colporteur for laudable purpose of "giving it to a Chilian friend." This is as it should be. This is the true method for assisting the Bible work. Let every person purchase and kindly give the Scriptures to those they are associated with in life, recommending them to read, and in that way the true enlightenment of the people may be promoted.

Success and Disappointment.

Much seed falls by the wayside in the experience of the agriculturist; some is checked by the thorns: in correspondence this is with the treatment men give to a seed-sowing of a higher kind. The painfully prepared exhibition of divine doctrine in the church falls on ears that hear it not, or is soon dropt from memory and, apparently, without yielding any result. If so it be with the appeals of the living voice, even more does the painful result follow when the printed word is distributed. Men who in humbler circumstances have purchased the Holy Scriptures and manifested a measure of interest in them, are found sometimes later, on, to be quite alienated, unconcerned and even opposed to that which, Christian charity hoped, they were embracing unto salvation. Distressing the result is, and disheartening. The colporteur found in March an Italian who, when poor and seeking to get on in the world, purchased a Bible and read it with attention, but now since acquiring wealth, though always kind and friendly, he has no time to read the Scriptures. To serve the Lord is out of the question for him. It would interfere too much with favorite pursuits. Alas! What shadows we are, and what shadows we pursue! Still the church should keep on. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good!

SERMON

PREACHED BY REV. DR. TRUMBULL IN
UNION CHURCH, MAY 25, 1884.

"That he might deliver them who through fear of death were all their lifetime subject to bondage."—HEBREWS, 2, 15.

Fear is the dread of evil, which may be real or fancied, but its influence is "bondage." It holds its subject in chains of iron. It drags cowards to greater efforts in shunning danger than would suffice to overcome it. The fear of a less evil has caused men to rush into a greater; for instance, often leading an officer to a duel from which his better judgment has recoiled, because he feared the scorn of men should he refuse. In the early part of this century a man of splendid genius, named Alexander Hamilton, a native of the West Indies, of Scottish parents, was challenged in New York by the notorious Aaron Burr, to mortal combat. Hamilton had been a brave servant of his country; as Washington's aid and secretary he had shrunk from none of the risks of war; he stood high in the American army after the peace was signed; but when challenged dared not decline. Not that he had any heart for the duel; indeed partially formed Christian sentiments made him opposed to the practice. His country likewise looked to him, needing his clear financial method and patriotic skill; the claims also of his wife and children dissuaded him; but the chain of fear dragged him forth..... He was in bondage. On the fatal day in 1804 he went across the Hudson River with a friend or two to a retired spot, met his antagonist and there fell mortally wounded at the early age of 47.

Men who were then alive have stated that nothing could exaggerate the feeling of public distress caused by the news of his decease. Washington died five years before, but then there was less disappointment and perhaps no more sorrow. Hamilton's antagonist was ever after a marked man. No event possibly ever did more in America to brand dueling as criminal than the death of Hamilton. But it was the bondage of fear that im-

pelled him, with the highest honors of his country in prospect, to risk death, leaving his friends, his nation, his family to mourn his loss. Bondage of fear forced him *into* death: but now let me speak of the bondage THROUGH fear of death.

I.

Some feel fear of the outward signs and accompaniments of death. There is something repulsive in a funeral, the closed casket, the cemetery, the procession to the grave, the vault, the pit,—being laid underneath the ground,—the concomitants of decay, the return to the dust from which we came; one shrinks naturally from these offensive conditions. Though told we shall be unconscious, and our soul know nothing of it all but only the body after we have done with it suffer the decay, still the repugnance clings to us, and it is a great victory when anyone can rise above such apprehensions.

II.

A yet more rational fear of death, however, takes hold on the fact that it will separate the soul from all earthly good. They who have no possessions beyond this present scene, for whom earth and life have formed the full extent of their horizon and the plane within whose boundary all their treasure is laid up,—have abundant reason for dreading death. In spite of all philosophy, the devotee of enjoyment must feel being separated from his goddess, the idolater of wealth no more seeing his idol, nor the seeker of renown retaining his prizes; he who is on the pinnacle of eminence will have to descend and lie down as low as the commonest. Empty-handed he must then be who has lived without God. Playthings and trinkets, houses and lands, that have been sought instead of the Lord's acceptance, must be relinquished. Coveted fame, promotion, enjoyment, voyages, enterprises, commercial ventures; public works, patriotic tasks, educational schemes; friends, country, the dear ones of the household—must all be parted with: and he who has not laid up treasure in Heaven, against the time to come, cannot think on the prospect calm-

ly and intelligently without feeling that when heart and flesh fail he will be a bankrupt.

III.

Doubtless a further fear of death that binds men fastens more on what they do not know regarding its sequel. In Peru a skeptic was once noticed as he made a gesture of respect while he stood before a picture of the Saviour; being avowedly a rejecter of Christ and a disbeliever in the future life, he was asked by a lady why he made that gesture, and very suggestive was his reply: "Madam, it is the uncertainty." How like it was to the thought expressed by the great master of English tragedy, whose Hamlet says:—"To die?—to sleep—to sleep! perchance to dream; aye there's the rub, for in that *sleep* of death what dreams may come, when we have shuffled off this mortal coil?"

And yet 'tis not merely an uncertainty about future existence, but the question rises whether in that existence an account from every one shall be called for? Aware even in the Light of Nature of having done much that we ought not, for which our own hearts condemn us, aware too that the tokens of God's displeasure follow some forms of misconduct in the present life, no one can be certain that other forms of sin are not to be called into judgment and brought up for punishment. Now if we reject the teaching of our Elder Brother, Jesus, there is no other who can unveil those mysteries we so much need to know. Rejecting him, each will have to pass blindfold into that other life. Assumed bravery may be indifferent and dare the risk, but wise and sober thinking must admit, in view of the possibility of God's administration of justice, that there is ground for fear whenever death shall usher the soul into his presence. The life of transgression may be there followed by an existence of regret, shame, pain, anguish and exclusion. In this simple possibility a fear hangs over us like a cloud, even in the Light of Nature.

But passing from these apprehensions to the Word revealed, the shadows do not diminish; they only gather intensity. The

Bible differs from Natural Religion in making the grounds of alarm more distinct. Anxieties become certainties. We had a fear lest there might be exhibitions of God's displeasure at sin awaiting us; and Scripture states that there will be. Each as a steward is to reckon for his conduct in the body, receiving as it has been good or bad. For those, then, who neither are skeptical nor fool-hardy there is a fear that holds the conscience in servitude and detains the hope under bonds, until the Lord Jesus Christ is presented and accepted, and peace had with ourselves and with God through him.

IV.

That such might be had, such bondage broken, such servitude terminated, the Son of God partook of our flesh and blood; then suffering for us he procured remission, and the proclamation has come forth to emancipate every one that is sin-bound and heavy laden,—to deliver every one who through fear of death is in any shape subject to bondage.

1. This result he does not accomplish, however, by exempting us from death. It still is appointed unto all men once to die. This remains the universal condition of human life.

2. But Christ's method of deliverance has been to lie down Himself in the cold tomb, to wear the grave-clothes, to be laid lifeless on the rocky floor of the vault, to have the door closed on Him within; and, after so enduring nearly every concomitant that goes to make death repulsive, **HE HAS RISEN** victorious over death, the first fruits of them that slept,—showing in his own person not only that the soul but the body outlives death; that for the entire, compound man there is a future life. When death had been a "bonnie, an undiscovered country whence no traveler e'er returned," our Brother has penetrated those unknown confines and come back again, evincing to us that death is only a seeming and not a real destruction.

3. But, further, not willing to leave the matter there, he has sought to dispel that other ground of fear which made immortality itself a matter of anxious foreboding

and dread. He has paid our ransom. He has met our obligation, carried our guilt, magnified the law, made it honorable again, after we by violating had dishonored it. That the Kingdom of God might receive no detriment, as though we escaped with impunity after our rebellion, Christ has allowed our sin to be condemned in his flesh—tasted death once for every man, and made a propitiation for the Whole World.

4. Offering such a generous deliverance, he then invests the future life with all that is brilliant, valuable, durable and pure. Whatever we leave here, we shall find a hundred-fold more there; however helpless when we expire, we shall rise in everlasting strength; however solitary and neglected in this world we shall in that world be introduced to the General Assembly of the Church of the First Born whose names are written in Heaven! Going from a life that is transient we shall be heirs of God, provided with bags that wax not old, with treasure laid up in Heaven for eternity. Our Father's house on high shall be our home; an inheritance incorruptible, undefiled and that fadeth not away shall be our estate.

Certainly there could be but one reason justifying the failure to accept such a deliverance, and that is not to need it. But every one does need it. "Our hearts though stout and brave, still like muffled drums are beating funeral marches to the grave." Should any among you who are giving me your attention feel exempt now from the fear of death, there will come an hour when your heart and flesh must fail; when you must make up your mind to die, must come to the brink of the cold stream, and must meet the disclosures of that unknown world toward which your steps are tending.

Should you seek to evade the force of the subject by repressing this fear that is rational, that only tends to enhance your peril. He that feareth is more wise than he that is reckless. 'Twere better to be "in bondage through fear of death," than have that dangerous emancipation from fear which Satan imparts, to delude in order that he may destroy. Better be timorous than presumptuous. Were there no

reason to fear, it would be otherwise, but there is reason. The very mission of the Son of God, the costly measures he devised, the sufferings he underwent, and the death he bore are evidences that deliverance is needed, necessary.

Let no man then mislead himself. Make wise dispositions of your life. Be not an unbeliever in the Son of God. Do not thrust aside his relief. Do not launch forth on an ocean of uncertainties. In death you can do nothing without Jesus Christ, cannot ford the cold river without his faith in your hand to sustain you, cannot appear at the bar of God unless sheltered in this cleft Rock of Ages. You cannot be kept from going down into hell, unless you accept his deliverance; whereas in Him, though you die, yet the second death shall not have over you any power.

How many has he delivered from the fear of death that had been in bondage! How many lives have for years been cheered by the hope of his deliverance! How many dying chambers have been lighted up, illuminated until it was a privilege to be even a spectator there, to see how the believer in Jesus found the deliverance verified he had asked his Lord to cheer him with in that dark hour! Strong men, delicate women, little girls and boys; the minister like Guthrie in his age or like McCheyne in his prime, the missionary on foreign shore like Livingstone, or the humble saint at home who cared for him, prayed for him, and helped sustain him, have all tested and found joy as Jesus delivered them from fear of death when they came to die. Unbelievers have been silent, terrified, alarmed, in dismay,—their death-beds scenes from which their very nurses would fain withdraw and hide away,—and all because they had not accepted the offered aid of Jesus the Messiah.

And now, my hearer, which shall be your choice, your selection? For Christ or against Him? With Him or without Him will you stand? Delivered by Him or forsaken? These are your golden hours. Now is your opportunity. The very Son of God, descended from heaven to earth, has partaken of your flesh and

blood that He might be your Redeemer, might allay in your heart every anxiety, grant you deliverance, bestow on you salvation and perfect peace.

Oh then, do not linger, nor risk even the distant possibility of failing to be found in death safe sheltered in and with Him. Make not a choice to-day that you may in all eternity have to rue most bitterly. Act, act for yourself, individually, alone if need be, but accept at Jesus' hands the deliverance he purchased for you; so that through your life and in your death its consoling benefits may be assuredly yours, and you after dying have Jesus confess you before his Father's face in heaven, and welcome you into endless life.

If to any these expectations are familiar, if you have long time entertained them, do not allow yourself to forget that you owe them to the Slain Lamb of God; and, while holding them through him, be loyal and dutiful to him. Never allow your hope in him to make you presuming, but make it in your life a point of honor to honor Him, that men seeing your works may glorify your Father which is in Heaven.

Printing Spanish Tracts.

The request has come through Mr. Müller, the Valparaiso colporteur and Mr. Wetherby, salesman of the Bible-store, that some of the tracts printed here a few years since in Spanish might be reprinted, as the former editions are quite exhausted and the native people ask for them. A friend hearing of this fact has kindly offered to contribute a sum of money towards a fund for printing and reprinting Gospel Tracts for distribution in Spanish among the Chilian people, in the hope that their eyes may be opened to know the truth as it is in Jesus Christ, and that the truth may make them free. The donor's name we are not permitted to give, but shall indicate it by the letters X. L.

Another contributes to the same good object who likewise imposes silence as to the name.

We propose therefore to open a subscription list for a Printing Fund for Spanish Tracts, and invite all who favor the project to send in their donations, which shall be acknowledged in these columns, the donors' names being withheld if that be enjoined.

The list commences to-day:—

DONATIONS FOR PRINTING RELIGIOUS TRACTS IN SPANISH.

X. L.....	\$ 40
A. T.....	20
Union Church S. Schools, mission fund.....	30
	<hr/>
	\$ 90 00

Three tracts are already in the hands of the printer, *La Santa Biblia es para Todos, ¿Quién dará lluvias?*, and *Andres Dunn*. These have all met with acceptance and been asked for repeatedly as useful for disseminating the truth and dispelling the prejudices of the people.

The number of Spanish Tracts that have been printed here is sixty-three, some numbering 40 pages and some being only fly-sheets. The last were the *Almanaque Cristiano*, with a verse or clause of Scripture for every day in the year, and *el Año Nuevo*, translated by Mr. J. M. Lopez G. from the *British Messenger* for January 1st.

Usually the editions have consisted of three thousand copies, sometimes of five.

German Congregation.

Seven years have passed since the German Church was closed and the preaching discontinued. On the 19th of May a meeting was called to reorganize the church. Mr. Soltau presided. Several of the large number present (at the firemen's hall) spoke considering the movement undesirable. Others on the contrary urged its advisability. Finally a majority withdrew. Fifteen persons, however, gave in their adhesion to the scheme. The Rev. Mr. Kreuter addressed the meeting. He has received encouraging

letters from Dr. Appel of Lancaster, Pa., the president of the German Reformed Mission Board, which warrant the hope that they make take up the wants of this coast and provide Gospel workmen to preach the Saviour to the German residents, not only in Valparaiso, but also at the points further south.

Mr. Krauser has returned to Chili and is somewhere on the frontier south of Angol with a German colony numbering 146 persons, to whom the Government of Chili has made a grant of a district of land. Mr. K. hopes to succeed in founding a settlement that shall maintain and promote the truth of our Risen Lord. His wife's health is greatly improved.

A Large Funeral.

On the 27th a large concourse assembled in the Foreigner's Cemetery at the funeral of Capt. Peter Schmidt, who had passed away the day previous aged 58 years. He had long been a resident here, being for years with his wife connected with the Union Church as communicants. The chapel at the Cemetery was filled. Dr. Trumbull offered prayer, calling on Mr. Dodge to read the 23rd Psalm, after which Mr. Kreuter, according to request of the family, was invited to speak in German as a large number of Germans were present. He did so dwelling on the living and dying testimony of Capt. Schmidt that he felt he "was saved in Jesus Christ," and urging survivors to confide themselves to Him. At the grave Dr. T. called attention to the fact that our deceased brother had been for so long a period careful to listen to the preaching of the Gospel, avowedly an accepter of its gracious provisions, and at the last had been cheered by its heavenly hopes.

Capt. Schmidt has left a widow and three sons. He was among our older foreign residents; a native of Denmark.

Discovery of an ancient work.

A volume translated from Greek into English, has recently been printed in the United States, the "Teaching of the Twelve Apostles," which is alleged to date from the very precincts of the apostolic ages, as early as A.D. 120. Eight years ago Bishop Bryennios "discovered the manuscript in the library of the Most Holy Sepulcher in Fanar of Constantinople." It was found united with the two epistles of Clement of Rome, that of Barnabas, twelve of Ignatius and one to him.

The *Christian Register* says: "Without presenting the evidence for the genuineness of the document, which is based upon elaborate investigation, we may accept at present the opinion of Bishop B. assigning it to the 2nd century.... The first chapter of the "Teaching," the whole of which is about as long as the book Galatians, begins by laying down the two great commandments: "First, thou shalt love the God who made thee, and Second, thy neighbor as thyself." This is followed by a version of the Golden Rule, with repetitions of the teachings of Jesus, from the Sermon on the Mount. The second and third chapters are likewise filled with moral precepts and monitions, all having an archaic and N. Testament flavor. In another chapter, the way of death is contrasted with the way of life, and we have a catalogue of vice such as Paul recites in his 2nd chapter of Romans. It is interesting and assuring to observe the strong ethical foundation on which it is built. The way of life and the way of death are described and distinguished not dogmatically but practically and ethically."

As to its doctrinal bearings, it touches the Trinity only in the baptismal command of our Lord, Matt. 28, 19:—"Go ye and teach all nations baptizing them in the name of the Father, and of the Son and of the Holy Ghost." Jesus is often mentioned in it as the servant and child of God. The communion is a tender and beautiful memorial. Infant baptism is not mentioned, though baptism by affusion is recognized. *Our Father which art in Heaven* is given as a type of prayer.

In polity: bishops and deacons were

chosen by the churches; and between elders and bishops no distinctions are made. Ability to promote rectitude and knowledge are shown to be the best test of a Christian instructor.

There is no exaltation of the Virgin, and the duration of future retribution is not stated.

Not having seen the work we are unable to speak of its contents save as aided by the comments made upon it by others; from them, however, we learn that:—

The general impression on scholarly minds is that it is a very ancient and valuable testimony to the Gospels and Epistles, as having at that time been in the hands of the churches and identical in their contents with what they teach to-day of the way of salvation in Jesus.

Death of Prince Leopold.

(By cable to the N. Y. HERALD.)

LONDON, March 29, 1884.—The Duke of Albany fell on the steps of the club house at Cannes at half-past six o'clock on Thursday evening. He was well enough afterward to write a despatch to the Duchess stating that he had had a fall and possibly would not be able to leave for England the next day. He struck on his head when he fell. The accounts of the fall are conflicting. One despatch says that he was standing on a chair, while special despatches to the newspapers state that he was ascending a staircase. The Duke took supper after his return to the Villa Nevada and retired to rest as usual. No alarm was felt in regard to his condition.

A doctor remained in the bedroom with him. Great reticence is observed as to the precise cause of the Duke's death, but it is generally supposed to have been apoplexy. The Duchess of Albany received a letter on Thursday from the Duke, in which he said that he had never felt better or stronger. Dr. Royle, who was sleeping in the Duke's room, was startled about half-past two a.m. by the patient's heavy breathing. He saw the Duke was in a fit. The crisis was of short duration. In

six minutes the Duke expired. His end was apparently painless.

The *Daily News* says:—"His was a blameless life, but better than blameless, it was a life of noble purpose, rich in promise and disappointing the world only in its too sudden close."

The *Standard*:—"In one of his first public speeches Prince Leopold said:—"I can feel for those who suffer because I have been so long, so great a sufferer myself." That was the keynote of all his public work. Seldom has a prince died amid such honor and regret."

The *Telegraph*:—"This bereavement will knit closer the ties which bind the noble Queen with her loyal realm. The departed Prince thus serves his country by his death."

The *Dublin Express*:—"Even the most factions and seditions cannot contemplate the Duke of Albany's death without emotion."

The *Freeman's Journal*:—"From nowhere does a kindlier feeling of compassion flow to Windsor than from Ireland."

The *Times*:—"Through the length and breadth of the land a universal shock has been caused by the sudden removal of the gifted and high minded Prince, almost on the threshold of a life rich in performance, richer still in promise. His services were freely given whenever they could advance literary, scientific or philanthropic objects. The effect of the terrible blow on the Queen will be watched with solicitude, especially in view of her recent state of health."

The *Post*:—"Prince Leopold identified himself with the life of the nation in so many beautiful and enduring ways that all must feel that in losing him they have lost a true friend."

The recent triumphs of Christian scholarship in the field of research as to the historic reality of the miracles of our Lord, have carried back the dates of Paul's Epistles until learned infidels now admit that Corinthians, Galatians and Romans were certainly written before the year 60 A.D. Fifty years ago these dates could be traced back with certainty only to

about the year 180. The mythical theory as to the origin of Christianity has been overthrown, and was abandoned by Stranss, its author, before he died. Between the date of the Crucifixion and that of Paul's Epistles to the Romans, Galatians, and Corinthians there is not time for myths and legends to grow up and be mistaken for history. The pretense that there is no contemporary evidence as to the great events of the first twenty-five years of the history of Christianity is triumphantly refuted. See Prebendary Row's Bampton Lectures for 1877, and also the Rev. Stanley Leathes' lecture on "The Evidential Value of St. Paul's Epistles," and Christian Evidence, Series, No. 1, "Modern Skepticism."—*Christian Union*.

— The Home of the Friendless at Chicago, Ill., has accomplished a year's good work. An industrial school has been maintained, in addition to a sewing school and a day school. The Home shelters at present one hundred and forty-two persons.

— Mrs. Lawrence, of Chicago, has given Yale College \$50,000 for a dormitory.

— The New York Bible Society, auxiliary to the American Bible Society, distributed during February, in that city, 1,000 Bibles, 4,295 Testaments, and 498 Parts, a total of 5,793 volumes, valued at \$770.83. Of this number, 692 Bibles, 1,513 Testaments, and 498 Parts, valued at \$400.90, were distributed among families, Sunday-schools, institutions, individuals, and churches. 308 Bibles, 1,257 Testaments, valued at \$198.96, were distributed to sailors and on shipboard. 1,525 Testaments, valued at \$171, were given to the immigrants at Castle Garden. It is the object of the New York Bible Society to supply all the needy in that city with a copy of the Scriptures.

The American Bible Society

WAS INSTITUTED IN 1816.

Its sole object is to encourage a Wider Circulation of the Holy Scriptures without note or comment.

Its field comprises the United States,

and all other countries, Christian, Moham-
medan and Pagan.

It is in character-unsectarian, in its
aim far-reaching, and it is dependent on
the prayers, and gifts, and co-operation of
all denominations of Christians. From
this Society we have received the follow-
ing delightful account of the

CONVERSION OF A JAPANESE NOBLEMAN.

A narrative which affords a striking
illustration of the power of the printed
Bible over a thoughtful mind.

WAKASA AND HIS KINDRED.—In the
year 1854 an English fleet came into the
harbor of Nagasaki. This was before any
treaty with England, and such an event
created great excitement. Troops were
gathered to watch the vessels and prevent
any trade or intercourse with the people.
The commander-in-chief named Wakasa
was accustomed to go out in a guard-boat
to see that no secret communication was
attempted.

On one of these excursions he discover-
ed in the water a small pocket Testament,
which was quite unlike any book he had
ever seen; he was very anxious to know
its contents. After inquiry, he learned
from a Dutch interpreter that it told
about God and Jesus Christ. This in-
creased his curiosity to understand it; and
having heard there was a translation in
China, he sent to Shanghai and procured
a copy. Having returned to his home at
Saga he began the study of the Testa-
ment, inducing four others to join him,
one a brother named Ayabe, and another,
a relative named Molino.

AYABE.—In the autumn of 1862 Ayabe
came to Nagasaki for further instruction,
and was taught by the Rev. Dr. Verbeck.
During the spring following, this man
came to Dr. Verbeck at night and warned
him of danger to himself and family if
they did not leave at once. It is probable
that this caution saved their lives, as they
fled to China and remained there until
the serious troubles which followed were
ended.

MOLINO.—When Dr. Verbeck returned,
he found that Ayabe had received some
government appointment which removed

him from Nagasaki, and it seemed that
all his labours and prayers were to be in
vain. But not long after, Wakasa sent
Molino (who had learned to read English)
with instructions to read over and get ex-
planations of such portions of the Scrip-
tures as they could not understand, and
also to procure any books that would be
helpful in their efforts to know the word
of God. In this manner the Bible class
was carried on for nearly three years, the
faithful messenger making the two days'
journey to Nagasaki and returning in due
time with the desired knowledge.

"AFTER MANY DAYS."—On the 14th
of May, 1866, a messenger came to Dr.
Verbeck and announced that some high
officials had arrived, who desired him to
appoint a day and hour for an interview.
To his great joy and surprise, these men
proved to be Wakasa, with his brother
Ayabe, and Molino.

At the time appointed, Wakasa and his
train appeared. He was then one of the
ministers of state, or governors of the prov-
ince. In appearance he was tall and
dignified, with a most pleasing expression.
He said to Dr. Verbeck, "I have long
known you in my mind, and desired to
converse with you, and I am very happy
that, in God's providence, I am at last
permitted this privilege." Two of his
sons were with him.

These men had evidently received the
word with all readiness of mind, and now
sought only for some additional light in
reference to Christian character and
customs. In the course of their conver-
sation Wakasa said: "Sir, I cannot tell
you my feelings when for the first time I
read the account of the character and
work of Jesus Christ. I had never seen,
or heard, or imagined such a person. I
was filled with admiration, overwhelmed
with emotion, and taken captive by the
record of his nature and life."

He showed great familiarity with the
Bible, made several pertinent quotations,
and was prepared to believe all that Jesus
said and to do whatever he required.

"WHAT DOTHS HINDER ME?"—After a
long conversation on the power and love
of Christ, Dr. Verbeck was surprised at the
request from Wakasa that he and his brother

(Ayabe) should be baptized, since such an act would be attended with great peril, as the law of the land strictly prohibited the Christian religion. Molino also wished for baptism. Dr. Verbeck warned them not to entertain any superstitious notions in regard to the efficacy and importance of baptism, and told them of the sacred obligations of those who received it. After explaining the form, they were asked to decide as in the presence of God. Without hesitation the request was repeated, with the simple provision that it should not be made public, as it would not only endanger their own lives but their families as well. Further examination showed that their experience had been thorough. They felt their sins to be great and realized the need of a Saviour. Recognizing the insufficiency of all other systems, they joyfully received Christ as their hope for time and for eternity.

The following Sabbath evening was appointed for the ceremony, and at the appointed hour the three men appeared. Their retainers had been dismissed with orders to return in an hour; and after some words of exhortation they were baptized and partook of the sacrament. "Now," said Wakasa, "I have that which I have long been heartily wishing for." He then told the story of the book found twelve years before in the harbor of Nagasaki, and all that it had led to. Wakasa returned home, like the eunuch who had met Philip, rejoicing in the love of God and presence of the Holy Spirit. Dr. Verbeck removed to Tokio, and the account sent to America was carefully preserved and for a long time known to but a few.

UNLOOKED FOR VISITORS.—In April, 1880, Rev. Mr. Booth, of Nagasaki, was surprised one Sabbath morning to see in his audience two strangers, one of them evidently a lady of rank, with an attendant. They sat in front, and not only gave the most strict attention, but often during the service wiped the tears from their eyes. After the preaching they were introduced as the daughter of Wakasa and her former nurse, who were anxious to have an interview at once, but were re-

quested to wait until the next day. Early the next morning they appeared and told how faithfully they had been taught about the true God and Jesus Christ the Saviour. They had learned the Lord's Prayer and a few portions of the Scripture, which Wakasa had written out in simple characters for their special use. Wakasa had died eight years before, with a firm hope of eternal life through the Redeemer. The daughter had married and was now living with her family in Nagasaki. Since the removal of Dr. Verbeck, she knew of no Christian or missionary to whom she could go for sympathy or instruction. As her husband was soon to remove to Osaka, she did not wish to leave until she had received baptism; so she sent to Saga for her old friend and nurse, and together they set out to find a missionary. At first they discovered a Catholic priest, who gave them a prayer-book, but on examining it they decided that this must be a different kind of teaching from that which they had received before. They did not dare to make inquiries on the streets, as they would be suspected of being Christians, and would only be treated with insults. After wandering about for some days they chanced to find a store where Scriptures of the American Bible Society were kept for sale. They saw on the covers familiar characters, and so went in and began to examine the books. On opening the Gospel of Matthew they saw the Sermon on the Mount, and recognizing it as the same as they had already learned their joy was unbounded. They purchased a full supply of Scriptures at once, and talked with the bookseller until midnight. This was on Saturday, and it was the next day they appeared at the service. They both desired baptism at once. Mr. Booth asked why they were so desirous of receiving this rite. They replied, "Whosoever believeth, and is baptized, shall be saved." And when he said, "How can I know that you are a true believer?" the young woman replied, "It has been my custom for years to go into my husband's storehouse every day for private meditation and prayer to God and the Father of Jesus Christ." To the question, "How do you know that this

salvation is for you?" they replied, "It is written, whosoever will, let him take the water of life freely." With tearful eyes they begged that they might not be denied the sacred ordinance.

REJOICING IN GOD.—A time was fixed for the ceremony, and the intervening days were spent in careful Christian instruction. At the appointed time the lady was accompanied by her husband, who listened with close attention to all the service, and at its close expressed a desire to know more of Christianity. "We can never," said Mr. Booth, "forget the expression of peaceful joy which shone in the faces of the two women as they went away." When I met them afterward they would talk of nothing but Christianity, and seemed to be very happy to be called Christians.

FRUITFUL IN GOOD WORKS.—The elder woman returned to her home in Saga and resumed her work of teaching a small school of girls. She soon organized a class of women for the study of the Bible, and after a time began a Sabbath school, with the Bible class as teachers. There are now upwards of twenty professing Christians in that town, and the most of them have been brought to Christ through her efforts. Among the believers is a son of Wakasa. Although she has now gone to her reward in heaven, the work has not ceased. A request has come to Nagasaki for a regular preacher and the formation of a church, and this is to-day one of the brightest spots in Kinsin.

"AND THY HOUSE."—The daughter of Wakasa went with her husband and family to Osaka, where she was soon one of the leaders in Christian activity and benevolence. Her distinguished rank and earnest devotion gave her great influence. When her husband returned from a trip to some island, and reported that he had there found a people who were without any religion, she went to the pastor and begged that some one should go and teach them, and offered to pay one-half the salary and expenses. She now has returned to Nagasaki, is with her family, a regular attendant at church, and one of the most active and useful members. A little daughter is also a Christian, and expects

soon to make a profession of her faith in Christ. Such is, however, the hatred of Christians in that town, that when this child appears in the street the other children will call out, in derision, "*Kuro*" (black) and refuse to associate with her.

AYABE, AGAIN.—Four months ago, Dr. Verbeck was acting as an interpreter at a meeting in Tokio, and at the close a man stepped forward and said to him: "I am Ayabe, the brother of Wakasa. Since my baptism I have been in the army, and also employed in surveying. During all these years I have always carried the Bible with me, and have been accustomed to read it daily." The next day he came with his only child, a daughter, and asked that she should be baptized at once. The young girl was fifteen years of age. Dr. Verbeck asked that she should be suitably instructed, and then he would be very glad to administer the ordinance. Ayabe called at the store a short time since, and has confirmed the above narrative. His family are now connected with the Kajimachi Church in Tokio. The daughter was to be baptized on the 22nd of December; and it is his earnest desire to devote the rest of his life to spreading the Gospel in Japan.

H. LOOMIS.

Sent from the Bible House, New York, March, 1884.

From the States a correspondent sends the following festive statement:

Only a gas bill.

A YELLOW PAPER THAT CAUSED COMMO-
TION IN THE CHINESE LEGATION.

The Chinese minister, Mr. Tsao Ju, is the most deliciously absurd old person, writes a Washington correspondent. He knows about seven words of English, but has a spry young secretary who knows the whole English language. One day not long since Mr. Tsao Ju stepping out of his front door saw a printed yellow slip which had been left by the gas man lying in the vestibule. Yellow paper in China signifies the death of a distinguish-

ed person; Mr. Tsao, in much agitation, sent for the interpreter. The interpreter had gone to the Theatre Comique, and the legation was left to wrestle with the gas bill alone. The whole suite was summoned; it was concluded that the President of the United States must be defunct and this the official notice. Tsao immediately retired to the drawing room with his suite, had every window shut up, and placing the gas bill on an effigy of Confucius, with his suite proceeded to hold a Chinese wake. They howled in chorus, and they howled separately. The minister howled for an hour in the blue petticoat he usually wears, and then changed it to a yellow petticoat and howled more vigorously than ever, while he beat his breast and tore at his queue. An African lady employed about the kitchen peeped through the door after hearing the hullabaloo, and seeing the gas bill, and knowing the methods of the Washington Gas Company, retired, thinking it nothing remarkable that people should howl over their gas bills. A policeman, accompanied by a section of American youth, pounded at the back gate and demanded to know who was being murdered by Mr. Tsao Jn! The African lady explained that "Tisn't nuffin' but de gas bill, an' dat's nuff to make folks holler." The policeman seeing the reasonableness of this departed. After five hours of bawling, interspersed with tea, fire-crackers and Chinese hymns, the interpreter having returned, it was found, instead of the President being dead, that the gas company had merely demanded \$25 for burning about \$7 worth of gas.

Prayer in Russia.

While Nihilism, as its foes allege, has been threatening Russia with social chaos, there has been a deeply interesting religious awakening quietly going on among the peasants, especially in the southern part of the empire. The subjects of this religious movement are prayer-meeting persons. They meet to read the Scriptures, sing hymns and pray. Stundists they are called, and a town where they

have established themselves is distinguished from other Russian towns by its cleanliness and thrift, the diminution of drunkenness, the prompt payment of public taxes, the industry, frugality and honesty of the people. No threat of noble or magistrate, no pressure of necessity, no tears of wife or children, no prospect of certain ruin, could keep a peasant from indulging in drunkenness. But what none of these things could do has been accomplished by the grace of God through the instrumentality of these prayer-meetings. And not in the south of Russia, but in St. Petersburg and in the Northern Ural, these evangelical meetings have been established. The priests of the Greek Church and their adherents oppose them fiercely, but still the work goes on. This is the bow of promise in the storm cloud that overhangs Russia.—*Religious Herald.*

Revival meetings in the churches at Salt Lake City, Utah, are well attended. March 9th twenty-six persons were admitted to membership of the church on profession of faith and two by letter; at the Presbyterian church nine persons were received into membership, six by profession of faith; there were at least fifteen who would be admitted to membership at the next communion. At the Methodist church thirty-eight were admitted on probation, thirty-four of the number being admitted on profession of faith. In addition to the number admitted to the churches mentioned nine were admitted to the Norwegian Methodist Church.

Matthew Arnold, in "Observations on American Society," relates an amusing incident, illustrating the slight extent to which Englishmen of reputation are generally known in America: "I was conversing with an intelligent gentleman (in Chicago) of commercial pursuits, and, in the course of what was said, I took occasion to remark that Mr. Herbert Spencer had lately been in America. My friend seemed at first a little surprised, and then said, 'Oh, yes, he came back from Europe last summer.' I learned upon further

inquiry that reference was made to a Mr. Hibbard Spencer, a Chicago tradesman, engaged, I believe, in the iron business, and who had recently made a summer trip to Europe.'

"I trust I may be pardoned, if I relate also, in connection with this, a little thing about myself as amusing as the one just mentioned. To a lady who was kind enough to tell me that she had read my works and greatly admired them, I expressed my gratification . . . that the ideas of which I have humbly endeavored to become an exponent, had been so kindly received in this distant place, and ventured to ask which of my works she honored with her preference. A little to my surprise, she mentioned 'Tom Brown at Rugby' and 'The Light of Asia.'"

The new pastor, Rev. George A. Gordon, was called to the Old South Church more than a year ago, but felt obliged to decline the call, being then recently settled as pastor of a Church in Greenwich, Conn. His conduct in this matter only awakened a greater desire on the part of the people of the Old South Church to secure him.

He is a native of Scotland, is thirty-one years of age, and was graduated at the Bangor Theological Seminary in 1877. After preaching a short time, he took a course of study at Harvard University, graduating in 1881. During his college course, he secured the affection and esteem of his teachers, among whom was the Rev. Dr. A. P. Peabody.

At the collation which followed the Council at the Old South Church, the Unitarian clergy were represented, by Rev. George E. Ellis, D. D., Rev. Rufus Ellis, D. D., Rev. Brooke Herford, and Rev. E. A. Horton. Rev. Dr. G. E. Ellis gave some interesting sketches of the history of the Old South, and Rev. Brooke Herford made one of his happy addresses. —*Chn. Register.*

From Texas a missionary of the American Sunday School Union thus reports a summary of his year's work: 37 new schools organized, with 154 teachers and 1,345 scholars; 19 schools visited and aid-

ed, having 96 teachers and 930 scholars; 179 Bibles and 154 Testaments distributed. One school reports a revival and several conversions; another, organized in 1882 under a brush-arbor, has moved into a new church.

Shall there ever be in Valparaiso such a charity as that advocated below for New England?

Boston.

APPEAL FOR THE ESTABLISHMENT OF A KINDERGARTEN SCHOOL FOR THE BLIND.

An appeal is made to the public for the foundation and endowment of a kindergarten and primary school for the blind. Of the necessity for such a school Mr. Anagnos says: "There is in New England a large number of blind children, between the ages of four and nine, for whose instruction and training there is no provision. Whereas, owing to the nature of their infirmity and to the undesirableness of their surroundings, these afflicted members of the human family need more care and cultivation than all others. They are shrouded from the cradle in the ceaseless gloom that has settled down like night upon them. They are oppressed by poverty and threatened by degradation. They are doomed to an existence of ignorance and misguided indulgence."

The trustees say: "It should be placed in Dorchester, Roxbury, Jamaica Plain, or elsewhere within three or four miles of the State House. It should occupy a lot of high and well-drained land, in a healthy and pleasant situation, comprising at least five acres. It should be organized on sound progressive principles, and controlled by a board of trustees consisting of the most disinterested and public-spirited citizens of Boston. Its aims and purposes should be clearly defined; and there should be nothing, eleemosynary, either in its title, charter, rules, or regulations, which might compromise its educational character. Its permanent existence and entire independence of political or sectarian influences should be secured and guaranteed by an endow-

ment fund of \$250,000; and its doors wide open to all little sightless children, of whatever station and condition, and to a limited number of seeing ones, who would serve as their associates, playmates, and companions. They should be kept until the age of twelve, and taught and trained objectively, according to the rational and philosophic methods developed in Froebel's kindergarten."

The following is the appeal written by the celebrated Laura B. Bridgman, who is deaf, dumb, and blind but through the exertions of the late Dr. Howe was successfully trained and educated, as her note manifests.

In Boston, Jan. 30, 1884.

I appeal to the good people of Boston in behalf of the blind, and beg them most earnestly to lend a helping hand toward the foundation and endowment of a separate kindergarten for little sightless children. They live now in darkness and gloom. Let there be light and joy for them soon.

LAURA B. BRIDGMAN.

French Wines.

To those who urge men to drink wine for the improvement of health, alleging that without it they cannot be in full vigor, the following facts are submitted. A correspondent of the *Mercurio* writing from Paris March 24th:—

"Truly the affections and ailments caused by adulterated articles of alimentation are so far from unimportant, that the local Authorities ought watch over the public health in regard to them. As an instance" the writer cites "from the *Agricultor de Beziers* of March 15, 1884, the observations of the Municipal Laboratory of Paris in its monthly bulletin for February. Out of 782 samples of wines tested by analysis there were

Pronounced good.....	136
Having various defects, sour, bitter, &c.....	72
Disagreeable flavor.....	117
Containing more than 2 grains of plaster of Paris to the liter	206

Alcohol added and sugar.....	78
Falsified through sundry additions...	62
" with coloring neatter.....	24
" Salicilic acid.....	15
"Such," adds the writer, "is the wine taken in Paris!"	

Sublimar in this world know I nothing than a peasant saint, could such now anywhere be met with; one that "must" toil outwardly for the lowest of man's wants, and is also toiling inwardly for the highest! Such an one will take thee back to Nazareth itself: thou wilt see the splendor of heaven spring forth from the humblest depths of earth, like a light shining in great darkness.—*Carlyle*.

Has the glad heart no need of God? Aye, it was a wise prayer the fathers of the English Church taught us to pray: "In all time of our wealth, good Lord deliver us." For prosperity and joy have their temptations as well as failure and sorrow. And not only so, but our prosperity and our joy need to be lifted up into the divine light, so that with our joy we can go unto God, our joy.—*John Page Hopps*.

A bright little girl, upon being asked what sort of a spirit that of the Pharisee was, replied, "It was doing a good thing, and then feeling big over it."

— "What are you writing such a big hand for, Pat?" "Why, you see, my grandmother's deaf, and I'm writing a loud letter to her."—*Detroit Post*.

— *Milkman* (to small boy): "Tell your mother she'll have to pay ready money for milk after this. I ain't going to chalk up any more." *Small boy*: "What are you going to use instead of chalk, Mr. Grange?"

— Persons who would be ashamed of themselves to grumble about continual praying, or daily Bible-reading, do seem to be not the least ashamed to grumble loudly every time a collection is announced.—*The Moravian*.

THE RECORD.

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THE RECORD.

The Address of the President.

On the 1st of June the President met both Houses of Congress and, seated between the respective Speakers, delivered the annual address. He stated that Chili is now at peace with Peru by treaty and with Bolivia by a truce. A treaty with Spain also has just been ratified. Mixed commissions, to settle claims growing out of the late war on the coast, have been arranged with the governments of France, Great Britain and Italy, and will be with Germany. The Collective Protest regarding the recent treaty with Peru, as not having made due account of bonds held by private individuals, which was presented by France, Italy, Austria, Holland, Belgium, Great Britain, and Spain, "it is believed will not be maintained."

Efforts have been made to colonize the new territory on the Southern Frontier, five colonial centers being established, at Victoria, Quechereguas, Huisquen, Traiguén, and Contulmo. European colonists have been introduced, and new settlements of natives, composed of mechanics and soldiers of the late war, are also to be formed. Railways from Angol to Traiguén and from Renaico to Victoria are already under contract; others are propos-

ed from Victoria crossing Araucania and Valdivia to Osorno; in the Spring these surveys are to be pushed forward. The railroad from Calera to Ovalle is under consideration, as also one at the north to Lake Ascotan. All the railways of the Government are now to be under one organization. New post-offices buildings are being erected. A thousand kilometers of telegraph have been laid or reconstructed. The new province of O'Higgins has been organized; that of Tarapacá soon will be. The Casa de Providencia, to contain 1200 poor children, is shortly to be opened, in Santiago. A larger number than ever have been vaccinated by the officers appointed for this object, with good results, but strong prejudices still prevail against it among people poor and ignorant. The commission to explore the desert of Atacama is going on with its work. A contract has been made with the South American Steamship Company for the line from Callao to Llanquihue, with an annual subsidy of \$125,000. New jails have been erected in various sections. Attention has been given to education; 17 invoices of books have been ordered, to give a library to each Lyceum in the country; a special commissioner is in Europe to engage principals and teachers for the Normal Schools. Between Antofagasta and Magellan there are 754 primary schools, in which are enrolled 70,382 children with an average attendance daily

of 49,766. "Too small a proportion for our population, but it will doubtless increase when the new buildings voted in October last, and in construction already in Santiago, Valparaiso and Antofagasta, shall be ready throughout the Republic." The military and naval movements are mentioned and praise awarded to both these branches of the public service. "The ships *Chacabuco*, *Abtao* and *Angamos* have been put in repair, and the rest soon will be, except the iron-clads which are to go successively to Europe for improvements in their condition and artillery, as soon as the *Esmeralda*, now soon to leave the Thames, shall arrive out. Our navy is to be kept up on a respectable footing, being augmented by the above-mentioned *crucero*, together with an iron-clad of superior power shortly to be constructed in Europe."

The total income of the government for 1883 was \$44,007,752; the outlay \$40,037,073,—a saving on the estimates of nearly four millions. On the 1st of January there were in the Treasury \$13,820,616. Forty millions will cover the expenses of the year current; while for 1885 the budget will be 36 millions with 38 millions of income. Already the payments on the domestic and foreign debts of the Republic, which had been suspended, have been resumed. The total imports during the last year amounted to \$54,226,561 and the exports to \$79,732,553.

The agricultural products for 1883 were \$226,111 more than in the year preceding; in manufactured articles there was also an increase of \$648,332, and in mining of \$5,886,467.

The National Exhibition is to take place in October of this year.

In concluding the President uttered the following words: "Necessary it is that you, Fellow-citizens of the Senate and House of Deputies, terminate with the skill and prudent courage which you have manifested, the work commenced in your sittings of last year, so that the laws touching Marriage and Civil Registration may be carried into execution without hindrance. I congratulate myself on the important victories the nation has achiev-

ed in this direction. The laws to which I refer do not tend to diminish nor to bar any right, less still to wound any religious belief, since all among us enjoy the most complete legal protection. It was not possible to continue longer under the abnormal regime which, frustrating the rights of many, constantly produced annoying controversies that disturbed the peace of families and violated the consciences of individuals. To-day the law rules alike for all, though leaving a broad and sure field to religious belief. * * * The completion of the law of Civil Registration will make it easy to carry into effect that of Civil Marriage; and in this way, without injuring or deriding religious marriage for those who desire it, the forming of the family tie will no longer encounter irritating obstacles."

The President finally added that these practical results should not be imperiled by an immediate effort for more "extreme measures," i. e., the separation of Church and State.

He then advocated a new law to secure the purity of elections, "in order that the national representation may be always the genuine expression of the popular will."

Ex-President Pinto.

The Republic has lost one of its purest patriots in the death of the occupant of the chair of State from 1875 to '81. His impaired health had for some time caused anxiety, and it had been suggested he should try a warmer northern climate for the winter; although later on he determined to pass it in Valparaiso. A profuse bleeding of the lungs, however, suddenly terminated his life on the 9th inst. at noon.

From all parts of the Republic messages of condolence have come, the papers speaking in the warmest terms of encomium regarding the public services of the deceased. During his term the hostilities with Bolivia and Peru commenced, and under him the war was prosecuted to its successful termination. Under his administration the break with the Papal

See began, in which he steadfastly maintained the prerogatives of the nation against the claim of Rome to nominate an archbishop for Santiago. Affable and gentle, he was very resolute. His administration was patriotic and pure.

The manifestations of popular sympathy have been called forth even more than might otherwise have been the case by the subsequent action of the church authorities.

Immediately after the death had become known notice was promulgated by the Intendente of the Province that the day following, at noon the remains were to be removed to Santiago; but later on, another announcement stated that on account of "difficulties not to be remedied," the removal was postponed until Wednesday. The "difficulties" grew out of the refusal of the church rulers to allow funeral obsequies to be celebrated in the Cathedral in Santiago.

The deceased, we learn, had declined to confess when asked to do so during his illness, by a priest. A painful light is thus thrown over the Roman methods. Reflecting on the known characters in life of not a few whose remains have been honored with lavish masses in these churches, the injustice, not to say impolicy, of refusing the rites of burial to such a man and magistrate as Anibal Pinto, becomes too glaring. May it open the eyes of the people of Chili to perceive who have been their oppressors, and to seek the liberty of the sons of God! The Gospel of Jesus have been travestied, corrupted, falsified by the Church, and made repugnant to all ideas of sense and justice, and then, because thoughtful persons withhold their assent, they are pursued after death and punished for dissenting in the wounded feelings of their families and friends.

How much the Church will have gained by this last refusal let the future show. The mistake of it consists, however, in imagining that an opinion is pronounced in interments on the religious standing of those who have gone to the Bar of God. Nothing of the kind is, or should be implied. To refuse burial to a man in the name of religion is to alienate other men

from it. If the rituals of the Church cannot be used, let them be changed; but why not speak words of encouragement and consolation at such a time to the living? Why not point the attention of survivors standing around a grave, to the Lamb of God that taketh away the sins of the world? Jesus Christ never would have done what the Santiago clergy did in their late refusal in His Name and as His ministers; but then Jesus never would have stood representing the exaggerated claims they make, and never would teach the corruptions of the Gospel with which they are identified. The Roman clergy do not inculcate the religion of Jesus, but "another Gospel" for which they seek to compel adhesion by alleging that they are successors of the apostles in the very act of setting aside the doctrines of the apostles.

Liberty demands Dissent.

Nothing will answer but the people of Chili must insist on their right to dissent from their Church. There is no way in which they can be faithful to God nor follow Christ unless men of mind and education study the Gospel to learn what its meaning really is, and then devote themselves to its defense and advocacy. "Take up thy cross and follow me," is Christ's call to-day to every intelligent citizen of this nation. In obeying that call, each may set forward the emancipation, in the best sense, of his countrymen. There are men in the legal profession who ought to study so as to work for Jesus; so others who are engaged in commercial pursuits. They should not wait for Foreigners to come, not wait for any one, but "go and preach the Gospel," as to one man Jesus said. If on the other hand Chilians wait for the Church to reform itself, they will wait forever. The people, must inaugurate the reform. In the United States if a Roman bishop were to refuse burial services for any body, the remedy would be at hand in an appeal to another bishop of some other church. Let Chilians then have other churches, and other bishops. Let them cast loose from

Freedom of Worship
Conscience

Rome and set up their own church, the Church of Chili, more faithful to Christ's doctrines than Rome is or ever can be. A step has been taken in Santiago looking at the least in the direction of independence. Services being refused in the Cathedral for the late ex-President by the Church, the authorities ordered the remains should be taken to the Hall of Congress. And on Thursday amidst an immense concourse of citizens they were removed to the Cemetery where various addresses were made. The religious service not being obtainable a civic funeral was accepted. How much better it was to have consolatory and laudatory expressions of esteem around the grave, than to have the unintelligible service of High mass for two long hours with not a word that any auditor could comprehend, must be left to the judgment of reasonable and sensible people. What was said could at least be understood, which is far more than can be said about the Romish church service. Perhaps it were too much to expect, but a wise measure would have been to ask one of the dissenting ministers in Santiago to officiate, reading in Spanish the Order for the Burial of the Dead.

As to what took place between the priest and the ex-President, when the latter declined to confess, we are informed that the interview was marked by calmness and courtesy on both sides. Mr. Pinto avowed his belief in God and the Immortality of the Soul, stating that he needed the forgiveness of sins and hoped for it, but did not consider private confession to a priest essential to its attainment.

In maintaining his confidence to the last, instead of yielding as so many have done at the last to the church menacing them with non-burial, or to weeping friends, the ex-President evinced the sincerity of his convictions and the nobleness of his character. His death was a protest against sacerdotal tyranny, and it is true as a Santiago journal has remarked, that he has gained victories after his decease.

Rev. Mr. Merwin.

Since the last issue Mr. Merwin has been heard from under date of April 29th, at Brooklyn, N.Y. He confirms the telegram that came a month ago, "unyielding," to the effect that the Mission Board was determined to take up the Training School. Mr. M. was seeking to interest churches and Sabbath schools to aid in this important matter. Ministers must be reared here; they must be raised up in Chili and on the coast, if anything like spontaneous life and growth are to be looked for. Till then, Gospel institutions will be exotics. Hence the necessity, as Mr. M. writes, of getting the Training College, "on a solid footing."

He adds on another topic: "As to Christian Literature (in Spanish) Dr. Rand of the American Tract Society favors the publication of our translation of the *Probleme du mal*, and will try to get the money for it. Has asked me to speak on the subject of Religious Literature for Spanish-speaking countries, at the Annual Meeting to be held next week in the Madison Square Presbyterian church."

Mr. M. writes that he longs for power "to present that matter as it deserves" to be laid before the people of the Lord. Many unite with him in the prayer.

Further on this large-hearted brother adds: "I am glad to see donations are coming in for the Sheltering Home, and to note your suggestion in the *Record* for (an additional) separate building for the boys."

Mr. M. forwards a donation of two dollars from the Rev. Dr. Wickham, a venerable and honored servant of our Lord, in Manchester Vermont, who has before sent cheering messages of appreciation for the *Record*.

Mr. M. speaks anxiously about the health of his father.

We gather from his letter that the assaults made a year ago on the Chili mission have in the end been overruled, counteracted and made a blessing to the cause and the work.

While the old workers lay no claim to perfection, and can to-day perceive many

wiser measures that might have been adopted for furthering the truth of Jesus here, still they have wrought according to their light and their ability, and are only too glad if new and energetic men are now in the field or are coming forward to labor in tilling it. The yield has never been all that was desired, but let it be remembered there were difficulties to be contended with that were peculiar, and that only and patient endeavor could remove. More than once it has happened since 1845 that persons have entered this field who spoke contemptuously of what was doing and had been done, and who gave promise of accomplishing a great deal more in a short space of time; but from whose exertions no permanent results can, at the present hour, be perceived. We care not to criticize others, but having been ourselves favored with a very free and generous measure of criticism, from time to time, from several quarters, we make use of the opportunity to remark, that the work accomplished has been steady and permanent, and it has gone on winning the increased confidence and support of the people of God. This being so we are satisfied and ask no more; and are more than sure that with us, in such sentiments, our absent brother, Mr. Merwin, is heartily in unison.

Donations to the "Record."

Rev. Dr. Wickham.....	\$ 2 00
Friend, by H. B.....	2 00
Lady friend, May and June	2 00
Capt. G. J. Prance, British bark, <i>Gertrude</i>	2 00
Mr. Arehibald Macqueen.....	10 00
" J. C. Rogers.....	10 00
" A. Balfour.....	10 00
Mrs. King, Iquique.....	5 00
" Downie.....	5 00
Capt. I. Weaver.....	10 00
Mr. Alex. Milne, Callao.....	10 00
	<hr/>
	\$ 68 00

June 5th the *Record* account is to-day on the wrong side: without taking into the reckoning the present number it owes

for printing \$66. The issue is 1,400 copies, the cost being \$46 per number. Though counseled to issue it less frequently we feel unwilling to do so, being persuaded that its influence is good on the coast. Assistance will be appreciated with gratitude.

Donations to the "Sheltering Home."

Mrs. Hamilton, Birkenhead..... \$ 7 70

Donations for the Seamen's Mission.

Capt. Nivison, S. S. *Alnwick Castle* \$ 5 00

Mission to Seamen.

There were in port June 5th 87 vessels of all classes, with the following nationalities:—

English, 40, Chilian, 30, German, 8, American, 3, French, 3, Norwegian, 2, Italian, 1.

These English and American ships represent about 516 men. The number of ships of these two flags in our port, usually exceeds the present number.

There would be a rousing congregation, if each of the English and American vessels would send even one watch to the Sabbath service. We would like to see it tried.

At the service held June 8th on board the British bark *Stormy Petrel*, only 7 of these vessels were represented, by about 30 men. The day was threatening rain, and this may have kept some away.

Twenty-four ships were visited during the week ending June 15th, and 80 copies of the *Record* left on board.

A prayer-meeting was held in the Sailors' Home on Friday evening, June 13th, the Manager, Mr. Bowman, kindly opening his parlor for the purpose.

A friend has given the chaplain funds to furnish the reading-room of the Sailors'

Home, with a good list of papers and magazines for a year, and some other useful articles.

Divine service was held June 15th on board the English ship *Chrysolite*, Captain Newby; there were 80 present. The organ is to have a bran-new canvas jacket before it leaves the *Chrysolite*. For which our thanks are due to Capt. Newby and Capt. Smith of the *St. Elmo*.

The sick in the hospital have been visited.

From a friend a donation for the Escuela Popular has been received and is acknowledged by Mr. D. M. Henderson, the treasurer, amounting to two hundred dollars, which enables that valuable institution to close the first half-year free of debt.

The Valparaiso Bible Society has received from the same source a similar donation of two hundred dollars to aid in defraying its current expenses of colporteurs and depository.

The *Alianza Evanjélica* comes out regularly every fortnight. It is distributed gratuitously. An edition of five hundred copies is printed. The Colporteur says in a recent report: "Among the Chilians and Germans I sold some Bibles, and was pleased to see so many who felt an interest in reading the *Record* and the *Alianza*."

A German workingman lamented recently the difficulty he finds in seeking to observe the Lord's day; having absented himself from the work on which he was employed on Sunday, he was discharged when he presented himself to go on with his tasks on the day following; and was without employment for a whole month. Capitalists who employ others ought not to oppress their less successful fellowmen in depriving them of the rest God has given them.

— Strengthen me by sympathizing with my strength, not my weakness.—*Alcott*.

Interments, Foreign Cemetery.

- April 22nd, John G. K. Forbes, infant, 11 months.
 " " William Books, native of Russia, seaman, 32 years, Playa-Ancha.
 " 24th, Henry Trimer, England, seaman, 56 years, Playa-Ancha.
 " 30th, Elena C., infant, daughter of Mr. Noel West, 1 year.
 May 1st, Peter Kallgren, Swede, carpenter, 45 years.
 " 14th, John S. Buck, Germany, merchant, 55 years.
 " 21st, Augustin Konig, Germany, engineer, 34 years.
 " 28th, Peter Schmidt, Denmark, ship-master and owner, 58 years.
 June 6th, Theodore Lund, Denmark, ship-master and owner, 52 years.
 " 13th, Robert Gordon, Dundee, Scotland, clerk P. S. N. Co., 24 years.

SERMON

PREACHED BY REV. DR. TRUMBULL IN
 UNION CHURCH, JUNE 8TH, 1884.

And when all things shall be subdued unto Him, then shall the Son also himself be subject unto Him that put all things under Him, that God may be all in all. I COR. XV., 28.

Touching the inner constitution of the Divine Being, the Godhead, it becomes us to assume and maintain the attitude of learners, accepting God himself as our instructor. His design, in causing the record of revelation to be penned, has been to impart knowledge on this profound and intricate theme. And after all that has been exhibited about the Redeemer, the contrast between his humiliation and weakness in childhood, his radiance in transfiguration and his death, reappearance alive again and ascension on high; after we have been taught that all men are to honor the Son even as they honor the Father, and have heard the echo of the songs of celestial choirs as-

cribing praise, supremacy and dominion to the Lamb, equally with Him who sitteth on the throne forever and ever;—at last we get this additional item of startling information that:—

I.

“The Son also is to be subject unto God, that He may be all in all.” Startling though this is, when stated about Jesus Christ, yet He is the only being in the entire circuit of nature or revelation regarding which it would be startling or even strange. Select among the saints the most celebrated or among the angels the most exalted, and who wonders what may be the meaning when it is said that he is to be subject unto God? Abraham, Moses, David, shall be subject unto the Father! Why of course they shall; no one could for a moment imagine anything else about them. Why then is specific mention made and pains taken to record it about Jesus Christ? Of Isaiah or of Gabriel, even, no one could suppose anything except their subjection, whereas passages touching the nature, kingdom and preeminence of Messiah make it needful that the Church of God be informed that He too will finally take the attitude of subordination and acknowledge the supremacy of the King who is eternal, immortal and invisible.

1. At this point the first question meets us, When was He not subject to God?

Disobedient he never was, that we know. He was the well beloved Son in whom the Father declared himself well pleased. Besides, He said He had come not in his own name, but in his Father's, not seeking his own glory, but that of Him who had sent him.

On this matter light breaks through in the 24th verse, where it is mentioned that “He shall have delivered up the kingdom to God, even the Father, when He shall have put down all rule and all authority and power.”

2. The solution is that Jesus held a delegated authority, a power that for a distinct purpose had been given to the Messiah, the man Christ. To call this

power independent would not be exact, for that it never was; but in coming “to bring many sons unto glory,” to restore the disobedient to loyalty and sinners to divine virtue, the Shepherd and Bishop of their souls, the Head of the flock, the King's Son set over the Church, held an appointed sway, of whose administration he will render account in the august conclusion of a finished commission. He had been an occupant of the throne on high, and vacating it came appearing visibly in our world, doing his Father's will, never acting in opposition to it; but, in the end, standing at the head of his people, He is to recount how, as the Servant of Jehovah, He has fulfilled the task his Father set Him to perform.

3. Here comes to the surface the Biblical principle of Messianic Subordination. To this all the terms employed point: “son” implies such a relation. Queen Victoria's son is subject to her. Some years since he went to India representing her. Coming back he was subject unto her, although constitutionally united with her and, by inherent right, if surviving to succeed to the throne. Had she named him co-regent ere he went to India the analogy would be still more perceptible.

“All things,” said Jesus, are delivered unto me of my Father:—Authority He had to forgive sins, to promise the Holy Spirit, to set aside existing religious institutions, to widen the scope of revelation, to organize a new Church appointing apostles, and to assure his clients of welcome into Heaven; He sits on the celestial throne, as Head of his Church, shielding and defending it, until it subdue the world; and is to sit on that throne, having all nations come before Him that He may judge them according to the law of God. But then, after receiving all who are his, who have submitted to their and his Father, to their and his God, He too is to divest himself of his regal insignia so far as to signify subjection, that God may be supreme.

4. Nor need we find in this any special and insuperable difficulty. There is in it no more of inconsistency with his regal power originally held, than there was in his “being made under the law” while

the giver of it, nor than there was in his incarnation when in the form of God. The subjection predicted is simply the official conclusion of the task of recovering, healing, bringing back and pardoning lost men. That task being fulfilled, He as their head and representative, spokesman and substitute, surety and proxy, will bow to the authority of Him to whom in new allegiance He has brought them home. It is to be the crowning act of their return when Christ leads in his penitential sanctified subjects, sinners that were, saints that are, whose guilt he has removed with his own atoning blood shed for the remission of sins, and whose hearts he has purified by the entrance of His Spirit, the Comforter, sent to abide within them permanently. He then shall say: "Here am I and those whom Thou hast given me." This is to be done just after the Son of Man comes in his glory, Matt. 25, 31, with all nations gathered before him. In that passage for the first time he applies to himself the term *King*.—"Then shall the King say to them on his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you.'" Then, as their Prince, bows He in token of their surrender, showing that the reconciliation for them with the Most High is complete and effectual.

I beg you to take special notice of this date that is given: "When all things shall be subdued unto Him."

II.

This subduing is that which Jesus has described so impressively and solemnly in that judgment scene of Matt. 25, 31—46. We could wish the widest signification might be given to the words "*all things* subdued unto Him," that it might signify all saved; but, gratifying as this would be, it is not permitted us to understand that Jesus so intended, since He has taken pains to foretell that in that judgment He will be compelled to reject some against whom according to character and conduct he will discriminate. All will be subdued unto Him, some in yielding, others in being overcome and driven away; some welcomed into Heaven, some

commanded to depart as self-willed, incorrigible, disobedient and therefore condemned to be banished. Disowning them as those he never knew, he will command their forcible removal. In his kingdom they can have no share because of their refusal to belong to it; so that, when he submits himself unto the Father, it will be of no advantage to them for the reason that they have refused to submit themselves unto Him. We may not therefore understand "all things subdued unto Him" so necessarily signifying a subduing in conversion. It is simply a subduing in which all things that offend are removed from His kingdom, either through conversion or expulsion: after which, at the head of the loyal, the pure, the willing, the sinning, the obedient, the believing, He will bow to the ineffable and invisible God, his Father.

III.

For the astonishing representation of Scripture is that human sin has had such a recoil that it has laid the ground for an apparent, partial and for a time protracted dissension in the Divine Godhead. On the cross Jesus cried out: "My God, why hast Thou forsaken Me?" Foretelling his decease, He said that in bearing death He should be fulfilling his Father's commandment. Isaiah wrote of Him beforehand: "The Lord hath laid on Him the iniquity of us all;" and Zechariah represented Jehovah as saying: "Awake, O sword, against the man that is my fellow."

1. In wondrous identification with guilty men, Messiah was to be numbered with transgressors, smitten as though he were the impersonation of them all. The Father who had declared: "This is my beloved Son in whom I am well pleased," put Him notwithstanding to grief.

If now, before accepting this, you require to have it explained until in every way you understand how or why it was so, you impose a task on the heralds of the Gospel to which they are entirely unequal, for "this is the peace of God which passeth all understanding:" while at the same time you expose to the perdition, from which it was the desire of

Jesus to save you, your deathless soul for which the whole world would not be fit to be accepted in exchange.

2. But, linger not to ask questions which may prove in the end only fruitless evasions. Even though it should be as difficult to explain the act of the Divine Son in becoming subject to the Father, as it is to explain his humiliation and depression when slain, still to every one of you there is offered this day a personal share in the glory that is to follow. If you will identify yourself with Jesus crushed and raised again, you shall have a place in the train of brilliant ones robed in white, who stand with Him when as their representative He bows in token of his and their submission to the sway and rightful rule of the eternal, immortal and invisible King who sitteth upon the throne on high.

"O, what will it be to be there!" Derision of men is nothing; the self-denials of obedience are nothing; the surrender you are called on to make is nothing; the losses you may endure in working for Christ and following Him "in the regeneration" are nothing—when contrasted with the affluence of glory that is to be shed by Him on all who on earth become his. Then the principle of loyalty to God will be exalted above all else. To Him then all the inhabitants of Heaven will joyously submit. His will be the law they accept with never a regret, save that they have violated or disregarded it.

IV.

And now to conclude, two things are established concerning the adorable Redeemer.

1. First, that He is to profess his subjection to the Father need no more weigh against his Divinity than did his suffering on the Cross. Each act relates to those He came to save. In the Beginning He was with God, and he was God; and having stooped to become man, and then ascended to resume his seat at his Father's right hand, He is still one with Him in dignity and substance of nature, eternally the Divine Son.

2. And yet, second, He is to appear as

our brother, in a glorious body of which our own is an imitation. Visible He will be: every eye shall see Him. Approachable He will be: the Lamb shall lead them. Each believer shall be confessed in a personal relationship. The redeemed will gaze on that glorified human form, praising, knowing and known by Him for evermore. The Son of Man will be the exemplar of his people in submission to God everlastingly.

(1) O Brethren, rise to know your high calling of God in Christ Jesus, taking in fully the character and nature of Messiah who calls you. As you this day hear his inviting words to come unto Him, spring to your feet, cast slumber off, and become his by new submission as you have never been his before.

(2) Contemplate a career of piety. Take up as the work of your life the following of this glorious Son of God, who for your sake became the Son of Man. In your life learn to lean on Him. Reproduce his life in yours. Ask him for every thing you think you need. Accept the allotments of existence at his hands, putting in his care every interest you have. And when in the world to come He bows in willing subjection to the Father, let it be your felicity to be there fully participating in the homage He renders to God who is all in all.

(3) This subject is grave and solemn for any one who has not yet surrendered to Christ. Continuing so it is impossible for Him to represent you when he bows in subjection to the Father: and no one can be saved whom He represents not. The final pivot on which every thing turns is moral character. He who touching Christ's golden scepter enters into personal identification with Him, shall be confessed by Him and placed in the ranks of the chosen ones whose salvation he guarantees. But without Him all hopes are vain. Christ leads a company of those who *have* been rebels, but not any who continue to be. "The law of the Lord is perfect converting the soul," but only they who receive it loyally, truthfully, so as to be converted, will be found in the band at whose head He bows in submission to Jehovah. Accept, therefore, these divine

terms of reconciliation. Let God be all in all, supreme. Let Him have your homage, fear, service and love. This, while it honors Him as He ought to be honored, will give full scope to the aspiration of Jesus who would bring you to Heaven; while at the same time it will introduce the conservative principle of Godly fear, the true *salt*, the antiseptic preservative element into your soul, that shall counteract in you all that is evil, weak, impure, unsatisfying, unholy. Whoever, then, is on the Lord's side, or will this day come and stand on his side, shall, in the end, be sheltered, welcomed, and confessed in Heaven in the presence of God and the Holy Angels.

The English-speaking Residents on this Coast.

Having repeatedly urged on Dr. Ellinwood the importance of providing ministers and teachers for the foreign residents in Chili and Peru, we are so cheered by a recent communication from him, that we feel it will cheer others, and perhaps incite to a larger sympathy with our work, if published. He also will please pardon us. He says:

"We are considering the question also, whether we should not make an appeal in Great Britain for aid in our South American work. The truth is, not only are Scotchmen and Englishmen in Valparaiso more interested than the donors of our funds here, in whatever belongs to that coast, but the British public generally is more especially interested in that which concerns the welfare of English-speaking populations. The young men who form these congregations are Britons, and we have just received an appeal through Dr. Taylor of this city, from a Rev. Mr. — of Scotland, whose son has gone to Lima. He wishes to interest our Board, and our missionaries, in Lima for the benefit of his son. It is probably a case which might stand for hundreds on that coast. The real duty therefore seems to lie not so much with the Presbyterian Church in the United States, as with Christian men

and women of Great Britain whose sons and brothers are established on that coast and require religious privileges. I would like to know your thought in regard to this matter. If such an appeal is to be made, it might in one respect come with better grace from you gentlemen who are on the coast and are familiar with the situation, and have already given your own high example in favor of the work for which you solicit assistance. . . .

"We will not allow the work to fall to the ground, you may be sure, but we shall have to jog on rather slowly . . . tho' it would be a great injustice to convey the idea that we are the slowest of churches. . . . We are a little methodical and not given to sudden rushes and dashes; but we bring up the heavy artillery pretty well, and generally aim to strike in such a way as to accomplish something. With the appointments made recently for the West Coast we think we have done pretty well. The only thing now will be to secure that strict economy of operations which bears ever in mind the fact that much of the money we remit is raised by poor people and in very small amounts. We do not sympathize with a great movement for theological education, but believe that the shell should grow with the turtle, and not be first created as a magnificent structure with the key ready for the occupant. In this way a healthy religious work will be established, and one which the Chilians themselves will be able to carry forward largely on their own account in the future."

An Appeal to Christians in Great Britain.

The preceding extracts make it incumbent to remark that Dr. E.'s suggestions are just and fittingly made. The majority of English-speaking residents on this Coast are from Great Britain: many from Wales, engaged in smelting, as at Guayacan, Tongai and Tocávilla; many from England, engaged in mining or commercial pursuits; and, if anything, a still larger number from Scotland, connected with steamers, railways, or in

business firms. There are some North Americans, but comparatively not numerous.

And this has been urged privately and publicly. In 1867, when Dr. Trumbull was permitted to speak in the Free Church General Assembly in Edinburgh, the point he sought to impress on the minds of the Fathers and Brethren composing that august body was that in Chili there was a field calling for their missionary sympathy and exertions, because hundreds of their own sons and daughters, often with families, were scattered along these coasts—thousands he might have said—who were destitute of the means of grace.

His advocacy may have been in some way at fault; certainly the only response obtained was that, being in South America it belonged to North America to supply the want. Just the same answer was made by the Congregational Union in London and by the London Missionary Society, when at that period the case was urged also on their attention.)

Again, in 1880, Dr. T. waited on the Colonial Committee of the Free Church by appointment with their Convener, the Rev. Mr. McIntosh, to be listened to with attention and to hear an interest expressed—but no further result came of it.

Appeals to Drs. Cairns and Calderwood of the United Presbyterian Church, in Glasgow and Edinburgh, were met most kindly and a readiness expressed to provide men if they could be sustained; but beyond that nothing could be promised. They were told about Carrizal, Callao and Antofagasta and the Scottish people there residing, but while the funds were wanting nothing could be done.

And so it is now. The churches in Scotland, England or Wales are not be thought of in this connection. They will not help even their own countrymen on this Coast through their missionary organizations. Still individuals probably would, individual churches perhaps might. In fact, the South American Missionary Society of the Church of England has asked, and we think received, contributions from Scotland and from non-conformists in England, because it strove to

care for English-speaking residents on this as well as the East Coast.

It does, therefore, seem pre-eminently fitting that Presbyterians and Congregationalists in Great Britain should be appealed to, by the Presbyterian Board in New York, to assist it in having the Gospel preached in English at the important points on the seaboard of Chili and Peru, and in the interior as well.

ENCOURAGING.—From a town in the country a native writes asking for books to be purchased for him and sent, the History of the Reformation and a copy of the Holy Bible. He had been using a copy that some one had loaned him, and says in Spanish from which we translate: "Since I have taken the Gospel for my favorite reading it seems that my soul has found its new life. Before, I was seeking amusement in the reading of frivolous novels and other entertaining works, which never answered to afford me any aid beyond passing an apathetic life in this town, where there is no pleasure in visiting, since the people are very fanatical and their conversation all tending that way. But now I am indeed happy. The Gospel is my consolation, in which I find relief and interest. Sometimes beyond midnight I find myself engaged in study. My wife was at first annoyed, but is changing, although still she has not been willing to read any of the tracts sent me because she has said they were Protestant."

From a town on the Coast a letter has been received by a friend who has forwarded it to us, in which the writer, sending for a book, says: "Here there are no books sold save those the Curate has to propagate his. . . beliefs and ceremonies. . . he has not a Bible nor a single book that can afford instruction; all are books of the *Mass* or lives of saints. Just now he has opened a school for working men, and a pity it is that our Society has not taken any step here, to forestall the curate in making proselytes of men who would give much to know the truth. Could we have an Evangelical Mission

here, all I believe would be changed; the customs of the people would be improved and they would acquire habits more moral and worthy. Never does the curate preach the Gospel, all his sermons being taken up with speaking about the Virgin, or this or that saint, and in dealing blows against the Government and the laws, always winding up his discourse with an exhortation to the faithful, that they contribute to the "Peter's Pence," for which purpose he has placed a contribution box at the church door. Were a good minister to come here, all would be changed, I am sure; beside which there are many foreigners, there is a cemetery for Dissenters as they call it, but no church, no congregation."

Wine: Is its use necessary?

Not quite twenty years ago a young mechanic landed here from England who was an abstainer. He was under contract and had an excellent situation. Soon he was urged to take wine, but declined. "Oh," said a new acquaintance, "you must take it in this country; you cannot do without it here. Your health will require it." He, however, was not to be persuaded, but said he should adhere to his pledge. He has done so during all the years that have passed, and has enjoyed not only as good health as most men, but far better than the majority of those who take wine for their health. He has retained his situation, and recently calling on us gave unsolicited this testimony as the result of his experience. We recommend it to the attention of all young men arriving here, when they are informed that unless they drink wine they cannot retain the vigor they had in England. Beginning with taking wine "for health" has proved the first step in ruin for many.

Some time ago a young gentleman of excellent connections and commercial standing called requesting us to have a pledge drawn out for him to sign. It was done. He signed it, and retired. Why he did it we could only infer in a general way. Not a great while after, however,

a medical gentleman called to say, for Mr.—, that he had been advised by his physician to continue the use of wine; that in fact he could not do without it, his health required it. Of the further result we know not, only he disappeared from the counting-house in which he had been employed, and for that matter from Valparaiso altogether.

So far from the daily use of wine as a beverage being necessary our own persuasion is that it is not merely enslaving but positively pernicious. Men are tempted to over-feeding, to over-work, to late and irregular hours, to the neglect of exercise, and then resort to stimulants to help nature bear the strain: but often in the end nature gives way and they are inebriated before they dream of being in danger.

"Give up my claret with my dinner!" said a gentleman once to me, at a dinner table where we both were invited guests, when I declined to take wine, "why I would not do it for all the drunkards in the town. It is necessary. It is suited to the animal economy. It helps digestion. It prolongs life." He added still more, in an emphatic strain of assertion, so much so that politeness made it obligatory to terminate the discussion which he had begun. But the man is in his grave, though younger than I am; and he died a wreck, first through insomnia and finally through nervous prostration. We are persuaded that the self-denial of disusing wine to save drunkards would have been salutary for him, and that the use of wine for him was hurtful; without it he might probably have been alive to-day.

If wine be conducive to health, its use is fraught with peril. In most cases the remedy is worse than the disease. What it alleviates comes back with a dangerous reaction; a repetition of the remedy is demanded again, and ever in increasing quantity, until indeed the patient feels he "cannot get along without it."

Even Dr. Wendell Holmes, who is now ascetic, counseled people last year not to take alcoholic preparations in order to produce sleep when wakeful at night, because of the lurking danger that they might come under its power. And if such

be the advice of a wise practitioner to those getting old, how much more is it wise for young men to avoid forming the habit of using that which has ensnared others innumerable, and probably will ensnare them.

Sabbath

How Deacon Hollis was converted.

One Monday morning old Dr. Lyman Beecher took his market basket on his arm and went to Faneuil Hall market to get provisions for dinner. He was followed and watched, as he often had been before, by a young man who was the chorister of the Universalist church. Dr. Beecher picked up a fine-looking fish and asked the fisherman if it was fresh and sweet. "Certainly," replied the man, "for I caught it myself yesterday," which was the Sabbath. Dr. Beecher at once dropped the fish, saying, "Then I don't want it," and went on without another word. The young man who was watching him was instantly convinced of the minister's sincerity in practising the principle which he preached, became a regular attendant and a true convert, and for more than a quarter of a century was known as Deacon Thomas Hollis, the druggist. He was a prominent official in the church, and a valued director in the benevolent and charitable institutions of the city until his death.

The guilty head and shoulder.

A man was indicted for burglary; and the evidence showed that his burglary consisted in cutting a hole through a tent in which several persons were sleeping, and then projecting his head and arm through the hole and abstracting various articles of value. It was claimed by his counsel that, inasmuch as he did not actually enter the tent with his whole body, he had not committed the offense charged, and must therefore be discharged. Judge Kent, in reply to this plea, told the jury that, if they were not satisfied that the whole man was involved in

the crime, they might bring in a verdict of guilty against so much of him as was thus involved. The jury, after a brief consultation, found the right arm, the right shoulder, and the head of the prisoner guilty of the offense of burglary. The judge sentenced the right arm, the right shoulder, and head to imprisonment with hard labor in the State prison for two years, remarking that as to the rest of his body he might do with it what he pleased. If one was guilty, the other must also bear the penalty.

Mother works for everybody.

The *Woman's Journal* tells us of a little Boston boy who, questioned when on his way to sweep office floors and build fires before the stars went out in the sky, about his home said:

"My mother gets me up, builds the fire, and gets my breakfast, and sends me off. Then she gets my brother up, and gets his breakfast, and sends him off. Then she gives the other children their breakfast, and sends them to school; and then she and the baby have their breakfast."

"How old is the baby?" I asked.

"Oh, she's most two; but she can talk and walk as well as the rest of us."

"And are you well paid?"

"I get two dollars a week, and my father gets two dollars a day."

"How much does your mother get?"

With a bewildered look he said, "Mother? Why, she don't work for anybody."

"I thought you said she worked for all of you."

Oh, yes for *us* she does; but there ain't any money in it."

There are a multitude of such mothers, who "do not work for anybody," but who do more work for *everybody* than some others who ask and receive larger wages. But mother is not paid Saturday night for her hard toil, and it may be well for us that she is not; for the world needs some unselfish workers to teach lessons of devotion and unselfish love. But perhaps it would be well for those who do their

work and draw their money week by week, to think a little about *mother's wages*, and see whether they have not some duty to do for her, in return for the kindness she does for them. Possibly mother might like some wages, now and then, at the end of the week. Perhaps a little more appreciation and kindly helpfulness would lighten the weary mother's load, and also lighten the load which will yet lie upon *some hearts* when the patient, toiling mother's hands are folded upon her breast; when the eyes that beamed with love are closed in the last slumber, and long-neglected duties to her can no longer be performed.

That other boy.

Johnny went with his mother to see some fine paintings at the house of a gentleman, who invited his friends to come and enjoy the beautiful things with him.

Johnny thought he should like the pictures; and at first he did, but soon got tired of them, and began teasing his mother.

"Mamma, can't I go down to papa's office, and ask him for five cents to buy some peanuts, and look out of the window?"

"I'll take you there soon, Johnny," she said.

"I want to go alone."

"I couldn't let you cross the streets by yourself, dear. Wait a little."

Johnny scowled and whimpered.

"But I want to go *now*."

Just then, he happened to look through what seemed to be a door opening into another room. People were walking about there and looking at pictures, and talking just as they were in this room. Among them, he saw a boy about as big as himself; that boy looked right at Johnny, and made a very ugly face at him.

Johnny scowled back as hard as he could; the boy scowled harder than before, and Johnny thought he had never seen such a sour, cross, crabbed, hateful face in his life. He doubled up his fist, and shook it at him. The boy shook his at Johnny, and Johnny tried to draw his

hand from his mother's to go and see if that boy wanted to fight. She held his hand firmly, and Johnny opened his mouth for a big bawl.

But he stopped, astonished to see a dreadful hole appear just in the other boy's face. The other boy shut his mouth too, and Johnny pulled his hand from his mother's (who let him go rather than he should make a noise in company) and walked toward the boy.

The boy came to meet him, and both boys scowled. Then, Johnny stopped before a little marble shelf, which was between him and the boy, and saw all at once that he knew the boy very well indeed.

"Hallo!" he said in great amazement. It was his own crabbed little self!

What he had taken for a doorway was the frame of a great looking-glass, and he had been all the time making faces and shaking fists at himself. But there was one thing in which he had made no mistake,—in thinking his own face the cross-est which could be found.

He could not help laughing a little to think what a funny mistake he had made. And he was astonished again to see how very different his face looked when there was a smile on it.

He stood looking at the dimples which came in the rosy cheeks, and at the white little teeth which peeped through the red lips, and began wondering whether such pretty things were not made to be used in smiles and laughter rather than frowns. Then, he tried the scowl again, puckered his lips into a pout—and did not like it at all.

Johnny did not soon forget the lesson he had learned of the boy in the glass. He had never before realized how badly his face looked when he gave himself up to bad temper; he felt ashamed of it.—*New York Observer*.

An Unsteady Islet.

During a heavy gale from the east, a party of spongers in an open boat were driven off shore, and so fierce was the hurricane that their only hope was to

keep the boat before the wind and run out into the Gulf of Mexico, for four or five hours. Finally the wind abated, and by early morning the sea was as smooth as glass, a peculiarity often noticed there after a gale. They had been carried far out of sight of land, and were well-nigh exhausted, when one of the spongers exclaimed that they were nearing shore, and soon the entire party saw a reef-flamingo standing motionless in the water. As the boat drew near, the bird raised its graceful neck, straightened up, and stretched its wings as if to fly; then, seeing they were not going to molest it, it resumed its position of security. To their astonishment the men soon perceived that, instead of resting on a reef, the bird had alighted on a huge turtle fast asleep upon the water. Indeed, the flamingo, in distress like themselves, having been blown off shore by the storm, had evidently taken refuge on the sleeping turtle. The men did not attempt to disturb it, and their last view as they pulled away to the east was of the flamingo attempting to lift one leg and go to sleep, an act which the undulating motion of the floating turtle rendered well-nigh impossible.—“Blown out to Sea,” in *St. Nicholas*.

Mr. Webster's Story.

HOW A LAWSUIT WAS WON IN NEW HAMPSHIRE.

Daniel was fond of a good story, and told a few illustrating his early life in New Hampshire. One evening at a party, where he and several distinguished lawyers were present, the conversation turned on the legal profession. “When I was a young practitioner,” said Mr. W., “there was but one man at the New Hampshire bar of whom I was afraid, and that was old Barnaby. There were but few men who dared to enter the lists with him. On one occasion Barnaby was employed to defend a suit for a piece of land, brought by a little, crabbed, cunning lawyer, called Bruce. Bruce's case was good as lost when it was ascertained that Barnaby was retained against him. The case came

on for trial; Barnaby found that Bruce had worked hard and left no stone unturned to gain the victory. The testimony for the plaintiff was strong, and unless it could be impeached, the case of the defendant, Barnaby's side, was lost. The principal witness introduced by Bruce wore a red coat. In summing up for the defense, old Barnaby commenced a furious attack on this witness, pulling his testimony all to pieces, and appealing to the jury whether a man who wore a red coat was to be believed under any circumstances. ‘Who is this red-coated witness?’ exclaimed Barnaby, ‘but a descendant of our common enemy (alluding to the prejudice against British troops that still prevailed after the war of Independence), who strove to take from us our liberty, and would not hesitate now to deprive my poor client of his land, by making any sort of red-coated statement!’

“Whilst, however, Barnaby was gesticulating and leaning forward to the jury in his eloquent appeal, his shirt-bosom slightly opened, and Bruce accidentally discovered that Barnaby wore a red undershirt. Bruce's countenance brightened up. Putting both hands in his coat-pockets, he walked to the bar with great confidence, to the astonishment of his client and all lookers-on. As Barnaby concluded, Bruce whispered in the ear of his own client, ‘I've got him—your case is safe;’ and then approaching the jury, he commenced his reply to the slaughtering argument of his adversary. Bruce gave a regular history of the ancestry of his red-coated witness, proving his patriotism and devotion to the country, and his character for truth and veracity. ‘But now, gentlemen of the jury,’ broke forth Bruce in a loud strain, while his eye flashed fire, ‘what are you to expect of a man who stands here to defend a cause based on no foundation of right or justice whatever; of a man who undertakes to destroy our testimony on the ground that my witness wears a red coat, when, gentlemen of the jury—when, when, when—gentlemen of the jury!’ [here Bruce made a spring, and, catching Barnaby by the bosom of the shirt, tore it open, display-

ing his red flannel], 'when Mr. Barnaby himself wears a red flannel coat concealed under a blue one?' The effect was electrical; Barnaby was beaten at his own game, and Bruce gained the cause."

Tercentenary of Edinburgh University.

Seldom has there been such a week as the present even in the eventful history of "Edina, Scotia's darling seat." Her university, albeit the youngest in Scotland, has a splendid history. It represents all that is best in the national annals, for it is a child of the Reformation; and it reflects also one of the most conspicuous features of the national character, in that it had a humble beginning and has owed little or nothing to the patronage of royalty or of the State. The burgesses of the city have special reason to be proud of it, for until lately the professors were elected by the town council, and its marvellous growth and prosperity constitute one of the grandest achievements of any modern municipality in Europe. At its start it had only one professor, with a solitary tutor, and an attendance of some eighty students; now, in its three hundredth year, it can boast 41 professors, besides lecturers and assistants, with an attendance of 33,341 students. We can recall the day when its chairs were occupied by a greater number of world-famous men; but with Flint in the Divinity hall, Turner in the medical school, David Mason as the representative of literature, and Tait in philosophy, Edinburgh has no reason to hang her head to-day. Though Haeckel and Renan have not been able to come, many of the most illustrious scholars of England and the Continent are taking part in the festivities—the divines including Presensé, Lightfoot, Jowett, Martineau, and Westcott—while America is represented by her greatest living man of letters, Russell Lowell, who will feel at home in the country of his maternal ancestors. Prof. Flint preaches the sermon in St. Giles's Kirk, when the hymns will include one

composed for the occasion by Dr. Story of Rosneath, and another adapted from the German by ex-Professor Blackie.—*Chr. Leader.*

Bad Spelling.

An old farmer in New Jersey, better known as New Spain, was recently elected a school commissioner.

A new applicant for the position of teacher made a favorable impression on the old gentleman, and became duly installed.

At the close of the first week, the old man was making a critical examination of a composition which had been read by his daughter, when he came across the word mosquito.

"What does that word mean?" he demanded of his daughter.

"Mosquito?" she said. "Why, don't you know what mosquito means?"

"Skeeter, and is that what it is?" shouted the old farmer. "Well, you don't go to that school no more. I won't have no darter of mine taught by a man who spells skeeter with an m."—*Philadelphia Evening Call.*

— In a Latin class a dull boy was wrestling with the sentence, "Rex fugit," which, with painful slowness he had rendered "the king flees." "In what other tense can the verb fugit be found?" asked the teacher. A long pause followed and a final answer of "Perfect" followed a whispered prompting. "And then how would you translate it?" "Don't know, sir." "Why, put *has* in it." Again the tardy emphasis drawled, "The king has fleas."

— A friend who dabbles in stocks walked into a well-known banking-house last summer, and created considerable excitement by remarking: "I got a pretty good thing last winter. It was thirty-four then, and to-day it stands at ninety-five." "Well, I should say so," exclaimed the senior partner. "But what was it?" "A thermometer," replied the speculator.

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THE RECORD.

The Chili Mission.

A very cheering half-yearly meeting of the Chili Mission, connected with the Presbyterian Board, was held in Santiago, commencing Tuesday, June 17th, and terminating on Thursday. Never was the outlook before so hopeful. The letters from the Board were animating. New plans are announced and, it is hoped, that now a vigorous effort is to be made to reach all parts of the coast with the Gospel of our Lord. The Rev. Mr. Dodge presided, Mr. Allis acting as secretary, and Messrs. Lester, Christen, Curtiss and Trumbull were in attendance. When Messrs. Garvin and Cameron arrive here, and Mr. Merwin returns from his visit to the States, and Mr. Thompson reaches Callao for which he has been appointed, the mission will embrace ten ordained ministers, whose exertions we pray may be crowned with tokens of God's favor giving success.

The following brief extracts are taken from some profitable remarks that were made in the opening devotional meeting, by the Rev. Mr. Allis on "The personal needs of the Missionary:"

"It becomes a serious question how shall we manage to maintain full spiritual

vigor and keep, in that spiritual frame which shall not only elevate our toil, but invest our efforts with new power... When my eyes were turned toward the foreign field, I was sure that the peculiar nature of the work, the consecration demanded, the isolation in a sense from the debilitating influences surrounding a home pastor, would secure to the missionary a large measure of that zeal so strongly developed in Dr. Duff of Scotland, and in the pioneer missionaries, Carey, Judson and others. But I am coming to the conclusion that there is no sacred halo about missionary work into which, as into a holy place, one enters as he begins his toil, and from which he does not depart. In such a fancied atmosphere one would fain linger as Peter desired to abide on the Mount of Transfiguration, but the Saviour's Word and the demands of human need bid us hasten down, and too often to failure, because of a lack of those very things which an inexperienced person would suppose were necessary concomitants of mission work. I find here that spiritual life can wane, and also that it cannot wax unless proper efforts be put forth, and proper conditions of life and heart maintained. I find myself hungering as I have often hungered in the home work for spiritual food. In that home field, when I came in contact with a spiritually-minded brother-minister, his words, his manner, all about him became

as it were discharging points of spiritual force, radiating to my soul something of the warmth which was so great in his... I see but one way in which we can accomplish anything in the direction named, and that is by making a more spiritual use of the means of grace at our command. While you may find but little help in anything another may say, still the effort to abstract comfort and strength from the husks, if you please, of others' efforts will find a response in the spiritual strength gained. The simple exhortation of a brother may open to the soul, when hungering for spiritual food, a vein of comfort and strength which shall be like the bread and water of life in a thirsty land... Besides, this mutual seeking to give and to receive will have a reflex influence: I shall be the stronger for your patient attention to my poor words, and you stronger, if you will forget the poverty of the dish and accept the truth the words attempt to convey. So by attending on each other's services, we shall gain strength for ourselves and stimulate one another... We are helpers of one another, and are to stand by one another, and to show the world that we are engaged in one and the same work, and that we are watching the progress of this work in all its parts with equal zeal, while in our special department we toil and watch.

"So laboring, so encouraging one another, so drawing the honey of spiritual sustenance from even the daisies of our humble efforts, we shall not only be each nourished, but shall in fuller strength be able to toil, and in larger measure to minister to the needs of those whom more especially we come to help."

These cheering words met with a very warm response from other members of the mission. Dr. Trumbull remarked that the prospect for missions in this country had never before been so encouraging; and that now we had reason to supplicate more earnestly the Divine Blessing to rest upon the work and the laborers. The fortresses of error are falling, the advocates of erroneous Christianity are losing credit daily with their own countrymen in this nation, and the call is even more imperative than heretofore it has been for

us as the ministers of Jesus Christ to publish and set before the emancipated people among whom we live the truth as it is in our risen Lord.

The chairman Mr. Dodge spoke on the newly awakened zeal of the Church in foreign missions during the last 30 years, also on the apostolic method of working first on the humbler classes hoping through them to reach the more cultivated, and finally on the need of unity and concentration in the field. Mr. D. concluded by calling on the brethren to return thanks to God for the significant favor with which he has crowned the mission during the past year in a new interest awakened at home, in the proximate coming of new men, in the increased success of the schools, and in the unity and mutual sympathy prevailing among us; and urged them to unite in earnest supplications daily, privately and publicly, for the outpouring from on high of the Holy Spirit of grace and of promise.)

Mission to Seamen.

For the week ending June 22nd, 26 ships were visited, representing about 300 men. Five packages of reading matter, and one seamen's library were placed on board.

A very excellent prayer-meeting was held in the Sailors' Home Thursday evening: hereafter it is to be held every Friday at 7.30 P.M.

The sick have been visited in the hospital, some of whom have passed away, and one ship master, Capt. Runciman, has been obliged to go to England, by the last "home boat," on account of the serious nature of his illness.

Divine service was held June 22nd on the British ship *Red Gauntlet*, Captain Dickson, an audience of 70 being present. The Captain succeeded in converting his main-deck into a very comfortable Bethel. By an ingenious arrangement, the Chaplain was provided with a very convenient pulpit, while the congregation were seated comfortably, and protected from cold draughts by side curtains, improvised for the occasion with sails.

From a business point of view matters are rather quiet amongst the ships.

June 29th a large congregation assembled on board the British bark *Tenby Castle*. Seats for 80 had been provided, 87 were there to occupy them. A floating Bethel would be just the thing. Men enough there are to make a congregation, only give us the room. Capt. Mathias' genius for contriving was manifest at the services yesterday, and fully appreciated by the congregation.

Divine service was held Friday evening, June 27th, in the Sailors' Home.

18 ships were visited during the week; 50 copies of the *Record* and other papers distributed amongst the men. The prospects of this mission are very hopeful; much to encourage is every day coming in.

Donations to the "Sheltering Home."

Mr. George Rogers.....	\$ 10 00
Willing Helper.....	10 00

Donations to the "Record."

BY MR. F. MULLER IN JUNE.

Two friends, S. S. <i>Pizarro</i>	\$ 2 00
Baker, " <i>Lontué</i>	1 00
Mr. Wyle, " <i>Mapocho</i>	2 00
" Craig, " <i>Copiapó</i>	1 00
Second engineer, " <i>Itala</i>	2 00
Chief steward, " <i>Serena</i>	1 00
Mr. Wilson, ".....	1 00
Georgina de Feredey.....	1 00
A friend, S.S. <i>Isidora Cousiño</i> ...	1 20

\$ 12 20

Mr. George Rogers in April \$5	
and June 5.....	10 00
Willing Helper.....	30 00
H. Beith.....	40 00

\$ 92 20

A friend has placed in our hands \$30 for the *Record*, the Home 10, and Esenela Popular 10. As request is made that the name be withheld, we enter the gifts as from a Willing Helper and are thankful.

Donations for the Seamen's Mission.

Capt. J. James of the British bark <i>General Nott</i>	\$ 10 00
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The *Epoca* proposes the abolition of the Faculty of Theology in the University altogether on the ground of the backwardness of the professors, and their absolute dependence on the papal power and dictation.

CALLAO.—From Callao we have received a letter from the Rev. John M. Baxter, signifying the commencement of religious worship there on the 1st of June, as shown in the following printed notice: "Divine service will be held in the Masonic Temple, Theatre street, opposite the theatre, every Sunday at eleven o'clock. All are invited to attend, beginning June 1st, 1884. Preaching by Rev. J. M. Baxter."

LIMA.—A report comes also that the Rev. John K. Lewis, who was here as chaplain of the U.S. navy, in the *Pensacola* two years ago, has received an invitation from the English speaking residents of Lima to come to be their pastor, and has accepted; so that shortly he will be there with his family. Mr. Lewis' services when here were very acceptable. He is of the American Episcopalian church. He preached in St. Paul's and in the Union churches in Valparaiso. Dr. Trumbull was also invited by him to preach for him on board the ship.

CONCEPCION.—The Rev. Mr. Garvin and Mrs. G. are to set out on the 1st of August from New York for this coast, to be stationed probably at Concepcion.

SANTIAGO.—The Rev. Mr. Cameron might not leave the States until October, and then would arrive in or about November.

Meanwhile the Rev. Mr. Allis preaches in English in Santiago with increasing acceptance. The attendance at the Sabbath morning service has been augmented, as has that at the Station on Sabbath evening likewise.

British Christians and this Coast.

It has been suggested that the remarks in the last number failed to do justice to past efforts of friends from Great Britain in upholding here the Gospel in English. Valparaiso, however, was not the topic, not the field for which a plea was then made; the church here having had an entirely independent existence for more than thirty years, since 1852. We pleaded in the last number for the points at the north, Antofagasta, Taltal, Tocopilla, Iquique, Tacna, Arica and Callao, in all which places there are foreign residents to a great extent without the means of grace.

But in this city and in the Christian agencies that center here, the friends that have borne the burdens have been from Great Britain, and mostly from Scotland. By them the Union Congregation has been sustained. By them our own hands have been upheld. Of the funds raised to erect the first church in 1855 they contributed fully three fourths. To build the new edifice in 1868 they carried even a larger share. The local Bible Society has always rested on their gifts and exertions. When the "old" church was resold by the Germans, and Mr. Merwin purchased it for the Spanish Congregation which he had gathered, British friends furnished the means. They are the main contributors now towards the Valparaiso quota for sustaining the Seamen's mission in this harbor. More than three fourths of Dr. Trumbull's support since 1857 has come from British Christians, and when five years ago, in 1879, he fell ill and was ordered by physicians to desist from work for a year, they bore him like a father in their arms, assuming every liability until he was enabled to return. British contributions largely aided to build the church in Santiago for the Chili mission; while from the same source aid has come to sustain the work for English residents in Lota and Coquimbo. But for British aid the Record would have been defunct years ago, could not have survived; of the Piedra and Alianza the same may be said, and of the Escuela Popular, and of the Board School as well.

Too much cannot be said regarding the sympathy and aid shown by individuals and firms.

But let the distinction be kept in mind: the Missionary Organizations in Europe, with the solitary exceptions of the South American Missionary Society, the British and Foreign Bible Society and the National B. S. of Scotland, have not realized that this Coast had the least claim on them. Not so the Government of Great Britain, because from 1837 until 1874 it aided to sustain the Anglican chaplaincy in this city, and a part of the time that in Lima.

In all this, however, ours is not the tone of complaint or censure. The only point urged is that individuals in Great Britain may wisely and fittingly aid the Presbyterian Board of Foreign Missions in New York in its efforts to evangelize Chili and Peru, and even Bolivia should that be later on attempted, because so many British people, their own sons and daughters, residing in these seaports and in interior towns will be partakers of the benefit of it. Repeatedly we have assured the Missionary Committees in Britain that here they could gather mission churches which would soon become self-sustaining, composed of their own countrymen, and that the warmest welcome would be extended to their missionaries by those already laboring here, because the field was large and in so many parts uncared for. But since they see not their way clear for doing it, let individual Christians and churches know that those who do attempt the work will be only too glad to receive their assistance and welcome their cooperation. In a work of this kind which is simply the work of Christ let there be only one spirit, let all minor divisions and grounds of separation disappear, let national distinctions be left out of sight, and the question be reverently asked: What can be done to hold up the Redeemer to the view of all on this coast who speak our tongue?

In the Senate a motion has been introduced to eliminate from the prescribed course of study for the University degree of Bachelor of Arts that of Canon Law.

Correspondence.

SANTIAGO, June 27, 1884.

ED. RECORD:—We have the pleasure of reporting that the Chili Mission has just held its semi-annual meeting in this city. The constituency to which your paper comes may not know that such a body exists; certain it is, however, that under its auspices and more or less remotely connected with it, there are influences which have told, are telling, and with still greater force will tell on the welfare of this republic. The Chili Mission represents the active forces of Protestantism, and as soon as the people of this country begin to understand what Protestantism is, so soon will they rejoice not only in the Chili Mission but in every organization by which the elevating power of Protestantism is extended.

The people of Chili and of all South America need to study the fact that there is something in the genius of Protestantism by which countries where it prevails and in any real sense modifies private and national life, are somehow lifted above those lands where it is not known. This difference is due to Christianity as taught by the Lord Jesus Christ, which blessed faith all true patriots ought to study and understand and accept. And the Chili Mission has for its work to help the people of this land and coast to acquire a knowledge of this vital truth and to help them come under the influence of this elevating power. In this work all Christians cannot but sympathize and we are glad to record the cooperation of churches and Christians in Valparaiso and in this city. The Mission is sustained by the Presbyterian Church in the United States, and is planning greater things. Besides maintaining worship and Christian instruction and training in the churches, it seeks also to hold new and important points. New men are coming to the field. The Mission proposes to enlarge and strengthen its school work, already crowding its resources. It plans to train a supply of native teachers and ministers, as also to scatter the printed page of Truth not only in books and pamphlets but in a strong paper to be issued weekly.

W. H. D. D. D.

The Mission has been busy in perfecting plans and now each man has gone to his post to help carry them out.

The Spanish church here is continuing in its regular work and is more and more coming to be known. The Union Church (English) of this city seems to be getting on its feet. Last Sunday the Sabbath School and Congregation met together and held a very pleasant service. Besides music there was an address by the Rev. Mr. Allis, a review of the quarter's lessons by the Rev. Mr. La Fetra, and an exercise by several members of the School. In addition to this the Rev. Mr. Lester administered the rite of baptism to the infant son of Mr. Allis who is at present supplying this pulpit. It is a pleasure to report that under the efficient leadership of Professor Radford the choir of the Union Church is doing good work in not only leading the people in songs of worship but in their excellent rendering of beautiful and inspiring anthems. We wish all the English speaking people of Santiago might be present at the hour of public worship, not only to receive the benefit of the service but by their presence to enhance the interest and value of the exercise.

The services at the station are continuing in interest. The advent of some families from Valparaiso among us helps us to make the services more effective.

Sincerely yours, ONE OF THE WORKERS.

J. B. D. D. D.

The Hesitating Maiden.

Katie ran into the kitchen singing, but the song died on her lips as she saw her older sister Hannah's stern look, and her mother's tears falling on an open letter in her lap.

"What's the matter, mother?" cried Katie. "Has anything happened?"

"Nothing but what we expected," said Hannah, before Mrs. Derwent could open her lips to reply. "The agent writes we must give up the farm next Monday."

The tears started to Katie's blue eyes. "And this is Wednesday," she said. "It's too bad! I just hate that Mr. Arle!"

Why does he, with all his wealth, want to take away our little farm? Oh dear! cannot anything be done?"

Mrs. Derwent only sobbed in answer, but Hannah looked keenly at her young sister, as she said, meaningly:

"You are the one who can answer that question, Katie."

Katie's face turned crimson, and then grew very pale.

"Oh, Hannah, she said, imploringly, "don't ask me to do that, for I cannot; no, I never can!"

"You would rather see us turned out of home than to make a small sacrifice, then?"

"A small sacrifice, Hannah? To me it seems very large."

"Heaven only knows what we are to do!" wailed Mrs. Derwent. "We haven't fifty dollars in the world!"

"Can't we borrow enough money from Squire Davis to pay off this mortgage?" asked Katie, desperately.

"You must think Squire Davis has no sense," said Hannah, sharply. "He would know well enough there was no chance of our ever paying him back. We manage to make just enough off the farm to live, and that's all."

"To think that I should have to go to the almshouse in my old age," moaned Mrs. Derwent.

"Oh, mother, surely not quite so bad as that!" said Katie.

"Perhaps you will kindly suggest some plan," said Hannah, sarcastically. "I know of but one way in which we can keep our home, and that does not seem to suit you."

"I'll have to think it over," said Katie, "and while I am thinking I will catch that gray rooster you want for dinner, Hannah."

"Very well; but Paul can't help you, for I've sent him on an errand. And I hope you'll think to some purpose, Katie."

Hannah began to wash the breakfast dishes as she spoke, knowing that her sister understood very well what she meant by her last remarks, for Katie sighed heavily as she put on her straw hat and went out to the farm-yard in

search of the gray cock, which she found scratching in some straw utterly unconscious of his impending doom.

But at the first flutter of her apron, which she tried to throw over him, he fled, closely pursued by the young girl, whose seventeen summers had not given her such dignity as to take from her a childish love of racing and climbing.

But running proved hard work in the hot August sun, and out of breath at last, Katie stopped in the clover-field, the frightened fowl still a safe distance off.

In Squire Davis' great meadow she could see the busy laborers loading immense wagons with new mown hay, and just beyond the stone wall that divided his farm from the widow Derwent's, lay one of the men under the shade of a spreading oak-tree, his hat pulled over his eyes, and his rake on the green grass beside him.

A sudden inspiration seized Katie, who, putting her foot on the jutting stone of the wall sprang lightly to the top.

"Man!" she called loudly—"oh, man! will you please help me catch my rooster? I know Squire Davis won't care if you do."

The man thus singularly addressed suddenly sat up, his straw hat falling from his head and revealing a wealth of curly chestnut hair. Though his clothes were rough and ill-fitting, his face was refined and handsome, and his bearing far above that of the average hired man.

"I will help you in any way I can," he said, after a quick glance at the flushed, pretty face of the girl on the stone wall. "Did you say you wanted me to help you catch a rooster?"—hesitating just a little.

"Yes, my sister wants him for dinner, and I've run until I'm tired out. Do you suppose the squire will scold if you spend a little while helping me?"

"Why should he?" in a tone of surprise.

"Well, he's very strict, and his hired men have to work hard, I've heard. I guess he don't know of your resting under this tree; I'm afraid he'll hear of it from the other men and pay you your wages and turn you off."

"Oh, I see," said the young man, with a smile.

"It is true; you don't know him as well as I do. I guess you haven't been working for him long."

"Only this morning."

"You look smart enough to make something better of yourself than a hired man in a hay-field," said Katie. "But of course that is your own affair. Don't let us waste any more time talking; that rooster is getting all his strength back."

The young man sprang lightly over the stone wall, and again the chase began, the poor fowl succumbing to his destiny after five minutes of hard running.

"And now you had better hurry back to the hay-field," said Katie, after thanking the young man for his assistance, "or you will certainly lose your place. It isn't very pleasant to be turned off. Oh, dear! I forgot that we are to be turned off ourselves next Monday."

"What do you mean?"

"Well, I suppose you've heard—everybody in the neighborhood knows it—that there's a mortgage on our farm. It has been due six months, and now the agent writes we must leave next Monday. Oh, how I hate that Mr. Arle!" setting her small white teeth together vindictively.

The young man started violently.

"Is he the holder of the mortgage?" he asked, biting at a wisp of hay he held in his hand, his dark eyes fixed on the ground.

"Yes, and he is rich enough, if report is true, to afford to make us a present of the old farm. But I must go, or Hannah will be scolding;" and, with repeated thanks for the help he had given her, she hurried away, thinking him superior to any laborer she had ever met, and hoping the squire would not give him a scolding for shirking work.

* * * * *

The chicken dinner was much enjoyed by little Paul, the only one of the family who did not feel troubled at the impending removal from the old home; he, poor child, was too young to know what sorrow meant.

Hannah looked stern and forbidding, Mrs. Derwent's eyes were red, and there

were traces of tears on Katie's cheeks, for she had not escaped a scolding from Hannah for unnecessary delay in catching the fowl.

Dinner was over, and Katie having helped her sister tidy the kitchen, took a tin pail from the pantry and her hat from its peg, and started out.

"Where are you going?" asked Hannah, sharply.

"To the stone wall in the pasture to pick blackberries," answered Katie. "I saw some nice ones up there this morning when I was chasing the rooster, and thought mother would like some for supper."

"Very well," said Hannah; but don't stay the whole afternoon, for you've all these dish-towels to hem,—though there's no telling if we'll use them, since we'll be in the poorhouse after Monday.

The afternoon sun shone full on the blackberry bushes, and Katie found picking the ripe fruit no cool task; but she preferred it to sitting in the house with Hannah, listening to bitter reproaches for her refusal to take the step which could prevent the old home from passing into the hands of Mr. Arle.

"Why should I have nothing and Squire Davis all the good things?" she said, aloud. "Even the cool shade is on his side of the wall!"

She was interrupted in her rebellious reflections by the sudden appearance of Hannah, almost out of breath from running.

"Katie," she said, "come home at once; Squire Davis is waiting to see you."

"Oh, Hannah, I can't go! I don't want to see him!"

"Katie Derwent, you ought to be ashamed of yourself!" cried Hannah, loudly. Squire Davis is rich, and a member of the church, and a man any woman might be glad to marry."

"But he is so old, and I am only seventeen."

"Pshaw! What does that matter? You will see us thrown on the charity of our friends, robbed of our home and its comforts, rather than make a trifling sacrifice. You can't have much love for

your poor, sick mother and little brother. Squire Davis would pay off the mortgage at once if you would only promise to marry him. Come, Katie, don't be so stubborn."

"I'm not stubborn, Hannah. I would do almost anything for mother and Paul, but, oh! let me have a little more time. I will think of it—I will indeed. Tell the squire to come to-morrow and I'll give him an answer."

"Do you suppose he will submit to such treatment?" demanded Hannah—"Told to come and go at your fancy! You promised last Sunday to give him an answer to-day."

"But I can't, Hannah; no, I can't to-day. You can tell him anything you like, but I won't see him to-day."

"Then I'll tell him I couldn't find you, said the wily Hannah. "If I should tell him you had refused to come he would suspect something."

Katie waited until her sister's gantt figure had dissappeared over the rising ground, and then, throwing herself down by the blackberry bushes, she burst into tears.

"I suppose I must do it," she moaned.

"No, you mustn't," said a very sympathetic voice, and looking up Katie espied, to her astonishment, her acquaintance of the morning, sitting above her on the stone wall. He was handsomely dressed now in a suit of gray tweed, and looked undeniably a gentleman.

"Were you listening," she demanded, sitting up, the tears still lingering on her long, curling lashes.

"Yes, I was," was the frank reply. "You see, I grew tired of work, so I left the squire's employ, put on my Sunday clothes and strolled out. I was lying down in the shade of the wall, dozing, and had just become aware of your presence on the other side when your sister came. Of course I could not then declare my proximity without embarrassing you both, so I waited."

"You don't seem to think you are embarrassing me now," said Katie, wondering what made his black eyes sparkle so mischievously.

"Am I?" very coolly. "Well, I am

sorry. Still, you don't look very much overcome with confusion."

"Appearances are deceitful sometimes," said Katie, rising to her feet.

"True; you will have cause to remember later that they are. Now take a little advice in return for that which you gave me this morning. Don't let your sister persuade you to marry the squire. You are far too young to take the position of stepmother to his five children.

"But if I don't marry him we can't keep the farm. No one else will leud us the money to pay off the mortgage. Oh, how I hate that Mr. Arle!"

The young man smiled.

"Something tells me that all will come out right in the end," he said. "Wait a little while and see if I am not correct in my prophecy."

"You are very kind, I'm sure, to take such an interest in me," said Katie. "I thank you very much; and now good-bye—I feel too badly to stay out in this hot sun any longer," and picking up her pail of berries she walked away, the young man watching her until she was lost to sight over the rising ground of the clover-field.

Katie's heart felt lighter, though she could scarcely tell why, and she crept up the back stairs to her own room unnoticed by Hannah; bathing her reddened eyes and then feeling much refreshed she threw herself on her bed and was soon asleep, completely worn out by the excitement of the day.

She was awakened by the sound of voices in the parlor below; and curious to know who the visitor could be, she smoothed her hair and went down-stairs.

The parlor door stood half open; she advanced as far as the threshold, but no further, for to her infinite amazement she saw, seated on the sofa in easy conversation with her mother, the young man whom she had left two hours previously by the stone wall in the clover-field.

"Katie, this is Mr. Arle," said Mrs. Derwent; "and he has been so kind as to offer to let us keep the farm at a small rent. Come and thank him."

But Katie did not stir in obedience to her mother's command. She gazed at

Mr. Arle a moment as if petrified with amazement, and then turning fled, slamming the door behind her.

"Forgive her rudness, Mr. Arle," murmured the proper Hannah. "She is only a child, and does not know how to behave."

George Arle smiled, but said nothing, understanding better than Hannah Katie's strange conduct.

Katie was standing under the apple tree by the gate in the front garden when George Arle came out of the house and she waited for him.

"Forgive me," she said, as he came close to her. "I did not know. I thought you were really—"

"The squire's hired man," he interrupted. "You see that, as you said, appearances are deceitful sometimes. I borrowed that old suit of Bob Davis, and I went to the hay-field for a frolic; but I found it less fun to toss hay than I had anticipated, so I went under that old tree to lie down. I came yesterday to the squire's to spend a few days with Bob."

"What must you have thought of me?" Katie faltered. "I gave you advice and said—"

"That you hated Mr. Arle. Oh, I don't bear you any grudge. I am very glad you did not know to whom you were speaking, for had you known, I should not probably have learned what my agent was about. I did not even know that the mortgage was due; or, if he told me of it, I had forgotten it. But it is all right now, and there is no reason whatever that you should marry the squire," with a merry laugh.

He went away then, and left Katie, with a radiant face and a very light heart, standing at the gate.

When the squire came the next day for his answer, he received it from Katie herself, and it was very decidedly in the negative.

Disappointed and chagrined, the elderly lover went home to pour the story of his sorrows into the ears of his guest, George Arle, who sincerely advised him to transfer his affections from the childish Katie to the practical Hannah, who was

in every way fitted to rule his house with judgment and economy.

The squire's thoughts were driven into a new channel, and he was not slow to see the soundness of the advice offered him.

The result was that three months had scarcely elapsed before Hannah was installed mistress of the Davis household, she having no scruples on the score of her admirer's advanced years.

The three months had not proved uneventful to Katie, who had received calls from George Arle whenever he could spare a day from his business in the city. Standing together one evening in late October under the old apple tree by the gate, the young man suddenly took in both his the small, brown hands of his blushing companion.

"Katie, he said, trying to look into the blue eyes which were persistently averted, "tell me, dearest, do you still hate that Mr. Arle?"

There was no answer, and George raised with one hand the dimpled chin until he could at last see into the shy, blue eyes. What answer to his question he read there, he could best tell; but it must have been the one he wanted, for soon after there was a quiet wedding in the village church where she had worshipped since her childhood, and the blushing girl became the wife of him she had once mistaken for the squire's hired man. She thought it a blessed mistake now.

"Before they left the village George Arle placed in his bride's hands a deed of the old farm with the remark:

"Give it to your mother, Katie. It will be a gift which cannot fail to remind her pleasantly of the little girl who persuaded the squire's hired man to help her chase the rooster, and in so doing sealed her fate forever. That old gray rooster little knew how he would help us to a life together by running into that clover-field—bless him!"

— The man who adheres steadfastly to prayerful habits, and to a consecration of a portion of his time to communion with his Saviour, is not likely to fall into unbelief.—*Christian Advocate.*

DISCOURSE

PREACHED IN UNION CHURCH BY THE
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✓ Matthew 22: 42. "... What think
ye of Christ? ..."
Scripture Lessons: Ezekiel 36: 25-38,
John 10.

ÆSTHETIC REGARD AND CHRISTIAN
WORSHIP.

Francis Bacon is credited with the saying that Philosophy in its first principles always leads back to God and the Germans have a proverb to the same effect: A little philosophy leads us away from God but much philosophy guides us to Him. The experiences of men touching this truth are mournful tokens of human weakness and inconsistency. The leaders of the Opposition against Christianity are far more considerate, respectful and cautious than are their followers, who with less knowledge and with few appeals to original sources of testimony, are over positive and peremptory in their talk. It is not an easy matter to tell men that their views of life are mistaken, insisting that principles which they do not recognize are undoubtedly true, but since there is an exchange of equal explicitness in assertions and counter-assertions, what remains for Christian and unchristian students but this, the submitting of all questions to the test of evidence? Though some are loth to believe, it is nevertheless true that Christianity is always willing and anxious to do this, urging with consistent fairness that her witnesses receive an impartial hearing with those of her opponents. But we fear that this is not uniformly the case, for controversial literature shows that want of forbearance is as characteristic of Skepticism as it has ever been of Faith. Unbelief frequently refuses to exercise the toleration which would reveal Christian evidences in their true light and too often turns away from the invitation to come and reason together with the followers of Christ with mutually shared desires to know what Truth is, say-

ing in reply that Sacred Philosophy deals too much with the Unknown to be met on its own ground.

How long will the world of Doubt close its eyes to the fact that Christianity intellectually takes a worthy stand in regard to scientific and religious questions? The Christian method is the fearless and honest method in that Christianity insists upon squarely meeting questions which others would fain evade, insists that Truth, which all claim to be seeking, can not be formulated after the plan of human wishes but must be unshrinkingly recognized and accepted wherever found, not only in the natural world but in the spiritual, even when it is a message that causes the soul to fear and tremble. To exemplify this let me mention the evangelical doctrine of Retributive Justice. Men are doing all in their power to evade the force of Christian preaching on this subject. It is popular to favor a view of religion that does away with the possibility or the surety of endless separation from God, and there are those who would like the Church better if what they hear from the pulpit would accord more comfortably with their own desires. It is true and not an uncharitable observation that many of these critics are not thorough Bible scholars and our contact with them suggests the conviction that they are not so willing to know what the full message of the Gospel is as they are anxious to escape the forcible moral control and spiritual discipline of the truth. Some inveigh the ministry for not favoring easier views, forgetful that the messages from a Christian pulpit are not spoken at random and without long study and research. And others refuse to accept the Scriptures on the sole ground that they do not or will not believe doctrines that are stern and severe. Again it is overlooked that Christians would willingly sanction more tranquil interpretations on good evidence.

But we stand on a higher level than that of teachings which receive their form from human wishes. We cannot admit changes until good scholarship proves the Church to have been in error in the past. Now which position is consistently manly,

that of criticism which seeks to rule out the moral alternatives of the Word of God, without thus far good reasons—and appearances certainly indicate the motive to be one of desire to escape the responsibilities which are attached to some doctrines—or that of Christians who say, We want the Truth whatever it means, whatever its issues; we cannot afford to be mistaken in this matter; we rest on the Word as we now understand it because we cannot without unnatural force divest it of its warnings any more than we can silence its invitations of love.

This is almost a digression but we will come back to the theme, I trust, with this preparation: that in studying the Bible, in reading and in thinking of Christ and His teachings one goes astray who overlooks from personal inclination any of the doctrines of grace which cannot be misread without violence, and that he who truly believes in Christ must look up to Him, acknowledging Him to be not only a good example of virtue and holiness but the Saviour, the Divine Messiah, the Son of God, who is the Light of the world, the Rewarder of them that diligently seek Him.

Current opinions prejudicial to faith in Christ as the Redeemer of mankind would oftener appear in their true light if men were more willing to study the replies made by the Saviour to the learned objectors of His day, if they would observe the identity of present criticisms with aspersions which are as old as Christianity and which have been hushed many times in the course of the centuries by the voice of the inspired Volumn.

("Facilis descensus Avernī. . . est"). The descent to evil is easy, but to retrace one's steps, to remount to the upper skies, this is the difficulty, this the labor. Out of the depths the cry of human failure and helplessness comes, but the chiefest source of hope is neglected. The old objections are still repeated, while a waiting Teacher and willing Saviour stands ready to answer the cry, to satisfy both mind and heart.

The most acute men of the Jewish nation deliberately planned to wrest from our Lord His Messianic claim

by what they deemed unanswerable questions and puzzling controversy. But what in each case was the instant result? He left the Hebrew philosophers "speechless;" "They marvelled and departed from Him and went their way;" "They were astonished at His doctrine." It was after the failure of the Pharisees and Sadducees to overcome the Saviour's teaching with their casuistry, that He silenced them with this simple piece of Scripture logic. "What think ye of the Messiah," promised in the Hebrew Covenant? "Whose son is he?" And they replied immediately for they were well drilled in their Scriptures, The Son of David. "How then," answered Jesus, quoting from the familiar 110th Psalm, "How then doth David in the Spirit call Him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I put thine enemies underneath thy feet? If David then called Him Lord, how is He his son?"

"And no one was able to answer Him a word" from all that throng of erudite scholars and censorious fault finders, "neither durst any man from that day forth ask Him any more questions."

Let us receive this lesson with the full force of the significant circumstances just mentioned. Let us be controlled in our quest for Truth not by a desire to have things different from what they are but by a sincere disposition to know what the Truth is for the Truth's sake and for our own well-being.

I.

"What think ye of the Christ?"

In 1819 at Frankfort-am-Maine a sumptuous banquet was given in honor of Goethe's 70th birthday. This celebration was attended by many of the eminent men of the time, artists, poets and philosophers, among them Thorwaldsen, the Danish, Michael Angelo, and the gifted Krummacher, pastor of one of the Frankfort churches and afterward Court-P preacher for Frederiek Wm. IV. of Prussia.

In the course of the evening these two guests met and Thorwaldsen put to Pastor Krummacher this question, Are you an

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artist? "No," was the reply; "I am a theologian." The famous sculptor of the statue of Christ shrugged his shoulders at this and said with apparent surprise: "How can one be only a theologian?"

In this anecdote appears the contrast between æsthetic admiration for the Christ character and humble faith in Jesus the Saviour of the world. Thorwaldsen is, humanly speaking, immortal as the artist of a statue which wins the praise of the world, but while, with a deep feeling of reverence for the beautiful, he moulded an ideal face and form in clay and then perpetuated his poet's dream in marble, he could slightly overlook the deep spiritual power of that Saviour in the hearts of men, he could not understand the motive of Gospel devotion, he could say to a servant of Jesus who was called to speak before kings and whose words will live in literature, strengthening the souls of thousands for generations to come: "How can one be only a theologian?"

These two men represent two distinct classes in life.

In reality there are many Thorwaldsens whose praises of the ideal Christ partake too much of artistic sentiment and too little of humble Christian faith and are thus a derogation to the saving knowledge Jesus came to reveal. The spiritually minded German pastor could have taught the great man who spoke carelessly of the ministry more than one good lesson, and to-day the professed admirers of the Gospel Ideal might well meet with the servants of the Crucified One to receive instruction in the school of faith.

And what is Christ to the believer in the rational religion of Æstheticism which calls the Bible interesting as history and poetry and centers all religions development in human experience? He is the perfect Man, the dreamed of Type to which by our onward moral movement we shall finally confirm. He is the faultless Character, the object of contemplation for the artist, for the philosopher and the moralist. Whence came this Ideal? Did a perfect man named Jesus once live, is His Character historic? The conception is the substance of all that is good in the

dreams of the soul, and if one lived in Judea long ago who realized in His own development all that is good and true and beautiful, He is simply an example for those who follow. We derive us much benefit from venerating an Ideal as from bowing before an actual Deity. And what is the faith of Christianity? It is only another name for devotion to this moral Ideal which the race is cherishing and which will ultimately lead us out from the shadows in which we now grope to a region of light and peace. Call this experience what you will, in the words of Faust, "Call it Joy, Heart, Love, God! I have no name for it! Feeling is everything."

It is hard to distinguish the real in life from the unreal. We are such things as dreams are made of and if in our reveries of work and pleasure we forsake not the ideal virtues which the best minds in all ages have pictured for us, we may move onward led by the hand of exact Science, assured of safety for this religion is rational and will satisfy every need of the soul.

This is the empyrean structure of moral sentiment builded by those who claim to reverence Jesus the Ideal One and yet with coined words aver that He misapprehended His mission and said more than He was authorized to say. We cannot but feel and say in the spirit of charity that some of the masters of this transcendental religion, if the word religion can be justly conceded them, judged by the boldness of their own speech, claim to know more than the Perfect Man did, without being as He was, unselfish, pure, humble, and at the same time they utterly fail to bring about the reformation in the world which the Faith of the Cross is meanwhile working with augmented success and unflagging zeal. The truth is evident in failures that date back to Greek philosophy when it was said that a Perfect One must come to give the world light, the soul cannot by experience grasp the Divine Ideal unassisted, without the material of Revelation. The consensus of testimony is that the human heart fails to find in itself the strength that is firm, trust worthy and successful.

Judging the religion of Æsthetic Ra-

tionalism by its fruit, it is hollow and unsatisfactory. Moral sentiment will not renew and transform the soul. Artistic dreams will not heal a wounded heart and poetic conceptions, even with some rays of light borrowed from Christianity, will not deliver this world from the bondage in which it groans. The offerings made in the temple of human thought are made to man and not to the Author of all life and truth; and at the altar not hallowed by prayer nor sanctified by contrite penitence, we cannot find the comfort and the rest we crave. There is no stability in these buildings of human device. Their foundations tremble and when you consider them us places of refuge for the weary and the heavy laden, they are found wanting. They fall into pieces, if ever they seem to have form and comeliness, before the first adverse wind and the soul is left to utter its weak and feeble cry over the ruins. How long, O how long will the self-confidence of the human heart keep the eyes of so many closed to the glory that is shining from the throne of God! How long shall this turning of things upside down continue and the work say of him that made it, He made me not, or the thing framed of him that framed it, He had no understanding? When shall the erring in spirit seek knowledge, when shall they that murmur learn doctrine?

II.

Down through the clouds of unrest and selfish doubt comes the swift Messenger of Heaven with the question upon which all depends, the answer to which is the scroll that points to peace and joy or leaves the soul in its old dimness of vision and vexation of spirit; "What think ye of the Christ? Whose son is He?"

The Pharisees replied, He is the son of David, but blind to the Divine relation of the Messiah they were made speechless by the second question: And is He not something more, else how could David call Him Lord? What needless and unhappy doubts oppress the world because men will not correct the mistake made by our Saviour's Jewish hearers! What

think ye of the Christ? Why must men answer, He is the Ideal, He is the Type of the Good and the True and Beautiful in character, He is the substance of all that we behold in our picture of perfection—and then stop to tremble and shrink as the additional question pierces their souls: And is this all? Who gave you your conception of the perfect life, who revealed to the world the possibilities of the soul, Who called you to struggle against sin, to grow into the image of this Ideal? Is this partial answer, He is the Son of David, He is the perfect Man and a good Example, sufficient? Does it consistently fill the pages of history, does it satisfy the burdened souls of men and women who want spiritual strength and consolation? Does it explain the life of the Church and the work of the Gospel for these eighteen centuries? He is the Son of David, He is the perfect Example, but if nothing more how came that voice from the heavens: This is my beloved Son, in whom I am well pleased? How could Jesus say, Before Abraham was, I am? How could He assert His claim which, not being true, would have rendered impossible His influence over His followers and the growth of His kingdom on earth down to the present?

III.

But it is not necessary that we revert to Christian apologetics on the Divinity of the Son of David. The Pharisees turned away unable to answer a word and afraid to question him further. So other minds kindred to theirs cannot stand in the glory of His presence and talk of human ideals as opposed to the revelation of God.

Christian friends, your happiness in the profession of your faith depends upon the feeling with which you repeat the words Simon Peter used: Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art the Messiah, the Holy One of God. Or the language of the sorrowing Martha of Bethany: Yea Lord, I believe that Thou art the Christ, the Son of God which should come into the world.

And if there are those here who have thus far hesitated to render unto Jesus anything more than the tribute of respect won by the verities of history, by the manliness and humility and self-sacrifice and perfect morality of the ideal Christian character, I beseech you in the name of that Divine One whom you treat so unworthily, to seek in the volume of His Word for the things He reveals concerning Himself. Let not your own wishes to evade the severities of the Bible debar you from the joys of Christian hope. Be not too confident that your easy view of sin and the atonement will meet your needs at the end of your life course, for this assurance is deceptive. Be careful lest your readiness in saying what the Bible is and is not leave you at the last with a burden of mistakes resting upon your heart. This Word of God is a tried Word. The noblest minds fail to compass its wealth of spiritual knowledge and you can raise no question that the best and keenest men have not reviewed many times. Small criticism is dangerous and is powerless to face the calm dignity and scholarly conviction of those who have passed through every shade of doubt to kneel humbly at the feet of the Crucified One, rejoicing in the light of His pardoning love.

A little philosophy leads away from God but much philosophy will guide the soul to Him. I entreat you, let not your uncertainties bear you to the unsafe side of this question. Go to the Bible with an honest purpose to know the Truth in all its fulness. Test it by thorough study, not by your own inclinations. Read the New Testament not as you would like to have it but as God gave it. Turn these pages with reverent hands. Think not that you can make an improvement in the plan here revealed. Read with willing eyes and actuated by a resolve to frankly answer the questions God puts to your soul. If you will do this you will see ere long how poor and unsatisfying is the Gospel of Culture. You will have revealed to you the truth that admiration of pure character is not *faith*; you will find that God is not only merciful and compassionate, but also just and that He cannot receive you

as the child of His adoption except you recognize your own unworthiness and helplessness, except you believe Jesus, the Lamb of God, to be your only hope and refuge. Do these invitations seem time-worn? True, they have been sounded in the ears of men for ages and the end is not yet. You have heard them before, but you are not sure that you will hear them again. O that your answer to-day might be the one that has given peace to every member of the flock of Christ since He called his first disciples to Him and sent them forth to preach this Gospel in all the world!

CONCLUSION.

What think you of the Messiah, your Redeemer? May the words sink deep into your souls. What think you of Him who left His throne to take you by the hand, to lift you from the mire of sin to the rock of salvation? What think you of Him who suffered all things, hunger, thirst, invidious persecution, homelessness and the Father's displeasure, even unto death, the death of torture of body and soul, the death of a broken heart, to reveal unto you Divine love, to keep you from suffering, to give you an entrance into His kingdom? What think you of the perfect Man, of the victorious Saviour who comforts the afflicted, rests the weary, forgives the wanderer, puts a song in the heart that despairs and accomplishes all that moralists talk of doing? What think you of the Light of the world whose radiance touches the minds of faithful Christians, purifying society, beautifying literature, imparting an energy of growth that makes, as nothing else does, symmetrical, forbearing, sympathetic men; patient, self-denying, noble and true women, and peaceful, loving homes? He is more than the ideal Man, He is the Lord our Righteousness, our Mediator, our Strong Deliverer, our Good Shepherd. The reluctance of sinful estrangement from God is the only explanation of the hesitation of the heart to embrace the experience named in the invitations of the Gospel. Painfully aware that the Bible draws no untrue picture of the moral realities of life, some

men to the extent that they doubt the value usually put upon life and others to the verge of despair and sometimes self-destruction, what just motive can be urged to confirm opposition to the work of redeeming grace, forgiveness of sin and restoration to holiness? With what reason can anyone antagonize the Divine plan whereby evil is to be driven into oblivion and truth and virtue and love to God to be enthroned in the hearts of men?

My friends, there is no legitimate reason for such conduct. It is irrational, it is unworthy of creatures who may rise to fellowship with God. Behold the Lamb of God who taketh away the sins of the world. He stands calling us to Himself with the voice of infinite love. He has wept over us. He has groaned in spirit for us. He has tasted the bitter cup of death for us. He has paid the debt of sin that we may be free. He has said, How often would I receive you and shelter you from temptation, but ye will not come unto me. He still waits repeating day by day the invitation, Come weary ones, come burdened ones, come unto me; "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be like wool."

How terrible the power of sin that it keeps men from answering a call like this with ready consent and prayerful anxiety! Who would thus slight the affection of an earthly friend? How many will be almost resolved and still refuse to yield to Him whose rod is comfort, whose staff is rest?

What think ye of Christ? The Saviour Himself is the Author of these words. He tenderly asks each one here, What think you of me? Language cannot express the emotions that tremble in the heart of one who responds to this question for the first time with faith. I can only repeat to you this searching text with the hope that you will feel its force. There are many answers made to the question but there is only one true answer: He is your Saviour. May the Holy Spirit find you ready to learn of Him this day. May you think deeply, reverently of this truth as you turn homeward. Re-

member Christ is your Sin Bearer, your Sacrifice, your High Priest and your King, your Lord and Master, your Elder Brother—Jesus Immanuel. Let the light of Divine love streaming from the Sun of Righteousness open your eyes to the beauty of the life He wants you to lead. You are making much of this world, but think how little it is compared with the world of the future. Can you not look toward Heaven and catch a glimpse of the glory beyond? To-day, to-morrow you may be called to leave that to which you are so devoted. Neglect not the opportunities of the present. As you value your own soul do not refuse the gift of faith God offers you. If you will only go aside from the world to-day and meet Him whose countenance is like lightning, whose raiment is white as snow, if you will listen with yearning heart while He pronounces your name with a love that will cause your repentance to show itself in tears, if you will only cry, *Rabboni*—Master, you will experience according to the promise the joy of the Christian life, you will fully know that Jesus is the Messiah, the Son of the living God. He has a home reserved for us and we may keep that haven of rest in view, for a season, strangers and pilgrims on the earth, praying to be led by His unchanging hand in the path of faith, hope and love.

Jesus, still lead on,
Till our rest be won!
And although the way be cheerless,
We will follow calm and fearless.
Guide us by thy hand
To our Fatherland.

If the way be drear,
If the foe be near,
Let not faithless fears o'ertake us,
Let not faith and hope forsake us:
For through many a foe,
To our home we go.

When we seek relief
From a long-felt grief—
When oppressed by new temptations
Lord increase and perfect patience.
Show us that bright shore
Where we weep no more.

Jesus, still lead on,
Till our rest be won !
Heavenly Leader, still direct us,
Still support, console, protect us,
Till we safely stand
In our Fatherland.

Zinzendorf.

Although wounds in the anterior and upper portion of the hemispheres of the brain are least dangerous, yet the risks of continued cerebral symptoms, epilepsy, abscess and death from acute cerebral disease are great. A case happened some years ago in Vineland, N. J. The patient apparently recovered, but eventually died suddenly with cerebral symptoms, and after death a large abscess, with the ball in the centre, was found in the brain. Concerning gun-shot wounds of the cranium where penetration has taken place and the ball has remained within, a recent writer (Holmes) has said, "The foreign body never becomes a harmless tenant, its presence always furnishes a potential source of mischief, and recovery can only be held to take place in a limited sense; for notwithstanding the absence of symptoms, speedy dissolution may ensue with little or no warning."

In some cases of apparent recovery where foreign bodies have remained in the brain the patient did well till cerebral excitement was experienced. In several cases spoken of in Holmes: "Five died suddenly after excessive drinking, one by the excitement produced by playing cards, and one on account of a slight injury received upon the head."

In the second volume of the Medical and Surgical History of the War of the Rebellion, there are found reports of one hundred and eighty-six cases of balls penetrating the cranial cavity, of which number one hundred and one were fatal. In eighty-five cases of removal of the foreign body there were forty-three recoveries. In one hundred and one cases in which the foreign body was not removed fifty-nine were fatal.

The same authority gives nineteen cases in detail of balls lodged within the cranium, the analysis of which shows that

they were nearly all more or less troubled in after life, or rather, as long as they were kept under observation, which was in all the cases ten years at least: two were subject to epilepsy, four affected with marked vertigo, four with other cerebral symptoms, one was paralyzed, one had continuous pain in the head, in one the wound had not healed; and concerning four there were no bad symptoms recorded.

In another series of four hundred and eighty-six recorded cases of gun-shot wounds penetrating the skull four hundred and two died, sixty-five were discharged from service, and nineteen were returned to duty.—*From the Boston Medical and Surgical Journal.*

Cardinal Manning in Europe.

Dr. Mayhew was one of the most puzzling examiners at Oxford, always asking the most captious questions. Once, however, he found his match in a beardless youth, who solved with classical calmness the most difficult questions the Professor's brain could invent. When Mayhew saw that he had to deal with a formidable opponent, he changed his tactics, commencing in Latin and asked:

"Qui est Spes?"

"Magna res," was the immediate answer.

"Qui est Charitas?" was the next question.

"Magna raritas," replied the student.

"Qui est Fides?"

"Quod non vides," answered the young theologian.

Mayhew was forced to laugh, against his will. He gave the student his hand, and—a thing that rarely happened—asked him to dinner. Years later Dr. M. received an invitation to dinner. It came from the student above mentioned, who then gave a banquet in honor of his installation as Archbishop of Westminster. He is now Cardinal Manning.—*Derby Conn. Transcript.*

THE RECORD.

No. 174.

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Vol. 13.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

THE RECORD.

Mission to Seamen.

A good sized congregation was gathered for Divine service, on Sunday morning, July 6th on board the British bark *Edward Barrow*. Captain Curwin who has his wife on board with him received us most cordially, and did everything that could be done to make us comfortable and the service successful.

The prayer-meeting was well attended Friday evening at the Sailors' Home. The chaplain visited the sick in the hospital during the week, and distributed reading material on board 16 ships in the bay, had conversations with the men when circumstances would permit, and invited all to attend the "Bethel service."

The need of a hulk and floating chapel is felt every week more and more. It would enlarge the usefulness of the mission by affording larger accommodations and so augmenting the attendance.

The Rev. Mr. Thompson is removing his private residence a little distance further up the Hill, on the same street, the other side, third door beyond the School House.

The chaplain visited 30 ships, representing about 450 men, during the week ending July 13th, and was kindly received by all.

One hundred and ten copies of the *Record* and 5 packages of other good reading matter were put on board.

A good prayer-meeting, well attended, was held at the Sailors' Home July 11th. Divine service was held Sabbath day July 13th, on board the British bark *Ryevale*. Capt. Williams. The Captain being laid aside temporarily with illness (fracture), the chief mate, Mr. Hodgson, made arrangements for receiving the congregation, and had the cabin comfortably and tastefully fitted up; a large congregation was present crowding the cabin to the full. After the service, a nice young English lad was waiting on the deck to speak with the chaplain, and told him he had given his heart to the Saviour; and had been led to do so here in this bay through attending upon the Sabbath services. He is an apprentice on a British bark that sails for home this week.

Donations to the "Sheltering Home."

Mr. Thomas Doble, Arquen....	\$ 5 00
" Wm. Wotherspoon	5 00
Rev. Wm. H. Lloyd.....	5 00
Collection, San Felipe	4 00
E. L.....	12 00
Miss McGinnis.....	10 00

\$ 41 00

Donations to the "Record."

Rev. Wm. H. Lloyd, England...	\$ 5 00
Mr. Thomas Doble, Arquen....	5 00
A lady for July.....	1 00
Mrs. E. C. Smith, Conn.....	10 00
Premium on same.....	5 00
Rev. Dr. Wickham, premium...	1 00
A. H.....	2 00
	<hr/>
	\$ 29 00

Donations for the Seamen's Mission.

Mr. James E. Everest, mate of Brit. bk. <i>Elizabeth Qstle</i>	\$ 2 00
Captain Stafford, British ship <i>Ingomar</i>	5 00
Captain Pilcher, British bark <i>Phaeton</i>	10 00
	<hr/>
	\$ 17 00

Donations to the Escuela Popular.

Willing Helper.....	\$ 10 00
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Which is Right this or that?

The *Estandarte Católico* speaking of the relations between the Church and the State says:—"The laws of the Church will be more respected and better observed if the State gives them its civil sanction. Through the friendship and support of the State the Church will have more facility and resources for exercising and extending its beneficent influence on individuals. The union of Church and State is not only a great convenience but a great necessity."

In the same number a different view is presented, copied from the *Independiente*, in an editorial asking for contributions for a Church Seminary in Anend:—"Our call is directed to everyone rich and poor, in order that each may give according to his power, avoiding the Chilian routine of

asking much from a few instead of asking a little from the many. In the United States there are no Catholics, however humble their social position or limited their income, who do not contribute with their suitable donation to the maintenance of the Church and the support of Catholic institutions. There all look upon it as a personal interest to support everything connected with the worship, the religious instruction, the pastors and ministers of the Church. But we in Chili have been till now accustomed to expect everything from the Government and to ask everything from the Government. It is high time that we begin to depend upon ourselves."

But in the United States whose example is thus lauded and where Catholics are so very faithful, the union of Church and State is not considered a great convenience nor a great necessity, but an arrangement positively detrimental to a nation and enervating and enslaving to any Church. Would the *Estandarte* deplore in Chili the practice which the *Independiente* extols in North America? Or is it that it fears that the public spirit of Chilian Catholics would fail to sustain those institutions which until now it has claimed were favored by the nation? A little while ago the *Mercurio* stated to the clergy of Chili that they were opposed to the separation of Church and State, because painfully aware that the Chilian people never would sustain the Roman Church voluntarily. We suspect this is very true. Nothing but legislation will draw from the people of this country an adequate maintenance for their own clergy. They have not won the people's sympathies, and until they advocate reformation of doctrine and polity they never will.

Immigrants.

The papers state that immigrants receive from the National Government of Chili for any head of a family 38 hectares of land, for each child above two years of age 18; 2 yokes of oxen, 300 boards, 100 lbs. of nails, seed to the value of 25 francs;

75 francs a month for one year, and medical attendance free of charge for two years.

Some of the colonists state, in a document printed here: that "all these promises have been faithfully kept. Excellent land has been given to each family. . . . There is wood in abundance. . . . Before leaving Angol the oxen were distributed by lot. For same a mile cow was given in place of a third part of the boards, when the colonists chose. . . there are doctors in Traiguén, Victoria, Collipulli, and, it is said, German physicians have been sent for who will soon arrive. The climate is remarkably healthy."

Mr. Krauser writes that medical attendance is the only thing wanting in Contulmo.

Another writes:—"The Government has done more than it promised: a yoke with fastenings, a cart of the country and a well made American plow; on the frontier nearest the Indians the colonists have been supplied with muskets; and beside 25 francs' worth of seeds, three bags of wheat. In the spring, seed potatoes and vegetable seeds are to come."

The new British minister Mr. Barrington has been received by the President of Peru in formal audience.

The Court of claims to settle demands growing out of the recent war made by subjects of Her Majesty is sitting in Santiago. The amount claimed is not as large as was at first apprehended.

We have received a letter from Mr. Krauser who is at Contulmo a settlement of German colonists in the South: 43 families were already there and 40 more looked for to arrive in August. Mr. K. writes hopefully. The Government had provided for the colonists land, shelter, and lumber for building a school house, which it was hoped would be ready in September. Already wheat had been sown and was out of the ground. Mr. K. intends to educate youth and already has applications for children of Germans and Chilians.

An officer in the army died suddenly in a street car in Santiago a few days ago, named Col. Calderon, an aid of the President. He had lost four sons in the war with Peru recently.

Recently one of our daily Spanish papers contained an advertisement of a house to let in the Almendral section of our city "suitable for a *short family*:" another specimen of "English as she is spoke;" being a translation of *una corta familia*.

It brings to mind the rendering by a Valparaiso lad of the Latin sentence "*Mors aequo pede pulsat turres regum et tabernas pauperum,*" into "The dead horse kicks the towers, &c."

Rev. Mr. Merwin.

CHICAGO, Ill., May 27, 1884.

Dear RECORD:—A hurried note from this busy city and a kind greeting to your readers is better than silence.

I have just come on here from the General Assembly of the Presbyterian Church which met at Saratoga Springs. Over five hundred commissioners were present from various parts of the world, Africa, China, India, Brazil, as well as from all portions of this country. Chili was represented for the first time. The Assembly, dispensing with certain formalities, voted to recognize the Presbytery of Chili placing it in the Synod of New York, and enrolling its representative here as commissioner. I was glad to have an opportunity of setting forth the claims of Chili and the hopeful outlook of the young Republic, at a meeting where fifteen hundred were present. Many people express great surprise and gratification on learning of the rapid progress of the country towards Protestant evangelization.

The reports from all the Mission Fields indicated advance for the kingdom of Christ; and it was resolved to raise \$750,000 this year for Foreign Missions. During the past year this Church has raised \$10,000,000 for congregational, benevolent and missionary purposes; which does not look as though love for the

Gospel of Christ were dying out in the land.

One thing impressed me greatly as regards the membership of this General Assembly. There were statesmen, lawyers, judges, and men representing some of the largest commercial enterprises of the land, all gathered with pastors of their churches to seek the good of Zion.

On the same train with me going to Saratoga, was a Wall Street broker, an old college friend, who was leaving his business at a most critical time, when stocks were falling and banks failing, that he might be present as a delegate at the Assembly. A telegram could reach him at any time, he said, if his presence or advice were required in Wall St.; and he could not conscientiously desert his post as representative of his Presbytery. There was Judge Van Voorst of New York, most widely and favorably known in benevolent as well as judicial circles, who willingly came to this gathering at the request of his brethren, patiently and wisely aiding in the deliberations of the Assembly during sessions which occupied more than ten days.

In the midst of these sessions fraternal greetings were forwarded to and received from the Methodist Quadrennial Conference sitting at Philadelphia, and salutations of warmest sympathy were brought us from the Southern Assembly of the Presbyterian Church. The true unity of the followers of Christ is more and more apparent as the years roll on.

Among the many friends we met at the Assembly who were interested in Chili, we were glad to see those who had particular inquiries to make concerning Dr. Trumbull, and Messrs. Lester, Dodge, Curtiss, Christen and Allis. Mr. Lester's father was there, a fine old gentleman, commissioner from Washington Presbytery.

In Chicago, where Mr. Moody, the evangelist, began his work, a city of 500,000 inhabitants, evangelical christianity is ably represented by many benevolent and religious institutions.

On the Sabbath I attended church in the morning at Dr. Kittredge's church, and heard a most excellent sermon, of great force and simplicity on the text:

"Come and see." More than a thousand persons were present; and all joined in the repetition of the Lord's Prayer and the Apostles Creed, a custom which is becoming more and more prevalent in the various denominations other than the Episcopal. In the evening we attended a religious service held in a large Music Hall, where Dr. Barrows, a Presbyterian minister, preaches every Sabbath evening to a congregation of over 2,000 people, many of them not regular attendants at any church. There is nothing sensational in his preaching; he urges the claims of the Gospel upon his hearers with great plainness and power. "The old, old story" is as fresh and attractive as ever.

Yesterday I had an interview with the Editor of *The Interior*, which published last year something that was not very flattering to our Chili Mission. He regretted that this had been done, and said..... As a proof of his good will and interest in our Mission, he requested us to write a series of articles on Chili, and the condition and wants of the West Coast.

The members of the Valparaiso Y.M.C.A. will be glad to know that their sister organization in this city is most prosperous and effective. Many of the leading business men are active workers in it, and its influence on the moral and religious history of the thousands of young men who come to this city can never be truly estimated.

It sends greetings through me to the Y.M.C. Association of Valparaiso, from which they are glad to learn such encouraging accounts.

Sincerely yours,

A. M. MERWIN.

— The Rev. William Taylor, a friend informs us, has been chosen in the Methodist General Conference in the United States bishop of Africa.

— The Rev. Mr. Merwin has published an extensive notice in the *Foreign Missionary* of Mr. Taylor's work on this coast, suggesting that it does not through pre-eminent success warrant forsaking the usual method of supporting missions.

— Congress in both Houses has passed the Civil Registration Bill; it now only awaits the approval of the President, with the Council of State, to become the law of the land. As soon, then, as the registrars are appointed the vexatious tyrannies of parish priests in marriages of Catholics with Dissenters from Rome will come to an end, as also the severe pecuniary exactions.

The Roman clergy will ere long become objects of compassion. They are now in fact. Out of the four dioceses in Chili only one has a bishop. Through death the other three are vacant and unable to be filled unless the civil government in Santiago choose to nominate them. The clergy cannot elect their prelate in Chili and neither can the Pope in Rome. Never were affairs of a church brought to a more complete dead-lock. For a mess of pottage the Romanists have consented their church should be enslaved. Self-dependent they dare not be; independent they cannot be.

Mr. Krauss, the agent of the Valparaiso Bible Society has gone north. He is to commence the work of distribution in Coquimbo and go further as circumstances may justify. He is commended to all who love the truth and desire its dissemination.

Mutual Influence in Public Worship.

SERMON PREACHED BY THE REV. DR. TRUMBULL, IN UNION CHURCH, JUNE 22ND, 1884.

“Consider one another to provoke unto love and to good works; not forsaking the assembling of yourselves together as the manner of some is, and as much the more as ye see the day approaching.—
HEB. 10, 24 and 25.

Among the earliest impressions of life are our recollections of public worship. Some of you can recall the faces of men you used to see in the church when you were children. They may not have been very learned, but Sabbath after Sabbath

they came to worship God: may not have been in all things consistent, but they were in their place when Sunday came. In my native town the Presbyterian congregation with which my Parents attended, numbered about nine hundred; and I can at this distance recall, how staid farmers sat there who all the week had wrought hard and on Sabbath morning harnessing their own teams had come two, three or four miles to wait upon the Lord. Cold weather did not keep them at home even when bleak winds swept over fields of snow. Nothing but a drenching storm or serious illness would show their seat vacant. I cannot say they were always wakeful; a part of my amusement as a little chap was to watch some of them while they slept, to gaze at those who through infirmity or otherwise did it often. But it was a church-going community. For a family not to go to the Lord's house was an exception to the rule. It was rare for any man to be absent. Men did not say: “This is Sunday; shall I go to church today, or stay at home?” But they said: “This is the Sabbath day and I am going.” It was a thing habitual, a matter of course, and the effect was very perceptible; the power of association was felt, everybody was encouraged by everybody else to leave home and wait on Jehovah staidly in the great congregation.

I.

Now the basis of the Church of Jesus is this associated worship. Private worship is the cultus of the soul. Family worship christianizes the household. But public worship blesses not only the soul and the family but the community.

1. Every person who makes it a point to be in his seat on Sunday helps to swell this current of associated influence. He yields an influence of which at the time he may not be aware. Men are drawn to church by him when they scarcely know him, or only by sight; and children derive impressions from seeing him, that will remain with them even when they have forgotten him who caused them.

2. Whereas, on the other hand the absentee, either systematically or occasion-

elijah
N 2.

ally, who thinks no one knows and no one cares, really induces others to stay away and cease altogether from attending the church of God.

3. These are the reasons why the counsel is given to *consider one another*, and to provoke, incite, encourage unto love and good works. One man's attendance brings others, his non-attendance deters them from coming.

II.

By assembling in the name of the Lord men honor Him. The aim of the worship God has instituted is to perpetuate the remembrance of himself and his work. It is not merely to hear a man discourse. It is not to listen while men and women sing. Not to admire an anthem, an eloquent sermon or a touching prayer. Accessories these are. Helps they should be, and helps they are, to such as are willing to be aided. But the central, all important and all absorbing item is the honor paid to God in praise and prayer, in recapitulating his Word, in confessing our sins and promising to break them off.

1. Not that God needs our service. Not that we add to his Glory by speaking of his excellence, any more than to his Age by adoring his eternity or to his Knowledge by being awed at his omniscience. The worship is homage *due* to him; but rendering it sheds the dew of blessing in the impressions communicated to the souls of men. It is God's truth that is magnified in our sight; his Word for which respect is shown in the tones of the voice, in the contemplation of thought, in reverent postures, in praises and songs.

2. By meeting in Christ's name you show the Lord's death till he come, holding it up to your own view and calling to it the attention of others. Some years ago a gentleman, who was in this city transiently from Europe, said he was drawn to our church because he saw the people going thither so punctually, and thought he would come to join in that in which they took such an evident interest.

A lady, also, made in substance the remark that the members of this congregation sang as though they meant it to be

real worship and praise to the Almighty, so that that she liked to come.

III.

The fact is that every man is able to do something to recommend the gospel in the world, if he cares to, and that participating in the public worship of God through Christ the Mediator is a method of recommending the gospel for all persons without exception.

A small child when the Lord's day came, said to her Father: "Me go to meeting to-day." The parent was hesitating whether he himself should go, but this simple incident touched his feelings and decided both father and mother to make themselves ready and wend their way to the house of God. "A little child shall lead them" came in then for one of its sweetest verifications.

Some can advocate the gospel by teaching it: and there are various methods of instruction; the great congregation can be reminded of God in formal and solemn pulpit discourse, in baptisms and the communion: there may be teaching also in the social assemblies of Christians, where they speak, pray and confer together more freely on the things of Jesus: an earnest believer may teach and assist others in school, Bible-class or less formal conversations. But the text suggests that through the simple act of waiting on the Lord in his worship, by gathering with those who meet in his name, the gospel may be recommended and its acceptance promoted. The implication is that in merely assembling together we may provoke unto good works, and *therefore* should "consider one another."

IV.

That is to say every one, instead of absenteing himself from the public worship of God, should seriously consider what may be the effect of it on those who know him: and this not only for the matter of constant absence but even of occasional, since that may dishearten others. It may encourage them to neglect God's house, and so lead them indirectly but really, to neglect God himself.

1. The fact is, any person allowing himself to be away from church when it is not absolutely necessary, will find at the end of a year that he has been absent a great deal more frequently than he has imagined or intended. The principle should be to attend whenever it is possible. Because for a worshiper to come to church only once or twice in a month, is inevitably to convey the impression to such as come to church that he does not consider God's public worship highly important. The empty pew, or seat, will be noticed when, perhaps, the Sermon will not be listened to. And then the effect may be that such as are not resolute and decided in their own determination to follow Christ, will begin likewise to drop off occasionally until their attendance comes to be only occasional. A young man on arriving here was very attentive and very punctual, but now through examples of absenteeism, he feels it to be a small matter if absent from God's house for a Sabbath, a fortnight, or even a month. It was not so at home, where people made it a matter of conscience to wait on the Lord. But as he had felt the positive effect of a good example there, so he has felt the negative effect of the bad example set by so many here.

This man was not a communicant; but the same disastrous effect of frequent absence from God's worship can be noted among some who bear Jesus' name and sit down at his table. Seeing some of their brethren remiss and often absent because away in country to spend Sunday,—often absent from church when not absent from town,—they too learn to be remiss also, come to feel, that church-going is unprofitable, that by staying away they lose little; and thus are induced to swell the ranks of absentees.

2. The impression of this is most disheartening for active brethren and for those who hold office in the church. For if they remonstrate with such as are thus remiss complaint is made that they are inquisitorial; then again, not remonstrating they are accused of being neglectful and, if finally breaking over every difficulty, they enquire the reason of the absence, they receive answers that wound them.

3. The reason oftenest alleged for absence is that church services are uninteresting; that preaching is dull and not entertaining, the preacher unimpassioned or too excited; that he scolds, is imperious, is censorious; that he deals only in generalities or refers to individuals too much and is personal.

Sometimes the reason for absence is that the pastor does not come to see his people enough; because he is not often in their houses, they will not come to God's house; because he does not visit them with sufficient frequency they do not want to hear him preach. Well, let any of these be the reasons alleged for Christians assembling themselves together, and, while it will bring leanness into the soul of the absentee, will in fact diminish his appetite and weaken his power of digesting the bread of life, its effect must be excessively disheartening to the preacher.

Anything that lessens his zeal must rebound to the damage of his pulpit efforts. Whether he comes to feel that the *Gospel* cannot be made interesting, or that it is not in *his* power so to present it, it must in either case tend to make the minister a poorer herald of the Cross, and rob his ministrations of enthusiasm. He will go home disappointed, feeling that his best shafts have fallen short of the mark, that his work is of no use, that he might as well give up, or go somewhere else, or go out of the ministry. Many a man has done that, gone out of the ministry, not because he did not love the souls of men, not because he failed to love the truth, but because his people forsook the assembling of themselves together and did not encourage him by prayerfully waiting on the Lord, under his pastoral care. Not insensible I am to the defects of ministers, nor unconscious of my own: but systematic hearers do wonderfully help a preacher, whereas if a person comes to church only semi-occasionally, it will be a thing next to impossible for him to feel greatly interested in what he hears when he does come; while his frequent absences will dampen the zeal of any pastor, whose heart is set on leading him to Christ.

To conclude, two things are here urged on your attentive consideration.

(1) Consider *Whom* we should worship, and why we should meet together? It is to render homage to God in Christ. It is to worship Jehovah.

Some may not have pondered this; but to omit thinking of it, is to omit all that can make our meetings deserve the name of worship. Let us come to the church cheerfully but reverently, with seriousness though without a grain of moroseness, as children assembling to pay honor to our Father, as disciples meeting to hail our risen Saviour. Let us remember that the most important thing we do in all the week, is to gather here on the first day of it to render our homage to God. Some take the day for recreation, for going to the country after the week spent in secular toil; some use Sunday to lay by and take medicine; some to write letters or make up accounts. A chemist in Boston said it was such a good day for him in his laboratory. But all these items forget God and fail to see the reasons for and aims of his public worship.

(2) Besides this, I beg you to consider the influence of your conduct regarding God's worship on other people—on Christians, on your unconverted friends, on this congregation, on my colleague and me. I cannot help saying I have often been distressed and disheartened in witnessing the apathy and lack of interest, in fact the diminishing interest of some for whose conversion I sigh and pray. There are members of this church who do not come to the service in it on an average once a week. It looks as though, while having a name to live, such were dead; still not to say that, such an example weakens the effect of truth in this town, lessens the power of the Gospel, leads others to underrate God's worship and to disesteem the sanctity of God's ordinances.

(3) I exhort you all to remember that the Day is approaching, the day of death, the day when you must appear before the Son of Man. Weeks, months, years move on rapidly, and bear you towards eternity, when not only you, but all those around you must appear before the Bar of Judgment. In order not to be ashamed and censured then, I entreat you to wait on the Lord reverently and attentively now.

Do not leave it dependent on the zeal nor on the attainments of anyone, but throw all your soul into the work of worshipping your Father in Heaven. Be always in your place to meet Him when the time comes that is set for calling on his name. Let it be an understood thing that, whoever else may be absent, you are to be in your place; and thus let it be seen that your vote is clear and resolute for maintaining the worship of your father's God.

(4) That will strengthen the hands of Christians; will be a perpetual reminder to such as forget God; will help to keep the undecided from forsaking the Lord's house; will promote a healthy estimate of his worship in the community; will encourage the pastors to increased diligence and love for souls; will bring blessings to your own mind;—while over and above all it will glorify Him who has said: "Them that honour me, I will honour;" and "They that wait on the Lord shall renew their strength, shall mount up on wings as eagles, shall run and not be weary, shall walk and not faint."

O that there may, then, prevail here an *esprit du corps* growing out of love to Jesus that shall lead each to ask: "Lord, what wilt Thou have me to do?"—to seek in what way you can contribute to increase the power of piety in this congregation and city! "The Day is approaching" when church-goers and non-church-goers must appear before the judgment-seat of Christ; they that have helped others and they that have hindered, they that have been helped or been hindered; and the results of the accepted or slighted offers of salvation be seen. Seek, therefore, to promote the knowledge and fear and love of God, each in yourself, and in all around you. "The Day" of Judgment!—Let it not be one of shame on your part because of service not rendered to Him; nor of censure on his part disowning you.

— If you are desirous to increase and preserve your own happiness, if you feel the duty of consulting the happiness of others, cultivate a spirit of cheerfulness.
—*William Newell*

Foreign.

The house of Grant and Ward, in which General Grant and his sons were interested, he as a silent partner, failed for ten million dollars. His property is all compromised, only that the 250 thousand contributed awhile ago by his friends is invested in a trust, the interest of which, 15,000, he receives, but the capital cannot be touched. Mr. Vanderbilt had loaned Gen. G. \$150,000 a few days prior to the failure with which the latter apparently had hoped to enable the house to tide over the difficulty, and gave securities for the amount. These Mr. V. returned to the General after the failure, leaving him to pay the loan at his convenience.

Mr. James G. Blaine has been nominated candidate for the presidency in the U. S. by the Republicans. The Democratic candidate was chosen July 8th, Governor Cleveland of New York. The election occurs in November.

Selections from the "Christian Leader."

Nearly 800 churches have been burned in the United States in the last nine years; one-fifth by incendiaries, half as many from lightning and careless janitors; bad heating apparatus made up a large part of the rest.

— The membership of Cowcaddens church, Glasgow, of which Mr. Ross, late of Rothesay, is pastor, is now 460. Since October last 218 new communicants have been received, of whom, Mr. Ross says, 125 profess to have received the blessing in connection with the evangelistic work carried on in the church by Major Colquhoun and the workers of the evangelistic association, while 18 others acknowledge to have received spiritual quickening from the same instrumentality.

— The population of Paris spend yearly £23,000,000 in alcoholic drinks.

— In all Sweden there are only 1,800 spirit shops, and nearly the whole of these are in the towns.

— Sir Wilfrid Lawson has been invited to visit Australia.

— On the authority of Mr. Thomas Burt, M.P., there are 300,000 people employed in public houses on Sunday in England.

— In Liverpool last year there were 22,000 convictions for drunkenness, of which no fewer than 10,000 were against women.

— The Duke of Westminster had consented to lay the foundation stone of the new buildings of the London Temperance Hospital April 24th.

— An unsuccessful attempt was made at the recent annual meeting of the Scottish provident institution to induce the members to open a temperance section.

— Harvard is called the Cambridge of America, but it has not the rich foundations of the English university. There is not a professor in Harvard who gets a larger salary than 5,000 dollars a year; and is only one who receives that sum. A majority of the professors only get 4,000.

— Dr. A. K. H. Boyd tables a protest against the use of alcohol except as a medicine, declaring that whisky is pre-eminently the curse of Scotland. Such a protest from such a quarter shows how the temperance wave is advancing.

— Dr. Happer, a well-known American missionary in China, after a careful examination, has reached the conclusion that the number of Buddhists has been vastly over-estimated; that instead of embracing a third of the human race, or 470,000,000 professors, the Buddhist faith can actually muster only about 70,000,000 adherents.

— That story crediting Cardinal Manning with marvellous proficiency in Latin is told, in a much better version, of Dr. Isaac Barrow, who died in 1677!

— Mrs. Ritchie of Greenock, one of the first women in Scotland to speak before the magistrates for the diminution of licenses, told them that she had visited the female prisoners for the last ten years and would have presented petitions from them if it had been lawful. The twenty-seven at present in jail all prayed that the public-houses might be shut.

Aunt May's Pets.

BY BESSIE FLINT.

From the Christian Register.

Little Mollie and Hugh, with their mamma, were waiting at the station for auntie, who was coming to make a visit. At last, the train came whistling into the depot; and there was auntie getting out of the car. The children danced and clapped their hands:

"O auntie! we are so glad you came!" they both exclaimed.

Then, a little timidly, Hugh asked, "Did you forget the snails?"

Annt May smiled. "No, indeed! they are safe in here," she said, as she touched her pocket.

The walk home seemed very long to the little ones. They wished to know just what auntie's pets were like. They thought they could not wait till she had taken off her hat and was ready to open the wonderful little box. At last, she took the little creatures from their resting-place.

Poor Mollie and Hugh, how their faces fell!

"They are nothing but shells," cried Hugh.

"Why, I thought they had horns!" said Mollie.

"So they have, dear," answered Aunt May; "but, when I put them in the box, they shut themselves up in their shells. If Hugh will get me some lettuce or cabbage leaves and Mollie will mix a little flour and water, we shall see if they will show themselves."

"There are their little horns," cried Mollie. "They have little knobs on the ends."

"Those are their eyes," answered Aunt May. "Touch them gently, and see how quickly they will draw them in. Notice how they keep them moving, as they feel their way about."

"This one seems to have two sets of horns," said Hugh.

"Yes. Their horns are called tentacles; and each snail has four,—two long ones and two short ones. Listen carefully!

Don't you hear the larger one eating the lettuce leaf? If you look sharply at this one which is eating the paste, I think you can see his red tongue. As he eats, can't you see the white liquid circulate through his body?

"By and by, when I open my trunk, I will get out the glass dish which is their home; and we will search for some nice moss to put in it. They like cool, damp places. After they have taken a bath, they can hide in the soft bed and take a nap. They are lazy fellows, and like to sleep most of the time."

"See! the large one is going off the dish. I'm afraid he will fall," cried Mollie.

"Sometimes, when their shells are broken, they will mend them; they are tender little things. I will put them on a pane of glass I have, and by looking through the glass you can watch them creep up and down, and see the slimy trail they leave.

"Where did you get your queer pets?" asked Hugh.

"Under some logs in the woods. How would you children like to go to the beach with me some day? We shall find some sea-snails there. They are the cousins of my land-snails. We can carry a bottle, and bring some of the little snails home in salt water."

"Oh! that would be splendid," said both children at once.

"There is the dinner-bell: don't be 'as slow as snails' in going to the table," said mamma.

"Good-by, dear little snails," said Mollie, as she ran after Hugh, who was trying to get to the table first.

Off the children ran, and very soon they were back with the snails' dinner.

"O Mollie," said Annt May, laughing, "that cupful of flour paste is more than they could eat in a week. I should have told you to bring only a tea-spoonful. Now, if you will ask cook for an old dish, we will see if they have lost their appetites during their journey."

"While little Mollie is gone, let me introduce you to my pets. This little dark shell is *Helix alternata*. The bands on the shell are by turns light and dark.

His little body is dark, as you will soon see. This larger one, with a shell and body almost white, is called *Helix alboblabris*, because the lip of the shell is white."

Hugh laughed at their funny-sounding names; and, when they were put on the leaves in the dish, he watched eagerly to see which one would come out first.

"I think they are dreadfully slow," said he. "If I had been in the cars since morning, without anything to eat, I guess I'd run when I was called to dinner."

"They come about as fast as you do sometimes, when I call you to go to bed," said mamma, playfully.

— Family names are said to have originated with the Etruscans. Adopted by the Sabines, through them they passed to the Romans on the occasion of their treaty of alliance. To cement this union more closely, it was required that every Roman should add to his own name the name of a Sabine, while in like manner each Sabine should take a Roman name.

— Owls are easily tamed, and sometimes make interesting pets. They learn simple tricks, like eating out of one's hand, seizing the end of a rope and swinging around in a circle, coming at the sound of their name, climbing the balustrade in the hall, or jumping through a hoop. The solemn air they carry all the while makes them the more amusing.

— The new Principal of the Packer Collegiate Institute for Girls in Brooklyn, Long Island, in seeking to preserve the health of his pupils, has not only introduced a thorough system of calisthenics, but has arranged to supply all who desire it with excellent, carefully prepared beef-teea at lunch time. Better than cake or confectionery!—*Christian Weekly*.

— A Vienna paper comments on the great number of pickpockets in that city, and states that eight per cent. of the victims are ladies. The outside pockets on ladies' sacques invite the thief to try his art. A boy, taken before the police court for this offense, being asked why he tried to steal, answered: "I couldn't help it. The purse hung out so nice."

—The use of catgut sutures and chicken-bone drainage tubes is among the latest devices for healing wounds. Catgut being an animal substance, is absorbed, and does not have to be withdrawn as does silk or silver wire, which have heretofore been used for stitching cuts together. Wounds drawn together with catgut, therefore, do not have to be inflamed by taking out the stitches, and are in consequence more likely to heal by the "first intention." The large bones of a chicken are decalcified and made into transparent tubes. These are inserted where wounds must be drained and, unlike the rubber tubing, need not be removed, which aggravates the wound. Being animal substances they become dissolved.—*New York Evening Post*.

— The want of a deep-water harbor on the west coast of France has led to the construction now being carried on, of the port of La Pallice, three miles west of La Rochelle, where the largest ships, with the exception, perhaps, of some monster iron-clads, will be able to enter at any state of the tide.

The following was fact communicated to me many years ago by an old physician, who assured me he was an eye-witness of it. In his house were two cats, each with a litter of kittens but a few days old. One of the cats was very young: it was her first litter, and the older cat was her mother. It was noticed that the younger cat did not seem well. Each one had her litter by herself, although both were in the same room. As the old cat lay suckling her own litter, the young cat came to her mother, made a low mewing and then went to her own litter. The old cat followed her, and immediately began removing the grand-kittens, adding them to her own. In truth she adopted them, and seemingly at the request of their mother; for not many minutes elapsed before their mother's death.—*S. Lockwood, American Naturalist*.

Two men now living within one hundred miles of each other in Michigan attended Napoleon's funeral at St. Helena, —Francis Martin, of Detroit, and William

Palmer, of Battle Creek. Palmer was a British soldier on duty there, and supposes himself the sole survivor of the party. He is eighty-four years old, and quite deaf, but has his memory unimpaired. Martin happened to visit the island with his uncle, who commanded a ship, a few hours after Napoleon died; and, as a gale blew the vessel out to sea while they were on shore, both were compelled to stay until after the funeral.

— One morning, Jerrold and Compton proceeded together to view the pictures in the gallery of illustration. On entering the ante-room, they found themselves opposite to a number of very long looking-glasses. Pausing before one of these, Compton remarked to Jerrold: "You've come here to admire works of art. Very well, first feast your eyes on that work of nature!" pointing to his figure reflected in the glass. "Look at it: there's a picture for you!" "Yes," said Jerrold, regarding it intently, "very fine, very fine indeed!" Then turning to his friend, "Wants hanging though!"—*Lady's Journal*.

— Catholics as well as Protestants are troubled with the subject of church music. The *Catholic Review* complains that music in the Mass has been made the servant instead of the master. "That which was to aid, to adorn, to second, has insolently usurped the sanctuary. The Mass has little attention paid to it, when its noisy servant is present. The devout are distracted by its extravagances, the musical are too devoted to it to perceive its pretensions. It does not matter whether the music be the florid horrors of American composers or the classic compositions of Mozart or Hayden. They are all usurpers. The concert-room is their proper sphere, and there they should be left."

The Persevering Martins.

Two ladies residing together at Nottingham, in England, had their attention attracted during early summer by certain curious sounds which appeared to proceed from their bath-room.

Nothing was to be seen in the apart-

ment itself which could account for the noises, but it became evident that some living creatures had located themselves below the bath. The place suggested the presence of rats or mice, but the sounds were such as proceed from the throats of birds.

The removal of a board showed the little feathered tenants of this curious retreat, as well as the means by which they had obtained admission to it. A couple of bricks having been removed from the outer wall for some reason or other, the hole thus made had been left unclosed. Through it, a pair of house martins had ventured and built their nest immediately under the bath.

When discovered, the mother bird was sitting on three eggs, and sooner than desert them allowed herself to be captured by a young servant who, however, set her at liberty immediately but took possession of the eggs and destroyed the nest.

Nothing daunted, the little pair set to work again, constructed another nest in the same spot, and another set of eggs was deposited in the new nest. The ladies of the house interfered to prevent them from being again disturbed, and took no little pleasure in watching their feathered neighbors, by means of a lighted taper passed through a convenient cranny.

The birds appeared to understand that they were no longer regarded as intruders but privileged inmates. The appearance of the light did not frighten them, and they returned with their bright eyes the looks of their human protectors. The second set of eggs was duly hatched, and tiny bird voices mingled with those of the parent martins as they labored to supply the wants of their growing family.—*Harper's Young People*.

"The Sicilian Vespers."

A lady has sent in the following "Extract:"—

"In Sicily the arrogant and oppressive behaviour of the French gave rise to a sudden outburst of popular indignation, which put an end to their misrule. On the afternoon of Easter Tuesday, the 31st

of March 1282, the inhabitants of Palermo went, according to their custom, to hear vespers at a church outside the town, where they gathered in great numbers, and with a mixture of gaiety and religion, enjoyed dancing and eating. Among them was a girl of great beauty, with her parents, and her acknowledged lover. A Frenchman called Drouet, under pretext that she carried arms concealed under her dress, seized her, and thrust his hands into her bosom. The girl fainted away in the arms of her betrothed, who, enraged, exclaimed, "Oh, let us kill these French!" His voice was not raised in vain. An unknown youth fell upon Drouet and killed him, and he himself was instantly put to death by the other Frenchmen. A thousand voices from the assembled crowd exclaimed, "Death to the French!" and the fight became general. A dreadful massacre ensued, in which all the French were put to death. In their rage the inhabitants sacrificed all, not excepting the aged, the females, and the children; and even those women who had connected themselves with Frenchmen, were likewise murdered. This horrible event, has ever since been known by the name of the Sicilian Vespers. The other cities of Sicily, with the exception of Sperlinga, followed the example set at Palermo, and wherever a Frenchman could be found, he was instantly put to death."

At that time Sicily was ruled by Charles of Anjou, the brother of Louis IX. of France. He received it as a fief, from Pope Urban IV., on a yearly tribute of 8,000 ounces of gold, date 1265.—At the time of the massacre Clement IV. was Pope, by birth a Provençal, and greatly devoted to the house of Anjou.—*From Encyclopædia Britannica.*

Ingenious Robin.

A curious sight was afforded by a robin lately. Busily engaged in gathering material for the construction of a nest, he discovered an old nest, fastened to a tree, intertwined in which was a string, just what he wanted. One end of the string floated loosely, but the other was fastened

in the nest. Robin seized the string and endeavored to pull it out. It was tightly fastened and he, accordingly, took a short hold and violently threw his head back. Still it wouldn't come. After a moment he tried a new plan. He seized the end of the string firmly in his bill and tumbled heavily from the limb, allowing his full weight to pull upon the coveted article. This he tried over and over again, but without avail. At last he entered the nest and diligently tugged at the fastened end of the string, until he succeeded in loosening it. Then he drew it through, and sped away to make use of it in his new home.

M. W.

Studious Monkey.

A gentleman living in Bath had a monkey which used to perform many amusing tricks in imitation of his master. The gentleman was in the habit of reading his newspaper very punctually every morning at the breakfast-table. One day, business having compelled him to leave the table earlier than usual, "Pug" was found seated in the chair, with the newspaper upside down, reading as gravely and with as much apparent interest as his master. Once in a while he looked off his paper, and chattered and made significant gestures, as his owner was in the habit of doing when he came across anything especially interesting.—*From "Stories about Animals."*

—Wendell Phillips said that the keeping of a diary by your neighbor adds a new terror to death! History furnishes abundant illustration of this statement. The neighbor's diary has often proved to be an ambuscade of concealed malice, a quiver of poisoned arrows to pierce a victim's reputation after death has rendered him powerless to protect it. A diary of this sort comes under the condemnation which belongs to all concealed weapons. Carlyle has suffered through shafts drawn from his own.

—Josiah Quincy, formerly President of Harvard College, lived to be ninety-two

years of age. He had kept a journal for many years. He was accustomed to sit in the morning in a large chair with a broad arm to it, which served a desk, and upon which he wrote his diary. July 1st, 1864, he sat down in his chair as usual. His daughter brought him his journal. He at first declined to undertake his wonted task, but his daughter urged him not to abandon it. He took the book, and wrote the first verse of that grateful hymn of Addison:—

When all thy mercies, O my God,
My rising soul surveys,
Transported by the view, I'm lost
In wonder, love, and praise.

The weary head dropped upon the bosom.
The volume was ended. The soul had fled.

Nep.

Such a dripping wet kitty as Mr. Miggs brought into his store that night. He saw some cruel boys tormenting her, and took her away from them. Nep, a big dog, was lying by the stove; and Jim, the cross little terrier, was fast asleep.

Mr. Miggs put the wet kitty by the stove to dry. Jim woke up and looked at her, but he did not bark.

Pretty soon, kitty began to grow warm, and Mr. Miggs brought her a saucer of milk. She smelled it, and said, "Mew!" very softly. "It is a kitten!" thought Jim. And, when kitty dropped her little red tongue in the milk, he growled, showed his teeth, and ran at her.

Then up jumped Nep, and growled at Jim. Now, Jim is afraid of Nep, so he did not dare to touch kitty; and Nep stood close beside her till she had drunk the milk. Ever since that night, Nep has taken care of kitty. He stands beside her when she cats. He lets her cuddle under his big chin and take a nap. When kitty is under Nep's chin, she is quite out of sight.

One day, Anna May came in. Kitty was lying under Nep's chin. Anna heard a soft "pur-r-r."

"Why!" she exclaimed, "does Nep purr?" Nep lifted his head and out jumped kitty. "Oh, it wasn't Nep, 'twas kitty!" said Anna.

Every pleasant day, Nep takes kitty out for exercise. There is no yard near Mr. Miggs' store for kitty to play in, and Nep knows very well that kittens will not thrive without air and exercise. So he takes her to the railway station, and she runs and frolics on the platform. When she is tired, Nep takes her in his mouth and carries her home.

Nep goes to market for his dinner every day, and he always takes kitty. I often meet them. Strangers, who do not know Nep, look with surprise at the big dog with the kitten in his mouth.

They often turn and look after them. They think, perhaps, that Nep is running away with the kitty, perhaps, that he is going to drop her into the brook.

Then, somebody that knows says: "Oh, that is only Nep and his kitty! Don't you know about them?" And they tell the story that I have told you.—*Little Men and Women.*

He that will advance anything in the finding out of truth must bring to it that traveler's indifference which the heathen so long since recommended to the world. He must not desire it should lie on the one side rather than the other, lest his desire prompt him, without just reason, to believe that it does. And so too in religion: he that will make a right judgment, what to believe or what to practice, must resolve never to be so tied up to any point or party as not to be ready impartially to examine whatsoever can reasonably be objected against either. — *Archbishop Wake.*

A RABBI'S RETORT.—The late Dr. Raphael was fond of a witty retort. Once a Gentile physician attended the funeral of a Israelite. "I don't like a Jewish funeral," said he, afterward, to Dr. Raphael: "There is no long oration, and everything is too quiet. I prefer a Christian funeral." "So do I," said Dr. Raphael. "I prefer a hundred Christian funerals to one Jewish."

KAREN MOUNTAINEERS AND THE BIBLE.—The Karen Bible was issued the other day at six rupees a copy; but although prepared for a tribe of poor mountaineers a hundred copies had been bespoken and paid for before it was out of the press, and in a few minutes five hundred copies more were subscribed for. Every Christian family is to be provided with a copy. The entire cost of the printing is to be borne by the Karen churches.

GOOD MEN.—The world is upheld by the veracity of good men: they make the earth wholesome. Life is sweet and tolerable only by our belief in such society; and actually or ideally, we manage to live with snperiors. We call our children and our lands by their names; their works and offgies are in our houses.

“Boss, hab you got any dem confortic pills?” “Yes. Do you want them plain or coated?” “Dunno. I want dem dat’s whitewashed.”

—“If all the world were blind,” said an Irishman, who had just been inspecting a school for the blind, “what a melancholy sight it would be!”

A CRUSHED DANDY.—*Diminutive dude:* “Why do you make me wait until the last dance?” *Young lady:* “Oh, to give you time to grow.”—*Puck.*

—A dandy, wishing to be witty, accosted an old ragman as follows: “You take up all sorts of trumpery in your cart, don’t you?” “Yes, jump in, jump in!”

—Doctor: “There, get that prescription filled and take a tablespoonful three times a day before meals.” Pauper patient: “But, doctor, I don’t get but one meal in two days.”

—“Yes,” said the school-girl, who had risen from the lowest to the highest position in her class: “I shall have a horseshoe for my symbol, as it denotes having come from the foot.”

—A nursery-maid in airing her young charge one day, met with a bicycle club of ten going at full speed. On returning to the house, she exclaimed, “Oh, mum, the baby nearly leapt out of his carriage fur rejoicement, fur he saw tin min ridin’ on thim philosophers!”—*Mrs. Partington.*

—The lawyer who filled a bill, shaved a note, cut an acquaintance, split a hair, made an entry, got up a case, framed an indictment, empaneled a jury, put them into a box, nailed a witness, hammered a judge, and bored a whole court, all in one day, has since given up law and turned carpenter.

Holland.

Holland, called also the Kingdom of the Nether or lower lands, is flat and marshy, much of it below the level of the sea, from which it is protected by a costly and ingenious system of dykes and embankments. The canal banks are walls of earth, intersecting the country in all directions. The drainage of these meadows and marshes is carried on by small wind-mill pumps. Sometimes the walls give way, and the fields are flooded. On one memorable occasion the people themselves, in desperation at the tyranny of Spain, broke down these banks, and laid their whole country under water. In winter the water-courses become frozen highways for sleighs and skaters. The country people, men and women, skate to market.

Holland has no mountains, and very few woods. It is mainly a flat carpet of beautiful grazing pasture for cows and oxen. Dutch dairy farms are celebrated for butter and cheese, which they export to England. Every kind of corn and fodder grows freely, as do flax, hemp and tobacco.

The Dutch are great growers of flower bulbs. England imports from Holland tulips, hyacinths, lilies, and narcissi of great annual money value. The climate and soil seem particularly suitable for their cultivation. The finest bulbs have originally come from Cape Colony; the Cape belonged to Holland till the beginning of this century. These flower-farms in spring are indescribably brilliant, with partitions of blooming bulbs.

The Dutch build excellent ships for coasting traffic. In the seventeenth century they were the greatest naval power in Europe, under a remarkable series of great admirals.

Holland has considerable colonies; in the East Indies, Java, parts of Sumatra and Borneo, Timor, Celebes, and the Moluccas, including Amboyna (celebrated for exquisitely grained timber); and Dutch Guiana, in South America. Her government of Java has always been thought to be a model of colonial administration. From these possessions she sends coffee, sugar, cinnamon, nutmegs, and other spices. She sells a much less innocent product called after the name of the country "Hollands."

The chief ports are Amsterdam and Rotterdam. The former is built on piles driven into the mud.

The Russian Czar, Peter the Great, lived for a time at Zaardam, near Amsterdam, working as a laborer to learn practical shipbuilding.

At Rotterdam on the Maas, there is a bronze statue to Erasmus who was born there.

The history of the Netherlands is one of great interest; their heroic struggles with Spain, their devotion to their reformed religion, and their resistance to the Inquisition, all should be familiar with. Their great national hero is the Prince of Orange, the famous stadholder, William the Silent, not so named because of his taciturnity but because at the court of the French King, Henry the Second, having learned of treaties with regard to Holland, he discreetly kept silent till the time to act arrived.

The inhuman cruelties of Alva and the Duke of Parma against the Protestants, drove William to revolt, and his patriotic struggles founded the Dutch Republic. William was shot by the instigation of priests at Delft in 1584. There is a monument erected to him at the Hague.

In 1609, at the peace of Antwerp, the independence of the *Seven United Provinces* was recognized by Europe. For two hundred years their country was frequently the seat of civil war and invasion. In 1806 it was given by Napoleon to his brother Louis, and in 1815 seventeen provinces were united under the Orange family as a sovereign principedom. In 1830 Belgium was separated from the Netherlands, which became again a kingdom.

Holland now embraces ten provinces, besides portions of Limburg and Luxemburg.

Holland contains about 14,000 square miles, and a population of about 4,000,000. There have always been learned men at Lyden, the university town, and it has been the great honor of Amsterdam to have been in the Middle Ages the only place in Europe where liberty of printing existed. Many of the noblest books of the world were sheltered and published under the honored imprint of AMSTERDAM.

Going to School.

BY EMMA C. DOWD.

Now, Dolly, you must sit quite still, nor muss your pretty curls;
 For I am going to school to-day, like other little girls.
 This morning I am four years old, and I have teased mamma,
 For 'most an hour, to let me go to school with Amy Carr;
 And finally she said I might, and here's my picture-book,
 And basket with my luncheon in,—Dolly, why don't you look?
 I'm going to learn such lots of things,—to read and write and spell,
 And more than you could understand, Dolly, if I should tell.
 The only thing I do not like,—there'll be so many boys;
 But I am quite too old to spend my time with dolls and to $\frac{3}{4}$.
 So, Dolly, I must say good-by,—what makes you look so sad?
 Is it because you've got to stay alone? It is too bad!
 If I were not all ready, dear, with book, and luncheon, too,—
 But I can eat it here,—I guess I'll stay at home with you!

— The cocoa-room movement has been an unqualified success in Liverpool. There are 66 houses, and last year they took £100,000. They supplied every day more than 30,000 men with food.

— A new claimant for the invention of the telephone has appeared, and M. le Comte du Moncel supports him. So early as 1854 Charles Borseul, a Frenchman, is reputed to have invented the telephone substantially as it is now, and published his discovery in the autumn of the year mentioned.

THE RECORD.

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THE RECORD.

Young Men's Christian Association.

To the Editor of the RECORD.

Just a few notes about the Valparaiso Young Men's Christian Association.

The membership is increasing, 8 fresh names having been enrolled as full members of the Association, and 30 as subscribers to the Institute since the commencement of the year.

The series of Public Lectures arranged for this season is proving a highly interesting one: subscribers generally and the members of our Association, in particular, owe a great debt of gratitude to the friends who have with so much kindness undertaken to give them. The attendance has so far been very good, and financially, on behalf of the Library Fund, the result is very satisfactory.

The first lot of Books for the Y.M.C.A. Library has arrived and will shortly be placed on the shelves at the Institute for the benefit of the members. The list comprises Standard works of Reference in Theology, Morals, Biography, Travel, Science, Art, Mechanics, &c., &c., &c., and it is believed that such a library will supply a need long felt in this town. Should the present instalment meet with

a good reception, the Council may feel encouraged to order out a supplementary lot of books.

In the Institute a new feature has been introduced this winter in the form of a Chess Tournament, in which a dozen or so of the members have taken part.

In connection with the Literary Society of the Young Men's Institute some interesting essays and debates have taken place. Two of the meetings, marked on the programme as "open," were held in St. Paul's church school-room, Cerro Concepcion, and it was hoped that friends who were not members would be induced to take part in these meetings: however, the idea was not so well taken up as had been expected, and I understand the Committee of the Literary Society have decided not to hold any more such meetings. At the same time friends will always be welcomed at the meetings held fortnightly at the Institute on the Mondays between the Straits mails, at 8.30 p.m.

The Sunday afternoon meeting for Bible study held at the Young Men's Institute, 270 Calle Blanco, continues to be very profitable to those who attend, and our only regret is that more members do not make a point of coming to this meeting: the hour from 4.45 to 5.45 p.m. was specially chosen as being one which would be convenient to all. Our thanks are due to the clergymen who have given

carefully studied papers upon *special* topics—the consecutive subjects in the Life of Our Lord being taken up by the members themselves. The endeavour has been as far as possible to avoid giving this meeting a formal character, and to make it one for free and open conversation. Mr. Allis's kind assistance is much missed in this meeting; since his removal to Santiago, the plan has been adopted of electing by rotation a chairman for each month.

These Sunday afternoon meetings are *open to all*, and we should be very glad to see this more generally understood and taken advantage of; *all young men*, whether members or otherwise, are cordially invited.

It is to be regretted that a greater number of young men do not attend the Prayer-Meeting at Union Hall on the 2nd Wednesday evening of each month, which has been so kindly granted for special prayer on behalf of young men of the Y.M.C.A.

A social gathering took place on the 18th of this month as a farewell to Mr. Shaw, some 40 to 50 being present. There were several speeches and songs, a small American Organ having been kindly lent for the occasion, and a very enjoyable evening was spent. The speakers one and all referred to the indefatigable energy shewn by Mr. Shaw in working for our Association and Institute. He sailed on the 22nd for England by the S.S. *Araucania*, but the hope is entertained that his withdrawal from among us may be only temporary.

The vacancy in the Council of the Association will be filled by Mr. George Jenkins, that on the Institute Committee by Mr. John Nicholson and that of Secretaryship to the Literary Society by Mr. William Trumbull.

It is gratifying to observe the notice taken of our Association by some of the Associations in the United States, and to receive the messages sent by them through our good friend Mr. Merwin:—our president requests that by this medium our thanks and reciprocal greetings be conveyed to the members of those Associations.

I am, sincerely yours, WM. J. DANIELL,
Hon. Sec.

Valparaiso, 29th July, 1884.

Catholic Estimate of Romanism.

Some consider Protestant writers, especially ministers, severe in their judgments about the ultramontane clergy, not knowing what severe remarks proceed often from laymen, who by birth and education have all their lives known intimately the Roman system through an inside view.

Speaking of the present proposal to change the 5th article of the Constitution a prominent citizen of Chili said a day or two since: "We have no thought of relaxing the present hold of the Government on the Church of Rome; the clergy are not to be confided in. You can gather your churches and support them in your own way with perfect freedom, for you do not intend to make trouble for the Government, but we know what to expect from the priests and dare not allow them the freedom you may enjoy."

CAN THE STATE ALLOW THE CHURCH IN CHILI TO BE INDEPENDENT ?

In keeping with this here is a translation of portions of a speech just made in the Chamber of Deputies by Mr. Lavin Matta on the motion of the Government to modify the 5th article without annulling it, in order to retain control in the nomination and support of its prelates, as well as in some other respects.

"I am an advocate of the absolute separation of Church and State, provided the Church stands afterwards as it stood before, without public property, (government) salaries, chaplaincies, privileges, and without official control in education;—working only upon its adherents through the kindness and holiness of its doctrine.) Nor is there reason for being afraid of the result; the Catholic Church, being divine, will subsist through its proper *divineness* without need of salaries, privileges, and official laws; while, if it has ceased to be divine, we ought to congratulate ourselves that its influence and

prestige are coming to an end because having no plausible reason for continuing to exist. It is well to look back upon the privileges of the Church as they used to exist in former times and compare them with what they are to-day. Its power was immense formerly when its union with the State was closest. It could scourge, mutilate, burn heretics, and seize their property besides. With impunity ecclesiastics could by means of the confession become heirs and legatees of the persons they confessed; especially of the female sex. Grouped in Religious Orders, and availing themselves of these and other influences, they were able to acquire estates without limit and to hold them in perpetuity. They were, further, the representatives of the souls of the dead, of the images and saints; of this control, which an absurd legislation did, and in part does still, permit these fictitious entities to exercise over property on earth, the priests reaped the benefit. They held by force of law a share in intestate estates for the good of the souls of the deceased. They enjoyed the privilege of being judged only by their confrères in Church Courts; and received taxes levied on all births, marriages and deaths. With the war of the Revolution the power to mutilate and burn heretics and seize their goods came to an end... Even before that, the Spanish monarchs had already deprived the priests of the right to inherit from their penitents,—and it is important to observe that this abuse must have been greater than the abuses of the Inquisition, since it was suppressed while the Inquisition was continued. The legislation of the Republic has prohibited their being the managers and beneficiaries of the goods of the dead, when a testator has believed that his soul could continue enjoying the benefit of terrene property; and has prevented their participating as formerly in intestate estates. However, although the priests have lost these rights, they still preserve enough to keep goods acquired through the credulity of people and to go on acquiring more through that same credulity...

“The Chamber by considering the Religious Orders can see what alternatives

may present themselves in the case of an absolute separation of Church and State.

“The Older Monks, being attached to their rules may say the Community should continue enjoying the property in common; the Younger, that, the Order ceasing to exist, its members should divide the property, each take his part, go home and enjoy it with his family; the Civil Ruler, that the property should revert to the State; also the Bishops may claim that only the Church could dispose of the property; and even the Pope, sending a legate, may demand as the Infallible Head of the Church the right to sell the property and bear the product to Rome. From this case it can be seen that it would not be prudent that issues so momentous should be passed over to the mere decisions of the Tribunals of Justice: some tribunal might deliver millions of dollars to a papal commissioner, and naturally enough, if the Catholic conscience of its members so dictated and they were to follow it in the absence of any fixed law.”

After thus arguing, Mr. Lavin proceeded to speak to the following effect of the influence of the Roman Church on Education:

“It is a fact that cannot be denied that the prestige of the Catholic Church has been greatly fostered by means of Official Religious Education, in conferring which, history itself has been falsified, this being tolerated by the State. To prove it two examples will suffice:—

“First, our Youth are taught and go out from college always affirming, because so their text-books and professors have told them, that the Protestant Reformation solely had for its origin the desire of the Monk Luther to marry a Nun. Not one of them leaves college aware that the Protestant Reformation originated in the indignation caused in Luther's mind through the sale of indulgences by the Papal envoy, friar Tetzal, in Germany,—bulls that answered for everything, pardoning sins past, present, and to come.

The second example is that of the Inquisition, about which the Youth are told deceitfully that *it never was an Ecclesiastical Tribunal nor approved by the*

Church, but was exclusively the work of the monarchs. They do not know that its founder was Santo Domingo de Guzman, Patriarch of the Venerable Order of *Predicadores*. In this way the Church is exculpated and freed from blame for all the butcheries and atrocities she committed..... If once the truth of history in regard to the Church can be re-established in public instruction it may be hoped she will, in a few years, not have so many adherents ready to sustain abuses of every sort."

CAN CHILI BE INDEPENDENT AND AT THE SAME TIME ROMAN ?

The institution of Slavery came to grief in the United States because its defenders thought to preserve it by rising against the *Union*, and the Roman clergy in Chili are losing the sympathy of their countrymen through the fact, daily growing more evident, that Romanism compels them to cease to be Chilians. Here is a remark made recently by a member of Congress in debate:—

"Even were the Government able to nominate any one it chose to be Archbishop, still the appointee, being assigned to us by a Bull from the Pope, would always belong to him and not to the Nation, for there is not in Chili a priest brave and decided enough to disregard the orders of the Vatican."

Truer words never were uttered. If the people desire to retain the Roman name there is but one way in which they can accomplish it: they must sell their independence. The soubriquet of *Roman* instead of *Christian Catholic* is a poor trinket, quite valueless; showy and fashionable, but the merest pinchbeck, with nothing of any precious metal about it: but if the Chilians of to-day still wish to perpetuate the folly of their predecessors and continue wearing it, they will have to allow an Italian prelate, who affects the supreme title of *Lord over God's heritage* wherever nations allow him to do so, to lord it over them. That they will continue to do so is growing every day more and more improbable. That they will refuse to do so is daily becoming more evident. Step after step in that direction has been

taken. In 1844 non-catholics were allowed to marry. In 1846 the Chilian government gave leave unofficially to Protestants to hold divine service; nine years later in 1855 to erect a church; and in 1865 the Interpreting Law gave legal sanction to the churches that had been built. In 1874 the clergy were compelled by the government to agree that Catholics wishing to marry Protestants might declare they had left the Roman Church, their simple declaration being evidence of the fact. Four or five years ago an archbishop was nominated for Santiago in accordance with the Constitution; his Holiness did not accept the nominee but to arrange the matter, here, sent a legate, whose proposals being unacceptable and his conduct offensive, the Government sent him his passports, so that in consequence the See remains vacant to this hour. Two other Sees of the three remaining are in the same condition, no nomination having been made for either of them. Now it is proposed to strike out the 5th article of the Constitution altogether, according to which the R.C. has been the established religion of the land. This would pass in Congress with a rush did the Administration conceive it to be prudent to emancipate the Church. Prudent they do not conceive it to be, because unwilling to have Rome appoint bishops independently. If bishops are to be named they must belong to the nation, be patriots, Chilians supremely loyal to this country and not owning a higher allegiance to any human potentate.

This will give an idea of the great question at issue to-day. Would to God there might be raised up at this juncture from the ranks of the Roman clergy men of sufficient breadth of view, unselfish enough and sufficiently devoted to the Lord Jesus Christ, to lead the way in organizing in Chili Christian Churches that should return to the primitive methods which prevailed in Apostolic times.

The census of Arica gave 3,800 inhabitants in the month of June.

— Iquique contained 16,414 inhabitants.

His Bitter Pain.

Despondent, sad, was I o'er all
My sinful Past, when once to me
Had been revealed the beauty of
A Life that knew no Sin.

From depths to raise myself, from out
The darkness into light I yearned
To step; but Oh! how heavy was
My burden, and how weak'ning proved
The consciousness of taint within.
I prickings to abasement felt,
To taming, humbling of the Flesh:
Ascetic grew; and therein sought
Escape from every goading sin:
Yet through the darkness broke no morn.
No faintest ray of light divine—
Of God's unfathomed Love—e'er came
T'assuage the torment caused by Sin.

To the sick I turned,
To relieve their pain,
Soothe temples throbbing,
And the aching brain;
Thus to fight despair oppressive,
Lessen havoc wrought by Sin.
Surely this an antidote for
Sore remorse at wrong must prove.

A blissful joy, unlooked for, sprang
From looks of gratitude and love,
From gentle pressures of the hand,
That volumes spoke, and finer chords
Within my downcast breast awoke;
Yet, yet, that horrid weight I bore
Still bowed my head and wrung my soul;—
And Oh! what bitter pangs oppressed
When peace or hope I could not give
To souls like mine which, stagg'ring, feared
To die—aye died, with load intact,
And unrelieved by Aught!

Mortifying Flesh had failed me.
Sharing others pains and sorrows,
Had to sacrifice inured me;
But alas! no peace, no hope could
Reign, where Sin had been enthroned.
Not in pain of mine, nor even
Yet, in seeking to relieve in
Others fruit of wrong, was ever
Found the oil and wine to soothe the
Angry sore of burning soul.

To me the Spirit whispered then,
In stillness of the night, as on
My bed I tossed, annoyed, oppressed,
And driven, worried, tortured by
The hounds of Sin:—
"Not from suff'ring or enduring,
Not from lessening the strain thy

Fellow mortals bear because of
Sin, comes peace that for thy storm-tossed
Soul will aught avail. T'is only
Found in Cross and Driven Nail. T'is
Only in Redeeming Pain."

Like stroke of lightning flash, it rent
My heart in twain, the peace I longed
For so, salvation, at the cost
Of agonizing pain alone,
Of agony untold, to find.
To suffer had my thought led on,
Relief for all Man's suff'ring to secure;
And now, myself am forced to drink
A draught that from a piercé side
And bleeding brow was drawn? I shrank
From quenching thirst, revolted! for
I dared not purchase thus my peace.
But still the fires of anguish burned
Within! The terrors of my soul,
That haunted was by ghosts of Sin,
To weary brain no rest would give,
To heart, no sense of safety in
Its sin—its taint of hell within.

Long I prayed, and struggled hard,
Yea wrestled, to obtain the needful Grace
That undeserving me should lead,
In humble confidence, to greet
The promised peace through Saviour slain
Extended freely then to me—
To all who bear the stain of Sin.

Thus, laden with my guilt,
And empty handed too,
Soon found I, peace and joy,—
All,— in His Bitter Pain.

Printing Spanish Tracts.

We have at present in press three
Spanish Tracts:

1. *¿Quién dará lluvias?* Who will give
rain?, a reprint that has been repeatedly
asked for, as it has been out of print for
some time. Its aim is to recall the people
of Chili from prayers to a deceased Saint,
San Isidro, to prayer to the Living and
true God. Of this a new edition is now
to be circulated of 5,000 copies.

2. The Bible for All, *La Biblia para
Todos*. This maintains from the early
Christian Fathers the estimate in which
the reading of Holy Scripture was and
should be held, and the people's right to
read it notwithstanding all prohibitions.
Five thousand copies of this are soon to
be ready.

3. The *Historia de Andres Dunn* has just passed through the final proof reading. It is a translation from English, in which the beneficent results of reading the Gospels as experienced in a neighborhood of very humble, though in a measure dissolute people, are narrated. If our readers desire to disabuse the minds of their native friends on this topic, this tract will prove invaluable, and can be recommended confidently for distribution. Our desire is to print ten thousand copies. A former edition consisted of three thousand and has for some time been exhausted.

Towards the expense of these tracts (and an earlier one *Año Nuevo*) the following amounts have been sent or handed in:—

From the Union Church Sunday Schools' Missionary Collections	\$ 68 00
X.L.....	40 00
Mr. Lewis P. Harris, G. Britain	50 00
A lady (<i>Año Nuevo</i>)	20 00
	<hr/>
	\$178 00

The account of printing has not yet come to hand. Later on it will be published, but the total expenditure thus far is about \$300. If the funds can be obtained our purpose is to add largely to the list of publications. Assistance is solicited for meeting the outlay, as also in distributing the tracts.

Remittances in postage stamps or otherwise will be answered by mail in a supply of these publications to all parts of the Republic or Coast.

Donations for the Seamen's Mission.

Mr. George C. Baldwin, British bark <i>South Glen</i> , from Pisagua	\$ 5 00
Captain S. W. Buckman, British bark <i>Inglésida</i>	5 00
	<hr/>
	\$ 10 00

Donations to the "Record."

Mr. George C. Baldwin from Pisagua	\$ 2 00
Two bound volumes sold.....	2 00
Johnnie and Eli	5 00
	<hr/>
	\$ 9 00

Plans have been made and presented to the Government in Santiago for a railway from Concepcion to Lebu, a coal-mining port south of Arauco. Three years will be needed, and the cost 4,950,000 dollars. Three tunnels will be required and thirty bridges; that over the Bio-Bio river to cost 496,000 dollars, the others being smaller affairs.

— Joseph Francis Vergara Esq. of Viña del Mar has been chosen General Superintendent of the Fire Association in Santiago, by vote of the companies.

— The church of the Merced in Valparaiso is to be replaced by a new one at the side of the present edifice opening on Calle Victoria. It is to cost 200 thousand dollars. Buildings will be removed and the corner stone laid in September at the festival held in that convent in honor of Our Lady of Mercy.

— Proposals in Paris for contractors to construct a dock in Talcahuano, for account of the Government, were not responded to by the bankers of that city, notwithstanding the guarantee of interest.

— It has been proposed to run a small steamer across this bay to Viña del Mar, as also to construct a pier and an urban railway in the Viña. Papers state that the city council of Valparaiso does not favor granting the exclusive privilege for 30 years that is asked for.

— The *Independiente* of the 9th instant contained the following:—"The *Estandarte Católico* remembers that the 8th of July is the anniversary of a memorable day, in which millions of citizens met in a popular and harmonious assembly to protest against the iniquitous laws of civil cemetery and marriage, and other bills contrary to religion and freedom."

The word *millions* applied to a gather-

ing of a few hundreds is an amusing example of that rhetorical figure known as magniloquent recklessness.

— During the year ended March 31st, 1884, the number of prisoners sentenced to the Penitentiary in Santiago was sixty, of whom twenty-nine were for homicides committed in various sections of the country. Of the 60 seventeen could read and write, and three could only read. During the year 46 had served out their time and 8 had died. There is only one individual under sentence of imprisonment for life; he was to pass the first two years in solitary confinement and terminates that period in September. "Recently he entreated that a priest might be allowed to visit him with the aids of religion, and the request being granted he received them fervently, showing true penitential sorrow.

"On the same occasion his hair was cut for him, as it was falling in profusion over his shoulders."—*Independiente*.

A writer in the Argentine Republic gives the following as the proclamation of the King of Spain as he assumed possession of the Americas by authorization from Rome; a superb instance of circular argumentation:—"The King of Spain causes the inhabitants of the New World to know that God has made St. Peter (Alexander VI.) Head and Master of the human race. The Lord wishes all men to obey him. Alexander VI., St. Peter's Successor, has conceded the islands and continent of the Ocean to the Kings of Castile. If the Americans recognize the Pope as sovereign of the whole earth, and the King as lord of these shores, they shall be exempt from servitude, if not they shall be treated as rebellious subjects."

After arguments so conclusive, is it not wonderful that the Spanish Americans should ever have cast off the domination of Spain, and more so that now they are tearing themselves away from the paternal control of his Holiness the bishop of Rome, "successor of St. Peter," &c!

What a couple of precious impostors Alexander the VI. and the pious Ferdi-

nand must have been, thus to play fast and loose with the name of God who had sent his Son to save mankind!

COQUIMBO.—A correspondent writes July 18th:—"Mr. Krauss is making fair progress in his particular true of work. He seems satisfied with the sales. Unfortunately through a mistake. . . . the box of books forwarded to him, per steamer, was placed in *comiso* by the Custom-House authorities here, but we were able yesterday to get it handed over to Mr. Krauss. The Girls School gave an entertainment here on the 4th instant. Rev. J. C. Horn has been very successful in his work here, so far, and seems to be gradually influencing the community for good. Attendance at chapel is increasing and a better spirit of unity prevails amongst the members of the congregation.

"Sunday-School work is being vigorously attended to; 70 scholars were out last Sunday. Temperance work is also receiving a fair share of attention.

"We have two Societies: The Band of Hope for the little folks, and The Coquimbo Christian Temperance Union for the ones." older

CALLAO.—From the Rev. J. M. Baxter now preaching in Callao, the following cheering information has just come to hand:—

July 9, 1884.

"Rev. and Dear Brother.

"There is a genuine revival going on here. About ten have been converted, and many are seeking that salvation which Jesus came to give. Prayer-meetings are becoming crowded and the spirit of those who come is being very much refreshed. I shall hold a regular service on board some ship in the harbor every Sunday afternoon at 3 p.m. (besides two services elsewhere) and prayer-meetings on Tuesday and Thursday evenings. There is very much need of a revival in Callao, and I trust that it will spread until men become aware that Christianity is the only power on earth to make and keep them from sin, and give them joy which nothing can destroy."

Coquimbo Colloge.

A correspondent writes us as follows:—A very interesting and enjoyable entertainment was given by the Girls' School of the above Institution, in the Protestant Chapel, on Friday evening, July 4th. The chapel, which has sittings for 100 more or less, was crowded, and every available space, including aisles &c., had to be utilized to accommodate the large and eager audience assembled to witness the proceedings. A stage had been arranged on both sides and in front of the pulpit, to accommodate the scholars and give them sufficient room to perform the exercises of the evening.

During the day willing hands had been busy decorating the walls of the chapel with flags, flowers, evergreens, mottoes, &c., which had a very striking effect when the curtain in front of the stage was thrown back, and some forty young faces stood before the audience all radiant with the joy and hope of youth.

Miss Holding very ably conducted the exercises which consisted of the following programme:—Prayer; by the Rev. J. C. Horn, Pastor. Singing: "We Love Our Happy School," by the scholars. Concert exercise: "A Welcome," by four little boys. Recitations: "The Blind Girl to her Mother," by Maggie Danskin; "Roll-Call," by Mary Chirgwin; "Order for a Picture," by Jennie Thomas. Song: "Happy Blue Bird," by The Little Folks. Recitation: "Poor Little Jim," by Lee Keil. Tableau: "Simply to Thy Cross I Cling." Scene: A rude cross draped in white and encircled by a green wreath studded with beautiful white roses. Clinging to the cross with outstretched arms, as if all her hope of salvation depended on her clasping the sacred symbol of Redemption, knelt a sweet-maiden robed in white, with long golden tresses falling gracefully over her shoulders.

Recitations: "How we Hunted a Mouse," by Maggie Keil; "Somebody's Mother," by Bessie Danskin. Concert exercise: "What I'd Like to Be," by The Little Folks."

Recitations: "Dare and Do," by Maggie Morgan; "Mother and Poet," by

Lilly Jones; "A Little Boy's Pocket," by George John; "The Kettle's Song," by Edith Bawden. Concert reading: "The Bells," by The Elder Girls. Recitations: "Press on," by Eliza Williams; "The Pilot," by Agnes John. Tableau:

"The Flower of the Family," was represented by a sweet little babe of some eight months old, seated in a chair on the platform smiling and amused, reaching out its tiny hands to grasp the flowers held before it by some happy little ones standing round the chair. Recitations: "Socrates Snooks," by Annie Chirgwin; "Mary Queen of Scots," by Ada Morgan; "The Auction," by Sarah Lloyd, 40 bachelors sold, and bought by as many ladies. Singing: "Hold The Right Hand Up," by The Little Folks. Recitation: "Nobody's Child," by Lizzie Jones. Tableau: "School;" two scenes: Scene 1st, Mistress out. Boys No. 1 and 2 punching each other; No. 3 drawing pictures on his slate and making a public exhibition of them to his school-fellows; No. 4 grinning all over at the rare fun. Girl No. 1 munching away at an apple, and Nos. 2 and 3 laughing as if their sides would split. Scene 2nd: Mistress in. What a change! All is quiet and still save boy No. 1, who stands rubbing his eyes in sorry plight, crying as if his heart would break, while over him unbending stands the prim old dame with drawn rod and face relentless save for a smile that lurks about the lips telling of softer feelings not yet dead. Boys No. 2, 3 and 4, and girls No. 2 and 3 all quiet and diligent knowing well what would be their doom should they by word or look bring down the wrath of the irate dame on their defenceless heads. Recitations: "The Polish Boy," by Florence Williams; "Ready and Unready," by Gracie John.

At the conclusion of the programme Miss Holding kindly thanked the audience for their attendance and patronage. Mr. Hyslop responded with a few words of thanks, on behalf of the friends present to Miss Holding, her assistants, Miss Corbin and Miss Leach, and their pupils, for the very enjoyable entertainment they had provided, adding a word of kind greeting to the American friends present,

in honor of the anniversary of their national independence.

The enthusiastic manner in which the different pieces were received by the audience, and the vigorous demonstrations of delight that followed any particularly telling recitation, &c. gave ample evidence of the success of the entertainment.

Miss Holding and her assistants must have felt that their efforts to please their patrons were thoroughly appreciated and it is to be hoped that they will be led to furnish their friends with another entertainment at no distant date.

The School itself cannot be spoken of too highly. The audience knowing the "raw material" the teachers had to work upon, were agreeably surprised to find such steady progress had been made by the pupils under their care. The clear articulation, thorough manipulation, and correct pronunciation of the words in the different pieces recited—some of them hard ones too as, for instance, the word "tintinnabulation" in "The Bells"—showed an amount of diligent and persevering effort on the part of the teachers, worthy of the highest praise. The missing and misplaced aspirates, so common among the children here, were all in their proper places, and were spoken in such a fluent and natural way as to show that the improvement in pronunciation and speaking was thorough, and not merely assumed for the nonce.

Rev. Mr. Merwin.

NORTHAMPTON, Mass., June 19, 1884.

Dear RECORD:—In this beautiful city of Northampton, Mass., most interesting exercises have lately been held in connection with Smith College. Forty-three young ladies, from the best families of the land, received yesterday their degree of A.B.,—having finished a curriculum of study equal to that of our most celebrated colleges for young men.

The readers of the RECORD, especially those of the hardier sex who think Chili rather dull without a home of their own, would be pleased with the appearance of these female graduates. There is a pleas-

ing modesty about them that savors not at all of the Woman's Rights type. No indelicate aggressiveness, no attempt at something beyond their sphere, no semblance of consciousness that they have reached the *ultima thule* of knowledge; they are to be likened rather to the wise virgins, happy in having procured some oil for their lamps, and eager to obtain more. As to looks, there is not a disagreeable face among them. It is said that the advantages of this and similar institutions are remarkable in their effects in refining, brightening, and beautifying faces that would otherwise hardly have been considered attractive. I do not think they all intend to follow a so-called literary career. Judging from the number of young men here yesterday and their attentions, it would seem as if many of these young ladies were expected to preside, before long, at newly made homes throughout the land.

The religious tone of the institution is of the highest order and unsectarian, although under the control of Congregationalists. The theme of Pres. Seelye's Baccalaureate Discourse on the Sabbath, was: "The greatest good in life comes through self-sacrificing love." Christ Jesus was presented as the highest type of this love, and union with Him was set forth as the indispensable requisite for happiness and usefulness in this life.

Yesterday, at the commencement exercises, it was most gratifying to hear from one of our most prominent literary men, C. Dudley Warner, who delivered the oration, sentiments like the following: "Literature must raise up a bulwark against the growing materialism of the age, or fail of its great mission... Luxury is not happiness... Peace comes from goodness, and to secure this, there must be supreme care for the soul.... The Bible has proved itself to be heavenly literature for mankind. The soul to be ennobled must feed upon such truth." The oration itself was one of the best specimens of literary art.

Last night the young lady graduates had their Class Supper, at which the Historian and Prophet of the Class gained for themselves much credit. They were

serenaded by male students from Amherst, and about midnight the young ladies separated, amid tears and smiles, never probably to meet again on earth.....

Interest in Chili is gaining ground. Every new laborer sent forth from these churches becomes in this respect a light bearer. Prayer has been heard for more laborers. Now the churches long to hear of a mighty wave of Christian consecration passing over all those in Chili who name the name of Christ.

A. M. MERWIN.

Lincoln's Traits.

Mr. Lincoln united firmness and gentleness in a singular degree. He rarely spoke a harsh word. Ready to hear argument and always open to conviction, he adhered tenaciously to the conclusions which he had finally reached. Altogether modest, he had confidence in himself, trusted to the reasoning of his own mind, believed in the correctness of his own judgment. Many of the popular conceptions concerning him are erroneous. No man was further than he from the easy, familiar, jocose character in which he is often painted. While he paid little attention to form or ceremony, he was not a man with whom liberties could be taken. There was but one person in Illinois outside of his own household who ventured to address him by his first name. There was no one in Washington who ever attempted it. Appreciating wit and humor, he relished a good story, especially if it illustrated a truth or strengthened an argument, and he had a vast fund of illustrative anecdote, which he used with the happiest effect. But the long list of vulgar, salacious stories attributed to him were retailed only by those who never enjoyed the privilege of exchanging a word with him. His life was altogether a serious one, inspired by the noblest spirit, devoted to the highest aims. Humor was but an incident with him, a partial relief to the melancholy which tinged all his years.

He presented an extraordinary combination of mental and moral qualities. As

a statesman he had the loftiest ideal, and it fell to his lot to inaugurate measures which changed the fate of millions yet to be born. As a manager of political issues, and master of the art of presenting them, he has no rival in this country, unless one could be found in Jefferson. The complete discomfiture of his most formidable assailants in 1863, especially of those who sought to prejudice him before the people on account of the arrest of Vallandigham, cannot easily be paralleled for shrewdness of treatment and for keen appreciation of the reactionary influences which are certain to control public opinion. Mr. Van Buren stands without rival in the use of partisan tactics. He operated altogether on men, and believed in self-interest as the main spring of human action. Mr. Lincoln's ability was of a far higher and broader character. There was never the slightest lack of candor, or fairness in his methods. He sought to control men by their reason and their conscience. The only art he employed was that of presenting his views so convincingly as to force conviction on the minds of his hearers and his readers.

There has been discussion as to Mr. Lincoln's religious belief. He was silent as to his own preference among creeds. [Mr. L. regularly attended the Presbyterian church of Dr. Gurley in Washington, we understand, and the Congregational when at home.—ED. RECORD.] Prejudice against any particular denomination he did not entertain. Allied all his life with Protestant Christianity, he thankfully availed himself of the services of an eminent Catholic prelate—Archbishop Hughes of New York—in a personal mission to England, of great importance, at a crisis when the relations between the two countries were disturbed and threatening. Throughout the whole period of the war he constantly directed the attention of the nation to dependence on God. It may indeed be doubted whether he omitted this in a single state paper. In every message to Congress, in every proclamation to the people, he made it prominent. In July, 1863, after the battle of Gettysburg, he called upon the people to give

thanks because "it has pleased Almighty God to hearken to the supplications and prayers of an afflicted people, and to vouchsafe signal and effective victories to the army and navy of the United States," and he asked the people "to render homage to the Divine Majesty and to invoke the influence of His Holy Spirit to subdue the anger which has produced and so long sustained a needless and cruel rebellion." On another occasion, recounting the blessings which had come to the Union, he said: "No human counsel hath devised, nor hath any mortal hand worked out, these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy." Throughout his entire official career,—attended at all times with exacting duty and painful responsibility,—he never forgot his own dependence, nor the dependence of the people, upon a Higher Power. In his last public address, delivered to an immense crowd assembled at the White House on the 11th of April, to congratulate him on the victories of the Union, the President, standing as he unconsciously was, in the very shadow of death, said reverently to his hearers: "In the midst of your joyous expression, He from whom all blessings flow must first be remembered!"—*J. G. Blaine.*

Unbelievers Desponding.

BY REV. DR. CHARLES F. DEEMS.

The men who are laboring to destroy Christianity do not grow happy. There is a certain exhilaration while their bright, but injurious books bring them copyright, and while crowds of men are found willing, for reasons which bring no credit to their minds or their hearts, to pay a dollar each and contribute also their applause to a preacher of blasphemy; but as life wears on, and as there comes to such men a revelation of the probable effects of their teachings on the future of society, they grow very despondent.

Mr. Renan is reported to have said: "We are living on the perfume of an

empty vase. Our children will have to live on the shadow of a shadow. Their children, I fear, will have to live on something less."

It would be almost cruelty to ask this brilliant writer who they are that have emptied the vase, and who they are that have spent their strength in taking the substance out of all human life so that nothing but shadows should be left. But should he be spared that keen question, unless he frankly repent and employ the remainder of his life in laboring to neutralize the poison he has so insidiously injected into society, and which now infects him and produces a deadly despondency?

We have, however, comfort for him and for all of his class. Their grandchildren will live in an age of increasing Christian activity—in an age when Christianity will be still more stripped of ecclesiasticism than now, and the mind of the Spirit in the Word of God will be better known, and there shall be an increase of that faith which rounds out reason and complements the barrenness of this life with the fruitfulness of the life to come. They will have something better than perfume and more substantial than shadows.

Now let all men pause and consider the pitifulness of this case. A few gifted men have been employing their powers in accumulating an estate for posterity, and the best of them thus makes statement of the assets of the estate: In hand, "the perfume of an empty vase;" for the next generation, "the shadow of a shade;" for the third generation, "something less." No wonder Mr. Renan is despondent. The more his descendants believe as he does, the less they will have.

The laborers on the Christian side have no such gloom. We may die, but the Gospel will live. The more our descendants receive and believe and live this Gospel we preach, the happier they will be. We grow cheerful as time goes on, and as our departure is at hand. Men may live and men may die, but Christianity goes on forever.

There was once a little boy standing doing nothing, and wondering what he should do. He had a very dear Friend,

who had done a great deal for him, who had found him once when the little boy had no one to care for him, and was wandering about with no home to go to and no food to eat. This kind Friend had saved him from dying of cold and hunger, He had taken him to live in his own home, had fed and clothed him, and made him such a happy little boy. So he was now thinking what he should do to show his love to this dear Friend. Was there anything that he, such a little boy, could do to please such a Friend? thought he. As he stood thinking, he heard some footsteps, and looking round, saw his Friend standing behind him, and smiling kindly upon him. "Oh," cried the child, "dear Benefactor, give me something to do for Thee; however small, great or hard, I'll do it willingly for Thee."

"My child," said his Friend, "come hither, and I will show you what you can do for Me;" leading him by the hand, He took him to a plot of ground, and pointing to it, said: "This plot I give you for your own garden. Weed it, dig it, sow seeds in it, and water it; and here is a book of directions to help you. When you are in any difficulty, come to Me, and I will help you. But read this book carefully, or else you will be sure to make great mistakes. Here is also a glass, through which you may look and see the real state of your garden. It will show you the difference between flowers and weeds from the very first. You will see whether your garden requires watering, and if there is any worm at the root of any plant you will also be able to see it through this glass, though not with your naked eye. Take care not to drop it, or let it get soiled." And with these words he went away, and left the boy standing by himself looking at the garden. Ah, it *was* a tangle! Weeds were nearly choking the few flowers that were in it; and stones and dead leaves were strewn all over it. It did not look much like a garden!

Little Amor—the boy's name,—looked at it a long time, and wondered what he should do first. He didn't know. He took his glass and looked again. It was too bad to look at through

that. It made it worse than ever! He then bethought himself of the book, and opening it read awhile therein. He then fetched some tools, and began to dig and pull up weeds as he went on. But the weeds would not come up. The tops of some did, leaving the roots still firm in the hard soil. What could poor Amor do? Day after day he toiled over his garden. It seemed no better than when he began. What would his Friend say when he came to look? One day thoroughly tired out, he threw himself down under a shady tree to rest, and cried for vexation. After a little he noticed his garden book lying on the grass, and took it up. It was open at a part which he had not noticed before, and he read these words, "Call upon Me in the day of trouble, I will deliver thee." (Pro. 50.) "Dear me!" said Amor, "He said I was to ask Him if I was in any difficulty, and I have never done it! Here I am, having gone on all this time by myself, and never asked my dear Friend's kind help. The truth was I wanted to do it all myself without any help. I have indeed done very wrong. Perhaps he won't help me now!" he sighed.

"Oh, yes I will!" said a kind voice by him; and there stood his Friend looking down with pitying eye upon the weeping child.

Ah, how different the garden became then! Daily did Amor's Friend come to help him, and daily did He with his own hands pluck up the weeds that grew there. And oh, how soft did the ground become when it was constantly watered from a rippling brook which was running close by the side of Amor's plot. The flowers grew and rejoiced in its freshness, and the whole garden began to look nice. But after a time Amor forgot about his garden for several days. A week had passed, and he had never once gone to look at it. When he thought of it he said to himself, "Oh, I made it all right another day. It will stay so yet awhile."

Amor waited, and did other things, for at times his garden wearied him. It seemed to want such constant looking after, and the child grew impatient of the continual care it needed. One day his Friend met him, and looking at him with

sad, loving eyes, said, "Amor, where is your garden?" Amor ran to it quickly. The ground had got quite hard again, the flowers were drooping, and he when looked through his glass he could see small weeds springing up and threatening to overgrow everything. Ah, what does a little neglect do!

Hastily did the child run to his Friend, and with streaming eye exclaimed, "Help me, oh do help me again!" With patient hand and loving rebuke He came to the child's assistance. And Amor learnt that it was a continual daily work he had to do, and that a short time of forgetfulness would bring much sorrow to himself and grief to his dear, loving Friend.

Soon after this, a very small green thing appeared in Amor's garden. It was so little that at first Amor did not notice it. But it grew very fast, and twined itself around the stems of the flowers. Yet Amor never saw it. He hadn't brought his glass with him for some time. One morning he hastily ran to his garden just to see that it was all right. So hastily that he saw neither this rampant weed nor the drooping leaves of one of his choicest flowers.

That very day his Friend said to him, "I am coming with you to see your garden."

Standing by Amor's side, He pointed to the weed and said, "What is that?"

"Oh," answered the boy, "that must be a flower, I suppose. I had not noticed it before."

"Look through your glass at it," replied his Friend.

Amor felt in his pocket for the glass, but it was not there; he blushing answered that he couldn't find it.

His Friend pointed to the ground, and there was the glass, soiled and covered with mud. Amor picked it up, tears of penitence rolling down his cheeks. He tried to use his glass, but could not see through it. His kind Friend took it from his hand, and drawing from His bosom another glass, gave it to the child, and bade him look through it instead. Amor's face was covered with crimson shame as he gazed at this "flower," as he had called it, when he saw it through the glass. For

what did he see but an ugly weed? and on each leaf SELF-LOVE was written.

"Is it really so?" he asked of his Friend.

"Yes, Amor, this that you thought a flower is one of the very worst of weeds. Look again at it through the glass."

Amor looked, and now he could see small tendrils from this weed twining round the stalks of the flowers, and so tightly grasping them that they were choking and strangling them. The flowers which were thus being killed were the sweet blossoms of Love, Joy, Peace and Unselfishness.

The last mentioned flower, Unselfishness, sometimes called Self-denial, was one of the most lovely flowers in Amor's garden; but then it could hardly stand upright. Every one of its pretty flowers had dropped off, its leaves were shriveled up, and it looked ready to perish. At the sight of this Amor clasped his hands, and sobbed forth, "Oh, it is dead—quite dead—what shall I do?"

His Friend answered sadly, "Not quite dead, for the root is still there. Water it; disentangle it gently, and never forget to be on the watch for that weed, or else it will soon spoil your whole garden."

With trouble the child tried to undo the tendrils from round his flowers! It took him a long time to get them quite clear. And even when he thought his garden quite free from this weed, when he looked through his glass, which his Friend had washed and cleaned for him, he could often see the beginnings of it sprouting up again in the most unexpected places. Indeed, sometimes it would spring up in the same place as a flower, and so mix itself with its sweet blossoms that if it had not been for the precious, truthful glass, Amor would never have found it out to be the weed at all.

Thus he had his work to do to please his dear Friend, whose smile of approval was his greatest reward, and whose look of sadness was his most bitter punishment. Yet Amor felt that nothing was too great to do out of love for that dear Friend who had done so much for him.

Unintentional Disrespect.

King George III. loving to mingle familiarly with his subjects cared little for the court etiquette which made a hedge about him.

One day, in returning from hunting, the king entered into conversation with his wine-merchant, Mr. Cabornel. The two rode side by side a long way, much to the distress of Lord Walsingham, the gentleman-in-waiting.

Watching his opportunity, his lordship took the merchant aside and whispered something in his ear.

"What's that? What's that Walsingham has been saying to you?" asked the good-humored king, seeing that the merchant appeared annoyed.

"I find, sir," said the merchant, "that I have been unintentionally guilty of disrespect to your Majesty. My lord W. informs me that I ought to take off my hat whenever I address your Majesty. But your Majesty will please to notice that my hat is fastened to my wig, and my wig is fastened to my head, and I am on the back of a spirited horse. So that, if anything goes off, we must all go off together."

The king laughed heartily at the apology, and bade the merchant keep his hat on!

Four Trials.

There was once an old monk walking through the forest with a little scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was beginning to peep above the ground; the second had rooted itself pretty well into the earth; the third was a small shrub; whilst the fourth and last was a full-sized tree. Then the old monk said to his young companion:

"Pull up the first."

The youth easily pulled it up with his fingers.

"Now pull the second."

The youth obeyed, but not so easily.

"And the third."

But the boy had to put forth all his strength, and use both arms, before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree (grasped in the arms of the youth) scarcely shook its leaves; and the little fellow found it impossible to tear its roots from the earth.

Then the monk explained to his scholar the meaning of the four trials.

"This, my son, is just what happens with our passions. When they are young and weak, one may, by a little watchfulness over self, and the help of a little self-denial, easily tear them up; but if we let them cast their roots deep down into our souls, then no human power can uproot them, the almighty hand of the Creator alone can pluck them out.

"For this reason, my child, watch well over the first movements of your soul, and study by acts of virtue to keep your passions well in check."

THE GREATEST STEP.—The greatest step toward heaven is out of our own doors, over our own threshold. It covetousness to *save some of the stuff* hath cost many a man his life when his house was on fire; venturing among the flames to preserve it, he has perished himself. More have lost their souls by thinking to carry some of their own works as a passport with them to heaven work or duty which, like lingering Lot, they have been loathe to leave.

— Forget the things which are behind, and press on to firmer grasp and fuller reception of Christ and His joy.

—"No sin can be little, because it is against God."

— Not profound speculation, but a holy life, proves a man righteous and good. If thy memory could retain the whole Bible and the precepts of all the philosophers, what would it profit thee without love and the grace of God? It is vanity to wish that life may be long, with no concern whether it be good.—*Thomas à Kempis.*

A bright five-year-old child was listening to the story of the money taken from the fish's mouth, and delightedly shouted, "I guess that penny came out of Jonah's pocket-book."—*Congregationalist.*

Disappointed.

BY LEIGH PRESCOTT.

A blackbird swings on a spear of grass,
 Loud whistles he ;
 He cocks his head as the children pass—
 " Shall I stay, or fly from this tiny lass ?
 Chee-wee," quoth he.
 Little lass tiptoes up so sly—
 " Hush," whispers she.
 Blackbird watches with one bright eye,
 But whistles away as though none were
 by—
 " Chee-wee," sings he.
 Down comes a hat with a rush through the
 air ;
 " Hurrah !" shouts she ;
 But when lassie looks, no captive is there ;
 For a very small bird can take very good
 care
 Of himself—" Chee-wee !"
 — Good Cheer.

Sunday-Schools.

The Japanese Sunday-School paper, edited in that country by Mrs. Miller, publishes 3,100 copies, circulating all over the Japanese Empire.

— With an immense area, rapid growth in population, and lack of church organization, Texas must rely for religious instruction largely upon the Sunday-School. Of the 167 counties in the state, 25 have already perfected county Sunday-School organizations. In many of the other counties there are single schools in nearly every community, and it is only a question of time when they shall be united in general associations. The Texas Sunday-School Worker, a periodical issued in the interest of the Sunday-School cause in the state, calls for advance in the work.

— In northern Dakota is a little railroad village having the name of a "hard place," with four saloons and three stores; until recently without any religious service save that held by a Roman Catholic priest. Protestant ministers had tried to get a start and failed. A missionary of the American Sunday-School Union undertook, a short time since, to organize a school there. It was a difficult task, but he persevered. He went from house to

house, and from person to person, until he finally secured pledges of attendance from 23. So, a commencement has been made.

— There are twelve German Sunday-Schools in St. Petersburg with 1,452 children and 152 teachers. One school numbers 400. All attendants on the schools are Protestants, for any attempt to draw in and teach others would be prevented by the authorities of the Greek Church.

— The record of an Ohio Sunday-School teacher who, has been absent from the school only twice in fourteen years, is surpassed by that of a Sunday-School worker in Bath, Maine, of the Freewill Baptist Church, who, in the last twenty-two years has been away from the school only three times.

— Two or three months ago the London Sunday-School choir of sixteen hundred voices gave in that city a concert, which was largely attended and favorably noticed.

— According to a table of Sunday-School statistics of certain cities in the United States by Philadelphia far outranks every other city in the country, even New York, with a population a third greater, having less than two-thirds as many Sunday-Schools and scholars. Judged by the fairest test, that of the percentage of population in Sunday-Schools, Washington leads, with a record of twenty-seven per cent. Philadelphia stands second, with twenty per cent.; Baltimore is next, and so on down to New Orleans, where only one person in twenty-five is connected with any Sunday-School. Boston and New York are at the foot of the list of Northern cities. Possibly, had full statistics been obtained from all the cities mentioned, their relative position might be somewhat changed.

WHAT ONE WOMAN DID.—She did not think she was doing much, but was simply desirous of doing what she could. She lived in Maine, and died a few weeks ago. Some years prior to her death she had been in the habit of selling the milk from their one cow which the family did not

require. She deposited the amount from year to year in the savings bank, and requested in dying that it might be devoted to foreign missions. When the great tide of giving rolled over a great missionary meeting at Portland, this widow's mite was handed in with others. It amounted to 300 dollars. Secretary Alden related the incident. He said: "It is always so. Whatever is done for missions, or wherever it is done, the spirit of some self-sacrificing woman will be found coming to the front."

It is related of a German soldier at the whipping-post that during the entire whipping the soldier laughed heartily, and at the end, when the officer asked him why, he again burst into a paroxysm of laughter and said, "Why, sir, you have been whipping the wrong man."

Pleasantries.

— A firm, having used a type-writer in conducting their personal correspondence, received a letter from an indignant customer, saying: "I want you to understand that you needn't print letters sent to me. I can read writing, even yours; and I don't want to be insulted by reflections on my education."

— A gentleman making his way into the bedchamber of a friend, found him asleep with spectacles on. "What!" said he, waking him, "do you wear your spectacles while you sleep?" "Oh!" replied the other, "I am so near-sighted that without glasses I could see nothing whatever in my dreams."

— An old gentleman, who had provoked the hostility of a fashionable lady whom he had known in boyhood, was asked by his wife what he had done to incur such displeasure. "Nothing at all," replied the innocent old man. "On the contrary, I was cordial to her, and spoke of the time when I used to draw her to school in a go-cart, half a century ago."

— A minister who was apt to occupy more than his share of the time in the prayer-meeting, and then wondered why the other members of the church did not

take part, chanced to be speaking one evening on the ten lepers, only one of whom returned to give glory to God, and asked the question why the nine did not do so, too; to which one of the deacons replied that he thought "it was quite likely the first one took up all the time."

Words of Contemporaries

The Independent.—The practical question for us to consider to-day is not past blessing nor future expectations, but what does the promise of God contain for us now.

The Advance.—Excitability of religious feeling is not what most of us have to fear, but rather numbness, a moral state which has not gotten above feeling, but declined below it.

Religious Herald.—An offending (Church) member who is brought face to face with the tender, forgiving spirit of the Master in His disciples, will not often resist the power of such love.

Interior.—Doubt and fear, sin and suffering, the worst temptations the world, the flesh, and the devil can array against us, are more than half subdued when we have learned prayerfully and calmly to look them in the face.

Sunday-School Times.—Talents are given for increase, not for smothering in sloth and timidity; and he who develops his spiritual being in every way that he can, is working along the lines on which God is working and is a co-worker with God.

Christian Union.—The nursing mother of poverty is the drink traffic. To-day, if not our legislation, at least the administration of our laws, is in the interest of the capital invested in this gigantic vampire, which with its wings fans the country into sleep, and with its beak sucks out the country's life-blood.

At the last moment a telegram reports the lamented death of Mrs. Lester, wife of the Rev. Wm. H. Lester, July 31st, at 8 p.m.

THE RECORD.

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THE RECORD.

Mrs. Lester.

As our last number went to press a telegram brought the painful news of the death of this estimable lady, the wife of the Rev. Wm. H. Lester, missionary of the Presbyterian Board in Santiago. She was from Pennsylvania, her maiden name Miss Sadie Anderson. She was the eldest of five children proving herself to the younger ones a mother, her own mother having died when she was twelve years of age. She was very much admired and beloved both in her own country and this of her adoption. Her influence in the mission has been invaluable. She had assisted her husband materially in enlarging the Spanish Sunday School in Santiago. The members of the foreign community gathered in large numbers to participate in the last offices of respect to her remains. The services were conducted at the house, the rooms being filled to overflowing. The Revs. Messrs. Allis, Christen, Dodge, and Trumbull were present. Dr. Trumbull conducted the services, dwelling on the Victory of Believers even in the Defeat of death, (I. Cor., xv. 57); and afterwards requested Mr. Allis to offer prayer which he did very tenderly. The interment took place in the Protestant cemetery outside the

city. Words are poorly adequate to express the sympathy which was felt and has been shown for Mr. Lester in this sorrow, both in Santiago and Valparaiso. Her death occurred on the 31st of July, and she left an infant son a week old.

Ex-President Pinto.

A painful correspondence has been published describing the last moments of the ex-President, and the undue and persistent efforts that were made to induce him to confess. Great respect is due to even the misguided efforts of clerical piety, conscientiously endeavoring to save those about to die; but should not the conscience of the dying be also respected? Is it fair that during two or three hours of mortal agony a man should be pressed to make a confession which he steadily from the first had declined to make? This it seems is what was done, and the general feeling among all whom we have heard express themselves, natives as well as foreigners, has been to extol the tenacity of principle manifested by Mr. Pinto, and to condemn the inconsiderate zeal that sought to induce him to comply with the shibboleths of sect. Sectarian claims are stranded and go to pieces when a good man dies. Perfect or imperfect Mr. Pinto's religious views may have been in some respects; but this is clear, that

he had been a loving husband, a kind father, a public spirited citizen, a good ruler, a man who desired justice and the best prosperity of his country; and in coming to die he expressed his faith in God, his belief in the Life to come, and his Hope of forgiveness at the hands of God. It is said that he joined in prayer. But confession, arnricular, to a man, he kindly, courteously, but most positively and peremptorily refused. If it be alleged that confession was urged upon him because the dogma of the Church makes it an indispensable condition of Salvation, so much the worse for the dogma. Mr. Pinto said the confession of his sins was not necessary, but that he trusted God had pardoned him; and who is to say God had not?

The quiet resolution Mr. Pinto manifested until life had fled proved the sober conviction that ruled in his mind. Many of his countrymen, under similar circumstances, have accepted every thing the Church has offered, and yielded in terror, or for the sake of peace, to every thing it demanded, showing thus their weakness; but he having formed his judgments, thro' mature and careful reflection in days and years of health, was immoveable when the hour of transition from life to death came.

We could gladly have heard that he had distinctly acknowledged his trust in the Lamb of God that taketh away the sin of the World, and wish it had been given him to bear his witness to the efficiency of Christ's consoling promises, but cannot withhold our admiration of the valour and calmness with which he met the King of Terrors, and went out of life *trusting* in God that He had forgiven him.

Religion Belittled.

In the letter, which has been published as that written by the priest who visited Mr. Pinto in his illness, there occurs a passage that we could wish might be apocryphal. Having said:—"I asked him, 'Do you believe, sir, in the immortality of the soul?' 'Without doubt,

he answered me, 'I believe in God, in the immortality of my soul, and in the existence of a better life where I hope to arrive to-day'. . . he repeated several times, 'Oh Lord, Thy will be done!'—the priest proceeds:—"I continued then causing him to repeat some ejaculatory petitions until a sort of stupor of death came over him. He opened his eyes again and said to me, 'already the half of my being is in the other world.' I replied, 'Still there is time; it gives me much pain to see you so resolute in your refusal. Why do you not consent? (to confess.)

'Do not be sorry he answered . . .

"I then kept silence. I placed under his pillow a miraculous medal and prayed in a low voice asking for his conversion. The night before, I had been reading in a Spanish paper called *La Cruz*, the biography of a celebrated Piedmontese pilgrim, Casimir Basello Monti, who died in Acoy famous as a saint, and called upon him to effect this conversion . . . but all was in vain and my supplications had no hearing before God."

Really this was putting religion up for discount and lamentably belittling it. The use of that "miraculous medal" thrust under the pillow, raises in the mind the question, which needed conversion more, the dying man who was confiding in the compassion of God, or the Christian priest confiding in an image and offering prayer to a dead saint!

Y. M. C. A. Lectures.

The Sixth Lecture in the course of the Young Men's Christian Association was given on the 7th instant in St. Paul's Church S. School-room by Dr. John Trumbull, the topic being Arctic Exploration. The lecturer depicted graphically the fearful exposures borne by those daring voyagers, dwelling with enthusiasm on their courage and endurance, and maintaining that the results have tended materially to the advancement of some of the best interests of Science and human Progress.

An excellent map, which the lecturer

had prepared for the occasion, gave the audience a clear idea of that unknown portion of the globe surrounding the Pole, and of the three distinct avenues leading into the Polar Region—that through Behring Straits, that near Nova Zembla and that through Smith Sound opening out of Baffin's Bay.

The unknown area surrounding the Pole was stated to be nearly equal in extent to that of Europe. The highest point that has been reached is 83° 20' N.; this was by the English in 1875. The names of Parry, Franklin, Kane, Hall, Payer, Nares and others were mentioned, and their wonderful experiences and achievements recounted. Mention was also made of the circumpolar stations recently established by the Governments of Great Britain, Austria, Sweden and Norway, Russia, United States, etc.; and the hope expressed that by means of these satisfactory progress might be made in solving the mysteries of the Pole. France and Germany devote their attention to the Antarctic circle.

The next lecture in the course is to be given on September 4th by Mr. H. Plunket Bouchier, on *The Immortality of the Soul*.

The first lecture of the course, that which was given by Mr. Benjamin Vicuña Mackenna, on *The First Britons in Chili*, which was printed, has recently been translated into Spanish, appearing in the columns of the *Mercurio*.

An Observatory for Valparaiso.

It is suggested that an Observatory be erected here for the purpose of giving the true hour of mid-day for the ships, and for observations astronomical and electrical. Would it not be possible to combine with it a series of careful seismological observations? These are really very much needed in order to have the phenomena of this quarter of the globe properly noted. Who can tell what may not be learned regarding earthquakes and their connection with the meteorological changes of the Coast?

Marriages.

Still the *Civil Register* lingers. Still mixed marriages of Roman Catholics and Protestants are attended with so many difficulties and expenses and delays that they are impossible. At this moment we have no less than three applications of the sort that cannot be carried through, favorable though the Authorities are.

Seamen's Mission.

The Chaplain regrets, that for the last two weeks he has been unable to make his usual visits to the ships, because moving his residence. He is now living at No. 167, Calle Tubildad, where he will be glad to receive reading matter for distribution among the seamen visiting our harbour.

July 27th, Divine Service was held on board the British ship "St. Elmo," Captain Smith. A large audience was present.

August 3rd., on the American ship "John De Costa," Captain Robinson. The spacious cabins were crowded.

The Prayer Meeting at the Sailors' Home Aug. 1st., was attended by a large number, nearly all the crew of the ship "Arros Bay" wrecked off Cape Horn were present. They were rescued and brought here by the German Bark "Von der Berg."

The annual collection in the Union Church for its two Sunday Schools was made on the 11th instant. Dr. Trumbull preached on Caleb following the Lord fully, Numbers 14, 24. The classes occupied the central seats, and were remarkably attentive. Four appropriate hymns were sung; a part of I. Samuel 3rd chapter was read, the calling of the child Samuel, 1-10 vs., and Matthew 19, 28 to the end, of following Jesus in the regeneration. The collection amounted to \$266, and one gentleman has since handed in \$10. Other amounts it is probable will be received. The money is needed for paying the rent of the Almendral School,

for purchasing text-books etc., for adding to the library, and for procuring papers to distribute among the pupils.

Of the Missionary collections of the Schools a hundred dollars have just been voted to the Union Church Missionary Society, for the support of the Seamen's Mission. This most valuable effort among seamen is prospered in every way, save in funds. A deficit exists on account of passage money, towards which contributions are solicited. One thousand dollars is at present the amount in arrears, and Dr. Trumbull has volunteered to seek to collect it. One subscription of \$150 is promised and another of \$100. Who will assist?

The colporteur of the Valparaiso Bible Society has gone north from Coquimbo; he sold there a hundred copies of the Scriptures.

Mr. Spangler of Concepcion, teacher, was in town a fortnight ago. Mr. Compton may remove from the north to take Mr. S. place, who expects ere long to return to the United States, passing first a few months in Valparaiso in a commercial house.

Rev. Mr. Merwin.

Dates to June 30th have been received. Mr. M. was then in Brooklyn, N.Y., summoned thither by telegram on account of his father's serious illness, a second time. Relief had been obtained, however, and almost contrary to the hopes of the physicians the venerable patient had revived. While fearing that his father's strength is gradually failing (he being 77 years of age, if not more) Mr. M. writes: "It is a sad time for us but I am very grateful for the privilege of being near him, and to be of some assistance."

He adds, "I was expecting to be at the Missionary Prayer-meeting, held annually at the Haystack at Williamstown, but just as I arrived there on Saturday the telegram came."

This *haystack* has a history: about the year 1809 some students at Williams College, in Williamstown, Massachusetts, were moved to think of the Heathen who were without the Gospel; but seeing no way to reach them, these devoted youth used to go apart into a field to pray God to open the way for them to reach the Heathen to preach to them Jesus. That was the beginning of the American Board of Foreign Missions which was organized in 1810, and has now so grown that it expends annually more than half a million dollars in maintaining missions in almost every part of the globe and in almost every heathen country. To-day the godly successors in College of those young men meet to offer prayer to the God of Missions in that same field, and there, as on a hallowed spot, cry: "Thy kingdom come, Thy will be done on earth as it is in Heaven!"

With them it was, Mr. Merwin, himself a graduate of Williams College, had hoped to meet and pray, when the call of filial love summoned him to his father's bedside.

He mentions that Chili letters had arrived and been forwarded for him from Brooklyn, which returning so unexpectedly he had not yet received, though in a day or two he would get them.

He had engaged a teacher for Mr. Christen's School in Santiago, one "of whom (he says) President Angell, of Ann Arbor, Michigan, writes in a most satisfactory manner."

Sending kindest messages to various Christian laborers here, Mr. Merwin, says: "I am not sure whether it will be possible to write to others this mail.—Pray for us that the Lord may enable us to trust him more fully for light, comfort and guidance in his work."

Rev. J. M. Thompson, the newly appointed missionary of the Gospel for Callao, left New York by the steamer of June 30th. for his post. A gentleman Dr. J. Heyward Trumbull (M.D.) of Talcahuano, informs us that Mr. T. came with him as far as Panama, but not having a through ticket was unable to come on in the P.S.N. Co.'s steamer *Chala*

on account of her limited accommodations, and had to remain a week on the Isthmus. As he was coming out to be the minister in Callao, seeking the welfare of the Company's people as well as of others, it is a satisfaction to know that the P.S.N. Co. so kindly favored the enterprise as to agree to allow him a free passage from Callao to Panama. Only a limited time being allowed, as the *Chala* left the same day the passengers from New York came thro', arrangements could not be made for him to come on. Ere this date, Aug. 9th., it is hoped Mr. Thompson may be at his post. Letters from Callao had been received at the Mission Rooms in New York promising him a warm welcome, which the people in Callao were prepared to give him.

Subsequently we have learned from Mr. Fortune the Purser of the steamer *Bolivia*, that Mr. J. M. Thompson had reached Callao from Panama in safety.

A New Chapel.

Some time ago a benevolent citizen proposed to some of the clergy of this city that a small *oratory* should be fitted up on the Cerro Concepcion, for the use of those residing there who would attend Roman Catholic services. The use of an apartment was offered, but not accepted because too humble. Now the papers state that another plan to the same purpose is on foot; and that a chapel to serve the Cerros Concepcion and Alegre should be erected, and an English Roman Catholic clergyman sought who may minister in the new sanctuary and to the English Catholics and their families."—

Bishops not to be had at present.

The papers publish accounts of unofficial communications with the Roman Sea about providing bishops for the three (out of four) sees that are now vacant in Chili; but add that they have failed. The Pope insisted that the Government must have an understanding with him beforehand concerning the nominations that

should be made, but to this the Government would not consent because unconstitutional, as the Senate and Council have first to be consulted. Thus it is evident, Romanism collides with the organic Law of the Chilian nation; and the Chilians mean to insist on naming their own prelates. If they must indulge in such luxurious ornaments, certainly they are to be applauded for maintaining that they will themselves select them. The true plan would be for the bishop of Rome to come down from his own lofty eminence and be the pastor of a church of his own, instead of lording it over God's heritage in other churches; and then let the Chilian people content themselves with parochial instead of diocesan bishops. This would avoid a world of injustice, favoritism and oppression, under which the humbler clergy in Chili now writhe, at the hands of their *soi distant* bishops, while it would restore to the people, the brethren, their lawful right to participate in governing and controlling their churches. At present the laity in Chili have no choice whatever in the selection of their parish ministers, but must receive such as the prelates send them; asking no questions for conscience sake they have only to receive and support those imposed on them, nothing more. And because the Government's control in the nomination of bishops is the only remaining item of lay-power in the management of the churches we have no desire to see it relinquished. It would not be prudent, nor safe to relinquish it; and the administration evidently do not intend to relinquish it, for the reform of the constitution is strenuously opposed, on that point, by the Cabinet and by a majority in Congress.

If, therefore, any admirers of prelacy consider it essential to the life and orthodoxy of the Churches of Christ in this land, that they have "bishops," pastors of pastors, set over them, the outlook must seem discouraging enough. His Holiness says they can have none save thro' his selection, and the Government will not consent that he shall select them.

Presbyterianism, Congregationalism, In-

depeney, would be far better than any thing the Chilian churches have made trial of hitherto. The papal-prelatical system which has ruled them, keeping the people in ignorance of the Gospel of Jesus for 340 years, and every now and then vexing and chafing the Civil government, has now come to a dead-lock, extrication from which no man can at this juncture foresee. But no bishops are at present to be had. The Pope is exacting and the Chilians are unyielding. O that God's truth and people may as the result be disenthralled!

Donations to the "Record."

Willing Helper.....	\$ 10 00
Mr. John Martin for friends in Carrizal Bajo	22 00
A lady	1 00

By Mr. F. Muller.

A friend, str. <i>Thane</i>	10 00
Captain of the bark <i>Craignair</i> ...	1 00
Do. do. <i>Tranmere</i> ...	2 00
A friend, str. <i>Pizarro</i>	1 00
Chief engineer, str. <i>Paquete de Maule</i>	1 00
	<hr/>
	\$ 48 00

Donations to the "Sheltering Home."

A friend from Peru.....	\$ 10 00
Mrs. J. Prain.....	10 00

\$ 20 00

Donations for the Seamen's Mission.

Capt. Smith, Brit. ship <i>St. Elmo</i>	\$ 5 00
Capt. Larsen, 3 masted schooner	
<i>Annie Larsen</i>	1 00

\$ 6 00

A friend has handed in for a certain benevolent use \$100.

Support Our Missions.

The Secretary of the Presb. Board, Rev., Dr. Ellinwood, writes very wisely as follows: "We realize every year more and more, as the vast mission field expands, the necessity of developing the self-help of our mission churches. These countries must convert themselves. We try to supply the leaven, but cannot furnish the meal for the loaf."—Dr. E. adds: "Mr. Garvin and Mr. Cameron, I believe, expect to go ere long. Mr. J. M. Thompson starts by this steamer for Callao. . . I think you will all confess that the Board has done nobly for the West Coast of South America."

With gratitude we do, and hail the prospect of new laborers and greater efforts for the Gospel.

The Land at the North.

The openings in Bolivia proved last year, when Mr. Milne journeyed thither from Monte Video carrying the Holy Scriptures in the name of the American Bible Society (at our oft-repeated and urgent solicitations), so favorable and the results were so gratifying, that a new effort is now on foot in the same direction and under the same auspices. Mr. Milne writing from the River Plate, where he has wrought twenty years in this work, says (July 16th):

MONTEVIDEO, July 16th, 1884.

"My dear Mr. Trumbull,—To-morrow Mr. Penzotti accompanied by two Bible Colporteurs starts for Bolivia to prosecute the work we were privileged to commence last year. It was originally intended that La Paz should be his head-quarters but as the seat of government has been removed to Suere again he will for the present make that his centre. I take the liberty of writing to you on the present occasion to ask a favor that I am sure you will kindly grant: On the last occasion we were so abundantly blessed in our work and so manifestly in answer to prayer made for us, that I beg you will have these brethren remembered at

your prayer-meetings both in English and Spanish.

Last accounts from the American Bible Society, are to the effect that I am to have all in readiness to start for the West Coast early next year.

I have ordered two consignments of books for Bolivia via Mollendo, and the first is already on the way to the care of Mr. R. Smart.

With best remembrances to all I had the pleasure of becoming acquainted with at your house, I am dear sir, yours most truly, ANDREW M. MILNE."

With the warmest sympathy we welcome this intelligence, rejoicing that the American Bible Society has put its hand to the work for the neglected inhabitants of Bolivia. All very well it was for the eminent Lord Palmerston to say that Bolivia was not reckoned among the nations of the Civilized World, but was excluded from the best families; but the Christian estimate of things must be different. It not among the Civilized, then efforts should be put forth to secure that desirable result. For Protestant foreigners trading there to be indifferent about it shows them to be weak and poor-spirited. If content only to extract the rich mineral, vegetable and animal productions of those lofty sierras, leaving the inhabitants to grovel in ignorance of God and the Redeemer, then is the ignorance of such Protestants themselves deplorable and disgraceful. They too know not God. Let us hope that not only Machinery, Dry Goods, Sugars, Teas, Baizes, Carpets, Crockery, Ironware, Household and Farming Utensils, Matches, Medicines, Wines, Brandies, etc., are to be carried thither by Englishmen and Americans, but that God's Holy Truth, which warms and enlightens and uplifts the souls of men, which cheers and purifies and guards their families, which renovates and educates and moulds the nations, is henceforth to be borne to the Bolivians, in order that the truest Christian Civilization may be made known to them and may be made theirs.

People Prior to Property

SERMON

PREACHED AUGUST 10TH, 1884, BY THE
REV. DR. TRUMBULL, BEFORE THE
UNION CHURCH SABBATH SCHOOLS.

Numbers 14, 24.—My servant
Caleb had another spirit . . .
and hath followed me fully.

This is the record of a man's life which the Lord has left for the guidance of all who desire to please Him; it is his own estimate of the man's character. Spirit here means character, intention, principle.

I.

Let us first consider the man himself. Who was Caleb? What can be learned of his biography?

1. He belonged to the tribe of Judah and his father's name is given as Jephunneh (Nu. 13, 6 and 32, 12) he is called the Kenezite, with a relative named Kenaz (Joshua 15, 17). The idea has been suggested that Caleb was by birth a foreigner, a proselyte who had joined the tribe of Judah or become a member of it through marriage, as Jethro, Rahab, Ruth. In I. Chron. 2, 18 mention is made of a great-grandson of Judah, called Caleb, of whom it is supposed the Caleb named in the text was a grandson.

2. In any case, he was one of the leaders of the tribe of Judah, having borne part in the expedition sent to "spy out the land." Going north from Kadeshbarnea they proceeded as far as Hebron, bringing back satisfactory reports of the country and its fruits; bringing in fact a branch with a cluster of grapes, as well as figs and pomegranates (Nu. 13, 23); but at the same time bringing a terrifying account of the inhabitants, whom it would be impossible, they said, to overcome and dispossess. They reported having found fortified cities with vast walls—"up to heaven" (Deut. 1, 28)—and men of such size as to be named Giants, sons of Anak.

3. While the other ten "spies," being alarmed, thus discouraged the Israelites, Caleb with one other, Joshua, courageously sought to animate them to confide in

God's promise and go up to take possession, but were not listened to: and when, reading their clothes, these two begged the people not to rebel against the Lord, "all the congregation bade stone them with stones."

4. This wild suggestion was not actually carried out. But God being displeased ordered a long delay of even many years should intervene before the Promised Land could be entered—during which the unbelieving died. Forty-five years later on mention is made again of Caleb, in Joshua's time: Moses had been a long while dead, the nation had gone across the Jordan, and Jericho's walls had fallen. Caleb then came requesting to be allowed to possess Hebron—the point that had been reached by himself and the other spies, and stated: "The Lord hath kept me alive, as he said, . . . and now lo! I am this day four score and five years old, and yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now for war both to go out and to come in." Joshua gave consent and the vigorous old warrior took Hebron. The two points of his life thus made known to us are that at 40 years he was sent to spy out the Land as far as Hebron, and at 85 years returning to that same point, still in manly power and courage, he captured it. A long and successful life his was. What now were the principles that marked his life? To what may his success and longevity be attributed?

II.

The Lord's answer is: "He hath followed me fully." Both words deserve attention.

1. "He hath *followed* me."

Jesus more than once when on the Earth called men to follow Him. He said, Matt. 4, 19, to a company of fishermen: "Follow me and I will make you fishers of men;" they arose and obeyed Him. To the rich youth: "Sell all that thou hast, and distribute to the poor, Luke 18, 22, and thou shalt have treasure in heaven, and come follow me; but he did it not."

John 12, 26: "If any man will serve me let him follow me, and where I am then shall also my servant be."

The meaning was, then, that they should believe the Lord Jesus Christ and obey him; and in older times, the word had meant in the same way to obey the LORD as then revealed.

In Judges 2, 12, 'tis written: "They forsook the Lord and *followed* other gods, in wrong doing." But when Caleb, 40 years of age knew the will of the true God he believed it and obeyed. He did it about the Promised Land, although that was only one thing. As to going into that country when the Lord had said so, he took no counsel with his fears, did not stop to be afraid, but had confidence that God would sustain him and his countrymen. True the majority of the spies were against him, and most of his countrymen too, but them he would not follow; he followed the Lord; and this because it was the temper of the man, the rule, purpose, intention of his mind.

2. Which is shown more clearly in the word "fully." In Deut. 1, 36, it is stated "he hath *wholly* followed the Lord." The same the meaning is in both cases: he believed God and obeyed him in *all respects*.

Some obey God only imperfectly; they never come to a resolution to obey Him in all things, outright. Some obey Him in certain places and not in others; in Great Britain they were one thing, in South America another. The obedience of some depends on their associates. If all around them keep the commandments, they too keep them, apparently; but if the multitude go to do evil, they also go to do evil. All this is very weak, but it is extremely common. Now true religion looks most of all to God. It asks: "Lord what wilt *Thou* have me to do." Its language is: "I am purposed that my mouth shall not transgress." It vows and pays unto the Lord its vows. Its relations are with God—personal with him. A true child of God will not only say Our, but My Father!; and will keep in mind the Lord's Commandments even when others violate them, will remember them when others forget and become unmindful.

It is a good thing to keep any of the laws of God. Each one affords its own special benefit, but the full and symmetrical benefit can only be found in keeping them all, and in all places, always.

III.

I would like now to show you some of the benefits that will flow from following the Lord "fully" or "wholly" as Caleb did.

1. It will be a great deal easier than to follow Him in only some things and sometimes. It is well to have your mind made up, so as not to be debating every day whether to serve the Lord or not. Temptations lose much of their force when once the mind has formed a resolution not to commit a certain sin, and they lose still more when the resolution is not to commit any sin.

2. Any one who is determined to follow the Lord fully will accomplish a great deal more in the world than He could if only half-hearted. That was what sustained Caleb through so many years of defection seen in others around him; it sustained him in all the trials and exposures of the conquest of Canaan. Many times when he was invited and tempted to give up, the determination to "follow the Lord fully" came to his relief:—Should he go back, after beginning? Should he cease to "follow on to know the Lord"? Should he break his faith with his King in heaven, and turn disloyal?

3. Also it kept him out of entanglements and mistakes, embarrassing compromises and snares that he might easily have plunged into, and into which others did plunge. Often men go further in sin than they have had any idea of going at first, because they have become compromised; but all this he escapes who will not consent to sin at all because he is intent on following the Lord "fully." Caleb escaped the sorrows into which many of his countrymen fell, temporal sorrows and others beyond the grave; for although in the old Testament the salvation and perdition of the soul, after death, is not by any means so clearly bro't out as by

our Saviour, yet was it true and taught then, that "The wicked is driven away in his wickedness, but the righteous hath hope in his death," *Proverbs* xiv, 23. Such briefly are the benefits that flowed to Caleb from following the Lord fully or wholly; and, because they will flow to all who humbly imitate him, I now ask you to listen while I try to show:

IV.

What there is for you to do in order to follow the Lord fully?

1. Resolve to do it, and say so. Make up your mind, come to the determination that, so far as you can learn what the will of God is, what his aim is in sustaining you in life, you will do it thoughtfully, carefully and as his child, because that is his *right*. God has a right to your obedience. When he has commanded you not to do wrong things, not to hate, not to steal, not to lie, not to envy, not swear, not to be impure, He has done it in the exercise of a *right* that belongs to Him; and so when He calls on you to love Him, to worship Him, and to honor your parents, teachers, rulers it is his right, because He is your Creator who sustains you every day you live. Not to remember this is to be unmindful of God.

2. In fact because it is his right to give, it is your duty and obligation to keep his commandments. Keeping them is following Him, more than all else is. The uses of worship, prayer, singing, study, coming to church, are that you may be the better able to follow the Lord in obeying his laws. I wish I could see the thought more regarded and more prevalent among all, children and older people, that it is an obligation from which no one is ever exempt, to follow the Lord in the daily behavior of life. How it would elevate these schools, what power and efficiency it would impart to this church, how blessed would be the influence of this congregation in the city! And if everyone throughout the city would feel it to be his obligation to follow the Lord fully, the improvement in Valparaiso would be manifold, incalculable. Do not then make it a question of pleasure or a

Social Actor

question of convenience, but from your childhood make it a matter of obligation to follow the Lord in what you do and in what you refrain from doing because it is your duty.

3. The Gospel way in this thing is to confess that carelessness in not thinking of God's claims is sin. Confess therefore that you are to blame for having been careless or negligent in not following the Lord fully. This is why Jesus came to earth to die, the just for the unjust. This is why John saw Him in front of the throne in Heaven as a Lamb that had been slain. This is why his blood was shed for the remission of sins. This is why He gave himself as a propitiation for our sins, and not for ours only but for the whole world. He has not left us to bear our sins ourselves, but has borne them for us in his own body on the tree, on the wood of the Cross, but now bids us take up our cross and follow Him confessing that we are guilty and to blame.

4. And at this point He asks each one to follow Him in the regeneration, that is to begin a new life, to reproduce his life in ours. We are sinners, He was no sinner, and yet He took our place bearing our chastisement, and offers to cancel all the account against each one of us, erasing our sins with his own priceless blood shed for our sakes;—calls on us as his sheep to hear his voice and follow Him. He says, —Here are the Commandments, repent of all past violations of them, resolving, promising, trying, setting out to violate them no more. Take, therefore, the commandments God has given, form by them your ideas of what true character is, repent by them, and henceforth live by them, not as being yourself your own but bought with a price, not as being your own but created and sustained by God.

V.

This subject should have practical uses for us all.

1. That you, dear youth, may follow the Lord is the object of these schools. This is the one clear distinct purpose for which the classes are held, the instruction

given, the Scripture read, the hymns sung and libraries provided. Our wish is by these means to have you become interested and well informed touching the will of God and his plan of salvation, so that you may fully and intelligently follow Him. We wish you to be thoughtful Christians, believing and knowing what you believe. There is a great deal of superficial religion among those bearing the Christian name, because they do not follow the Lord "fully." Such we do not wish your religion to be. We would have you not to be timid tho' thoughtful, not superstitious tho' devout. Recently in the papers in Santiago a prominent patriot spoke as follows of what prevails around him there, among the educated and liberal-minded: "In the two and a quarter millions (in Chili) whose conscience is governed by the Church (of Rome established) there is no more than a handful of free-thinkers, the greater part of whom when alone beat their breasts, are afraid of ghosts, confess when they can in the hour of death, and in life hand over their children to clerical schools to be educated in the principles and interests of the Ultramontane Church." Now from such inconsistency we would have you keep free. That you may keep free from it we desire you to follow the Lord fully. So following Him you will keep free from all ignoble and unmanly fears. Caleb in following the Lord found courage, not only courage to follow Him, but courage to despise common dangers. He did not believe he should die in achieving the conquest of the Promised Land, was not afraid of dying, tho' if he did die was not afraid of that either.

2. And it may be said for the encouragement of teachers that the very best thing to be attempted and accomplished for these scholars, is to teach them to follow the Lord fully. Accept thanks and congratulations for the exertions you are making in this direction. You uphold the cause of rectitude, of holiness, the cause of Messiah, in seeking to show these pupils how to follow the Lord, and inducing them so to live. Be not disheartened. If you can contribute to the accomplishment of that result, however

remotely, it will confer upon them an untold benefit. You will make them courageous, consistent, independent, reliable and pure. What others have done for you, you have now the opportunity of doing for these. Do not be content, therefore, with any low, common-place, or superficial estimate of your work. Your work is to help parents in forming the character of their children, and you may give a direction, in what seem to you very simple instructions, to their lives, that shall shape them for years to come. If you look rightly at your work you will be impressed with its wide-reaching importance, even for the life that now is, and still more for the life that is beyond. In fact, your work is to help your scholars make out and discern the distant headlands of the haven of God's saints beyond the grave, in order that they may lay their course, trim their sails and handle the helm, so as to enter into that harbor which God has prepared for all who will conscientiously follow Him. Your scholars will become better children at home, better pupils during the week, apprentices in workshops, servants in families, clerks in offices, and citizens in society, if you can succeed in inducing them to follow the Lord wholly.

3. I think at this point I have a right to ask parents and communicants in this congregation, to esteem the teachers more highly for their work's sake. If you go over the lessons with the children at home, it will awaken your interest and deepen theirs. If you pray for the schools they will be blessed, and you refreshed in your own soul. And let us all call upon God more than we are doing now that his Holy Spirit may be given, and teachers and scholars, and parents and children, and sympathizers and friends, be all moved to take up Caleb's method of prompt and effectual and symmetrical obedience to the Law of God.

4. Not many years hence, and Oh, what changes there will be!

Say ten years, and some who are in these classes will be dead, gone, broken down, it may be disheartened, having made shipwreck; whilst others will be in positions of trust, useful, helpful, prosper-

ous, and doing something to hold up the Gospel. Follow the Lord wholly, and this latter will in your case be the result. And should any, so following, be called to lie down in early years and die, rich blessings will be theirs. A holy life is eternal, and they that follow on to know the Lord, shall know and enjoy Him forever.

5. Will any now hearken to Christ? To every soul in this house, this Sabbath morning, his call, his invitation is to hear his voice and follow Him promising to give each the pardon of sins and everlasting life with God in Heaven. Why will not some one among you, answer: "Lord I will follow Thee!" He lingers to be merciful to you, He waits to save you—waits for your request. If you will all call upon Him he will aid you all. Some in these two schools have sought and found and are now following Christ with peace to their own souls. Some have passed over the river of death speaking confidently of Him in whom they had here learned to trust. And now it is your turn, and you are to make your choice whether you too will wash away your sins in his precious blood that cleanseth. Do not trifle, do not wait, do not answer Jesus with a selfish refusal, do not meet his call with even a partial consent: but enroll yourself as a follower of his to follow Him fully, wholly, in all possible ways—so that at his coming to summon you away in death, you may follow Him thro' the gates of pearl that admit to the Holy City and, with all the redeemed, taste the ineffable pleasures of eternal life at God's right hand.

Aunt Nancy's Easter.

(From the *Christian Register*.)

A TRUE STORY.

BY ISABEL C. BARROWS.

Away down on one of the Virginia plantations, not far from the beautiful city of Richmond, a little black baby was born, sixty or seventy years ago. When the colored parson came around, the baby

was christened Nancy; and Nan or Nancy she was always called, without reference to her last name, of which she did not take much account, or she adopted her master's. Little Nancy was a slave; and, as she was liable to be sold at any time, she would very likely change her name with her master.

As the slave girl grew up, she was as full of fun and frolic as any Topsy that was ever born. But she was also very bright and remarkably clever with her hands. She never learned to read, because that was not permitted to slaves. But she learned to count, and measure and cut cloth into garments; and, among the one hundred and fifty slaves on the great plantation, she soon became the leading spirit. She could sing like a bird, and from the time she could talk used to sing the plantation songs and plaintive slave melodies that have since become so famous. When quite a little girl, she used to follow her "mammy" to the field and help about the coarse, hard work. But, after a while, her sweet, sunny disposition made her a desirable nurse for her master's children; and she was allowed to spend her time amusing them on the broad piazzas of the hospitable old plantation house. Very few of the slaves were allowed to see so much of their master's home. Most of them lived in the cabins or "quarters" prepared for them, and went and came from their daily work to their humble homes without seeing a great deal of what went on at the "big house."

Happy little Nancy, singing to her "white chillun," cheerful and contented with her lot, won soon the love of her mistress, who was a good, kind woman, and did her best to make the slaves comfortable. She did not believe that slavery was right, but she could do nothing to prevent it. When she saw what a capable little girl was playing with her children, she taught her to sew and to cut garments. All the clothes that were worn by the slaves on the plantation were made there. Those who worked all day in the fields, as all except the house servants did, had no time to sew; they were provided with garments ready-made, just as the horses in the stable were furnished with

harnesses. It was not many years before Nancy cut all the garments on the plantation and overlooked their making. From morning till night, she was busy in the great cutting-room, fitting all the men and women, from the old negro with snow-white wool to the rollicking little ducky who would not stand still for his blouse to be tried on. She became so useful that she was almost worth her weight in gold, and many a time her cruel master would have sold her, had not his gentle wife interposed.

As Nancy grew older, she began to realize how dreadful it was to be a slave, to think that she could be bought and sold as if she were a horse or mule, and that, if she married and had little ones of her own, they might be sold away from her, as the last litter of pigs were sold from their mother. Still she would not groan over it. She went right on, doing well whatever her hand found to do, hoping and praying and believing that freedom would some time come to her and to her people.

There were not many colored ministers then. Certain slaves who loved to talk about religion were allowed to go from plantation to plantation and hold services on Sunday and to sing with their fellow-slaves. These men were sometimes called "parsons" and sometimes "colporteurs."

One summer day, such a colporteur, Harry Dobson, came over to the plantation where Nancy lived. He, too, could sing, and good times she had with him, singing the hymns and songs that the colored people loved so well. By and by, the masters of these two slaves were asked if they would allow Harry and Nancy to marry each other. At first there was great objection because the plantations were eighteen miles apart, and Harry's master feared he would spend too much time with his wife. But, at last, Harry promised that he would spend only one Sunday in every month with her, walking over after work Saturday night and returning Sunday night in time for work Monday morning, and so permission was given. They were also allowed an extra day for the merry-making at the wedding, and Nancy cut and made for her true

love a blue flannel coat with bright brass buttons. So they were married, and a year or two rolled on in this strange sort of married life. Nancy was a young woman of nineteen or twenty, and her master at that time had a baby boy just learning to walk.

Christmas had come and gone. The world has waked to new life. The bright glow of the jessamines lighted up the woods, the trailing arbutus filled the air with its fragrance. Lent was almost over, and Easter was at hand. When it should come, Harry was to have an extra holiday; for his master's family were Episcopalians and observed the day. Nancy looked forward with impatience to its coming; but, alas! before it came, the cruel news was brought to her that her husband had been sold and sent far away south without being allowing a word of farewell! Poor Nancy, her Easter of joy was put far in the future.

Years passed. Not a word ever came from Harry. As he could neither read nor write, that was not strange. It was only known that a slave-dealer had bought him and carried him away. Meantime, Nancy was urged to marry again; but her reply to her master always was, "Never, till I know that my Harry is dead." And her kind mistress upheld her in this decision.

The years went on. The baby boy who had been learning to walk when Harry was sold away was a grown man and an officer in the Southern army, for war had broken out between the North and South. The old master was long since dead; but the mistress, a patient old lady, was still living, and, though most of the slaves had deserted and escaped to the North, "Aunt Nancy," as the little slave girl had come to be named, would not leave her. "I'm waiting, honey, for de day o' freedom," she would say, when asked why she, too, did not flee to the North. The hour of freedom was nearer than she knew. One cold day in January, 1863, a horseman came riding to the old plantation house, and in a few hurried words announced that the President had issued the emancipation proclamation and the slaves were all free.

"Bress de Lord," cried good Aunt Nancy, and sank upon her knees by the bedside of her dying mistress.

"Bless the Lord," repeated the feeble voice of the sick woman, "your day of freedom has come at last, Nancy. You are free to leave me when you will."

But Nancy would not go. She stayed till the dearly loved mistress had faded away, and was buried with her kindred in the family grave. Then, Nancy tied the few clothes she possessed in a blue cotton handkerchief, and, taking a strong stick in her hand, turned her back on the old plantation never to see it more.

She had but one longing in her honest heart,—to go to Washington and see "Massa Linkum," who had proclaimed the day of freedom.

It is a long way from Richmond to Washington. She had no money and no means of conveyance. She could only walk, stopping here and there long enough to pay in work for her lodging and a bit of ham and corn bread. Days and weeks passed in this slow manner of travel. The winter had gone. The woods as she passed were again sweet with the perfume of the arbutus; and she remembered, with a pang of sorrow, the years long before when they sold away her Harry, for Easter was coming once more. Twenty Easters had come and gone since then, but the breath of the arbutus always brought back that sorrowful day.

Finally, the Potomac was reached; and Nancy stood upon the Virginia shores and looked down upon the busy city, her only thought being that here dwelt "Massa Linkum." Little cared she that her clothes were worn and her feet were sore. In joy and delight, she stood and watched the river flowing by, and at last broke out into one of her old slave songs. An ambulance driver heard her, and stopped his mules to listen. When she paused, he offered to drive her to the city. With gratitude, she accepted his kindness, and climbed into the welcome seat.

"Now sing me some more, aunty," said the man.

"Yes, honey." And she sang and sang, as they rattled over the uneven roads.

"What's your name, aunty, and where shall I leave you?"

"My name's Nancy Dobson. Set me down at the nearest place where I can see see Massa Linkum. I've come to thank him."

The driver laughed. "Very well, I'll set you down near the hospital, where there's plenty of colored folks come on your errand. To-morrow is Easter. Who knows but he'll go to church, and you can see him on the way?"

The good-natured driver left her with a group of colored people and went his way to the hospital. After leaving his team, he went into a ward where an old negro, acting as nurse, was deftly waiting on the sick and wounded. When he had finished his task, the driver beckoned him out of the room.

"I say," he began, "I picked up an old colored woman o' your name to-night, and she sings the same songs that you do."

"Oh, where is she and what did she look like, and was her name *Nancy*? What if it should be *my* Nancy? I've only a dollar in the world; but you shall have that, if you will find her and bring her here."

Tired as he was with his jolting over the hills, the obliging driver could not resist the eager old man, and, rejecting the dollar, went out to hunt up the woman.

An hour later, he reappeared, followed by Aunt Nancy, tired and sleepy, whom he had brought without telling her why, save that some one at the hospital needed her. Standing under the low, white-washed entrance was the waiting nurse, who could not leave his charge. As they approached, Aunt Nancy asked,—

"Who did you say wanted me, honey?"

"Dat's my Nancy's voice, dat's my Nancy's voice," was the quick interruption through the shadows; and the nurse with a bound had the old woman in his arms.

"Harry, my Harry," was the instant reply, "bress de Lord, at last....."

It was indeed true. Harry been sold to a druggist, had lived in the far South all these years, had been wounded early

in the war while trying to escape, had been brought to Washington by Northern soldiers in Sherman's army, and was now acting as nurse in the freedman's hospital.

Aunt Nancy's glad Easter had been long in coming, but the breaking of a new day revealed it in all its joy and beauty.

The Salvation Army.

Of the extent and magnitude of this movement an idea may be gathered from the subjoined statements which were given in May by the leader "General" William Booth, dated Headquarters, 101, Queen Victoria st., London. The working force was, comparing it with the previous year,

January, 1883. April, 1884.

Corps,	440,	749,	of which there are abroad	191
Officers,	1,018,	1,843,	"	417

"In addition 246 villages are regularly occupied, and 100 occasionally visited. The movement is now extended over 17 different countries and colonies. We have 444 Little Soldiers' Corps, holding 939 meetings weekly, with an attendance of 41,689 children. We now occupy in Great Britain alone 845 Buildings, composed of 46 Theatres, 9 Circuses, 18 Skating Rinks, 23 Music Halls, 10 Drill Halls, 126 Public Halls, 34 Temperance Halls, 3 Breweries, 12 Malt Houses, 71 Churches and Chapels, besides Barracks of our own erection and other buildings, with sittings for 560,000 persons: the total sitting accommodation, at home and abroad, being 750,000.

"The Army holds in these buildings and in the open air 15,000 meetings per week, or 780,000 per annum, reaching every week, it is calculated, at least ten million people with the message of Salvation. During the past year there have been over 150,000 persons at the penitential form.

"We have now 16 different 'War Cry,' with a united circulation of nearly 515,000 copies weekly.

"The profits of our 'War Cry,' Book, and Uniform Departments were for 1882, £3,000, and for 1883, £8,000.

"The revenue returns for the year show

that the total amount of money raised by the Corps in the United Kingdom and spent locally by their own Treasurers and Secretaries is £180,000. There have been received at Headquarters for "War Cry," Book, and Uniform Accounts, £72,000, and in the Central Funds, including loans to the Army, £70,000. The income abroad has been £71,000. *Grand Total* £333,000.

"Of this sum £90,000 have been expended on the acquisition of property. From the outside public, for the support of the Training Homes, Homes for the Sick and Wounded, and the general maintenance of the movement throughout the world, was £33,200.

"I desire," says Mr. Booth, "for my own sake, and for the sake of those at Headquarters, that this burden of financial care should be somewhat lightened, in order that we may feel free for the great spiritual work that lies before us. But how can this be accomplished? I propose that we should have, if the Lord will, an *Extra or Relief Fund* for this year of at least £10,000, to be promised now, and paid between this and Christmas.

"The Salvation Army, as a method of glorifying God and saving souls, is no longer an experiment. It has been proved by men and approved by God. If its conquests in the future are to be measured by its victories in the past, which it is only reasonable to assume that they will be, then this movement is destined to bring Salvation not to hundreds of thousands only, but to millions, of the fallen sons of men. But if it is to go forward I must have this help, since it means the sustenance of the entire fabric, the maintenance of the whole enterprise, the carrying on of the War not only in this country but throughout the world....

"Though every method employed may not meet your approbation, the general result gained must command your gratitude to God... These burdens... which have pressed, and still press, so heavily upon me, have been undertaken for the love of souls, and with a desire to honor Him who gave His life for their Salva-

tion.—Yours in the Salvation War.—
WILLIAM BOOTH."

Amounts that had been already promised, May 1st, 1884:

T. A. Denny, Esq.....	£1,000
John Cory, Esq. J.P.....	1,000
T. Livingstone Learmonth, Esq., J.P.	1,000
Richard Cory, Esq., J.P.....	1,000
William Miller, Esq.....	250
	<hr/>
	£4,250

— In a trial at Winchester, a witness failed to make his version of a conversation intelligible by reason of his fondness for "says I" and "says he," and was taken in hand by Baron Martin, with the following result: "My man, tell us now exactly what passed." "Ycs, my lord, I said I would not have the pig." "And what was his answer?" "He said he had been keeping it for me, and that he"— "No, no: he could not have said that. He spoke in the first person." "No my lord, I was the first person that spoke." "I mean, don't bring in the third person. Repeat his exact words." "There was no third person, my lord, only him and me." "My good fellow he did not say he had been keeping the pig. He said, 'I have been keeping it.'" "I assure you, my lord, there was no mention of your lordship at all. We are on different stories. There was no third person there; and, if anything had been said about your lordship, I must have heard it." The Baron gave it up!

England.

In a recent Session of the House of Commons (the Speaker having taken the chair at one o'clock), Mr. E. A. Leatham moved the second reading of the Church Patronage (No. 1) Bill. The object of it he explained to be, not only to prohibit the sale of next presentations, but also to prohibit, with certain limitations, the sale of advowsons. Mr. Rylands seconded the motion. Mr. Albert Grey moved an amendment in favour of enabling parishioners to veto the presentment to a benefice of any clergyman whom they consi-

der unsuitable. Mr. Brinton seconded the amendment. Sir William Harcourt took part in the discussion that followed, and supported the second reading. He said the laity ought to have a predominant voice in the Church. He had always protested, and always would, against the popular phraseology in which, in speaking of the Church, they talked of "the clergy." The clergy were not the Church, they were only the ministers of the congregation. It was the congregation that was the Church, and it was the opinion of the congregation that ought to prevail. The Home Secretary added that the people of England were not so fortunate as those of Scotland in their ecclesiastical organisation, because in Scotland the Presbyterian Church was a regular organisation of a very elaborate kind by which the opinion of a particular parish was obtained in a way which could not be accomplished in England. The House divided, and the amendment was defeated by 141 votes to 83. The second reading of the bill was then agreed to, and it was referred, along with the Church Patronage (No. 2) Bill, to a Select committee. The House adjourned at five minutes to six o'clock.

An Unbeliever.

The Bishop of Saskatchewan at the British and Foreign Bible Society narrated the following surprising incident;— I remember many years ago listening with great interest to a story I heard from a missionary in North Canada. He said that some years before then a humble missionary was traveling through the Canadian backwoods. He lost his way, but presently was rejoiced at the sight of a glimmering light. Upon reaching it, to his surprise he found a large congregation of settlers gathered round a fire listening to an able discourse. To the horror of the missionary he found the man was trying to prove that there is no God, no heaven, no hell, no eternity. A murmur of applause went through the audience as the orator ceased. The missionary stood up and said, 'My friends,

I am not going to make a long speech to you, for I am tired and weary, but I will tell you a little story. A few weeks ago I was walking on the banks of the river not far from here. I heard a cry of distress, and to my horror I saw a canoe drifting down the stream and nearing the rapids. There was a single man in the boat. In a short time he would be near the waterfall and be gone. He saw his danger, and I heard him cry for mercy to God. I heard him scream, "Oh, God, if I must lose my life, have mercy on my soul!" I plunged into the water and reached the canoe. I dragged it to land, and saved him. That man whom I heard, when he thought no one was near, praying to God to have mercy on his soul, is the very man who has just addressed you, and has told you he believes there is neither God, nor heaven, nor hell.'

AT Bombay there will soon be built, through the munificence of a wealthy citizen of that place, a dispensary where medical relief will be afforded to women by doctors of their own sex. The Government has promised to give a site for the building, and the Bombay Town Council has recommended the corporation to contribute six thousand rupees (50 cents) annually for three years to meet current expenses.

A BIRD'S APPETITE.—Dr. Wood says: "If a man could eat as much in proportion as a bird, he would consume a round of beef for his dinner. The redbreast is most voracious. It has been calculated, that to keep a redbreast up to its normal weight, an amount of animal food is required daily equal to an earthworm fourteen feet in length. Taking a man of average weight and measuring bulk for bulk with the redbreast, and assuming a sausage nine inches in circumference to be a fair equivalent of the earthworm, the man would have to eat sixty-seven feet of such sausage in every twenty-four hours. I mention this in order to illustrate the amount of work which is done by insect-eating birds."

THE RECORD.

No. 177. Valparaiso, August 28, 1884. Vol. 13.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

THE RECORD.

Civil Marriage.

The law passed eight months ago enacted that, until Civil Registration was established the solemnization of marriages should remain as hitherto in the hands of the clergy; with only this exception: "In the event of the ecclesiastical authority refusing to solemnize the marriage, the Judge of Letters (Court of Common Pleas) shall proceed to solemnize it according to the provisions of this (the new) law." The insertion of this clause which was intended to afford immediate relief to oppressed consciences was due to the foresight of don Benieio Alamos Gonzalez; but until this hour no one in this vicinity had succeeded in reaping the intended advantage from it. Several have been informed as to the steps they could take, but none that we know of have exercised the requisite energy. Some have returned alleging that they had been advised by the judicial authorities themselves to delay. However that may be, certain it is they have felt discouraged. On the 19th, however, the *Mercurio* contained this notice in its news of the day: "The first civil marriage in Valparaiso is to-day to take place it would seem before Judge Irrarrazabal between a Chilian lady and an English gentleman."

Since then, it is understood, the marriage actually occurred not on the 19th, but on the 20th. The church authorities had been applied to and had refused. The refusal was asked for in writing, and obtained only after a somewhat urgent request. The case was then carried by *escrito* to the Tribunal, and the law being perfectly clear the Judge granted at once the petition, and for the first time in Chili two persons of avowedly different religious communions were united by law in Matrimony without violence done to the faith of either. Many had been married before, but it had always been necessary either to dispense with the sanction of the Civil law, or else to procure by purchase from Rome permission, indulgence, a dispensation for a Catholic to marry a Dissident; or else, one of the parties had to change and profess to adopt the belief of the other. But now the chain is broken. Now consciences are not to be violated by law. Now the forcible intervention of the oppressive priesthood is terminated. Henceforth they who would form a family with the natives of this land or, having formed it, that would legalize it, have only to proceed, go forward and insist on having their lawful rights recognized and confirmed.

Immediately after the civil, the religious marriage followed. Dr. Trumbull had

been requested to solemnize the union according to the rites of the Christian church. A printed form of the marriage service of the Book of Common Prayer, rendered into Spanish, was used, and those who were present found it solemn, cheerful and impressive. Let us trust this is to inaugurate a new state of things in Chili, and that henceforth the formation of one of the very holiest ties in life is not to be attended with painful exactions, cruel promises, and heart-burnings; but that freedom is to liberate, cheer and ennoble all. We should not wonder if some of the Roman clergy were in their inmost hearts to rejoice that they are no longer compelled to compel others to profess to believe what they do not believe.

After the parties had gone to the office of the Judge and signed the marriage contract, on their return to the house of the bride the matrimonial service was read in Spanish in the midst of a very select company of Chilean ladies and gentlemen, who listened with devout attention to every sentence and, in fact, to every word. Many expressed after its termination their admiration of the snitableness and solemnity of the ritual. It was in the main a translation of the Anglican form of marriage, though not quite so much abbreviated as that in the American Episcopal Book of Common Prayer. There were present ladies of the best families of Valparaiso, as well as gentlemen, and army and naval officers in uniform. Numerous were the congratulations expressed that, now, the law of Civil Marriage had obtained a practical exemplification, so that persons, differing as to their denominational affiliations, could be united in Holy Matrimony and form a family, without being, either of them, compelled to do violence to their personal convictions.

The incidental remarks made were interesting. "Mas solemne era que el rito católico," said a young lady—"it was more impressive than the Catholic service."

Another lady remarked that no one could imagine the opposition that had

been made in clerical circles, nor the efforts that had been put forth to prevent families attending the service: first, because it was to be the inauguration of the Matrimonio Civil, second, to be a Protestant Marriage, and third, that "Mister" Trumbull was to conduct it.

One lady remarked that for several days she had been compelled to decline receiving the visits of her friends who in great numbers were calling to persuade her not to attend the ceremony, insisting that she "ought not to allow her daughters to do so and set so bad an example." . . . Still freedom has gained ground and will win the day. The days of violated consciences have gone by. The Civil Courts will now afford relief to those who apply to them.

A measure of perseverance may be still required to overcome the impediments of "the law's delay," but the ice has been cut, the way opened and now *perseverantia omnia vincit*.

The first step to take is, call on the Ecclesiastical Governor and, when he refuses to solemnize the marriage between a Catholic and a Protestant, as he will and must, respectfully ask him to give the refusal in writing; then have a petition to the Court drawn by a lawyer and present it for his Honor the Judge to give his authorization. At this point the services of a legal attorney should be secured, and a few dollars may need to be expended in the various legal notifications: but where there exist families that need to be legalized the requisite steps should forthwith be taken, and the law's provisions complied with.

August 25.—Another civil marriage is reported from Santiago between persons of that had been refused by the Curia because "of different religions."

Donations to the "Record."

Mr. D. M. Henderson	\$ 15 00
A lady reader	5 00
Rev. J. M. Allis.....	10 00
	<hr/>
	\$ 30 00

The "Record."

August 16th, the day of publication of our last issue, No. 176, the *Record* was in debt to the printer for four numbers at \$46 each, or \$184; to meet this amount the sum in hand was \$53, leaving a debit balance of \$127. Should any of the friends of the *Record* desire or intend to render it assistance the moment is remarkably suitable, and the aid will be welcome.

Huasco and Vallenar.

The colporteur of the Valparaiso Bible Society has been heard from at Vallenar. He had met with favor and kind entertainment, and was prospering in his work. His present plan is to continue, proceeding north as far as Tocopilla.

Preaching in Germany.

The Rev. Mr. Dodge has offered for the columns of the *Record* a careful translation which he has prepared of a lecture delivered in Bremen by one of the pastors of that city, on the Reasons why more profit is not derived by hearers from the discourses they listen to in churches. The lecture is very thoughtful, and suggests topics for careful reflection. It is commended earnestly to the attention of our readers. It occupies a large part of our space, but not more than the importance of the subject demands.

Spanish Tracts.

Towards the expense of printing an edition of 5,000 copies of *Andres Dunn*, a gentleman has handed in \$25. Already the copies can be had at the Bible-store, 167, Calle San Juan de Dios; as well as *La Biblia para Todos*, or the Testimony of the early Christian Fathers in advocacy of the reading of the Scriptures by the people.

Laveleye and ex-President Pinto.

In 1876 it was reported to Mr. Merwin that don Anibal Pinto, then becoming President of Chili, had received from Europe and read with great interest a pamphlet in French by Laveleye, a Belgian, on Catholicism, as compared with Protestantism, in its influence on the Nations of the World that have remained under its sway; even to the extent of requesting a friend, a native gentleman, to peruse it and give him his opinion on the merits of the work. This was done, and then Mr. Merwin had a translation made of the pamphlet into Spanish, publishing a thousand copies, with the "opinion" added of Mr. Pinto's friend, which had appeared in the *Ferro-carril* newspaper in Santiago.

Questions having been raised by some in connection with the recent death of Mr. Pinto as to his religious beliefs and sympathies, some asserting that he not only rejected the peculiar errors of Rome but that he "died as a philosopher," and had had no religious convictions, it seemed best to reproduce this pamphlet which had been printed, translated in fact, because of the approval he had given to it.

Five thousand copies of it have accordingly been printed in a second edition, and now it is ready at the Bible-store at the low rate of five cents a copy, being of more than sixty pages octavo. It is to be wished many might purchase copies of it for circulation among their intelligent Chilian friends.

It is a very calm and rational discussion, that can be recommended with confidence to any who desire to know or advocate the best interests of this nation.

Laveleye's Pamphlet.

Such an interest has been felt by one reader of it, since it was reprinted a fortnight ago, that a considerable sum has been sent in to help in defraying the cost of its publication. This is most cheering, as it proves two things: first, that the pamphlet meets the appreciative sympathy of intelligent persons when they read

it, and second, that there are those who love and would make sacrifices to promote the cause of freedom which it advocates.

Friends in the interior or along the coast can remit postage stamps for any number of copies large or small, and they shall be mailed to them at once by post: 20 copies for a dollar free of postage shall be sent.

Aid for the Record and the Seamen's Mission.

In response to the request for aid in making up the deficiency of \$1,000 in the Seamen's Mission fund, arising from passage money mainly, a friend at once sent in a volunteer subscription of \$50; since that several commercial houses, as well as individuals have made special donations, so that at this writing, August 27th, almost eight hundred dollars have been secured, and there is reason to hope the entire amount may soon be made up.

A gentleman has sent word voluntarily that he desires to contribute \$20 toward meeting the debt of the Seamen's Mission; while another has handed in \$15 to assist the *Record* in paying what it owes. The printing bill has now been presented and paid, so that the outstanding indebtedness, August 20, is \$112.

Mission to Seamen.

During the two weeks preceding Aug. 23rd, 52 ships were visited, representing about 840 men. The men were spoken with when circumstances permitted; in many cases this could only be just a word. Good reading was placed on board, comprising magazines and illustrated papers, with books sent in by friends, and 192 copies of the *Record*. The *Record* is the chief thing the chaplain has to rely upon just now, for circulation among the English-speaking seamen.

The work of the Mission grows in interest, and is very encouraging. Large numbers attend the Sabbath Service, ship-masters cheerfully offer their ships, and in

other ways show a warm heart toward the cause.

Interesting letters come from some who have recently gone from our bay to northern ports, showing that our labor has not been altogether in vain.

Something also, is being done for the welfare of seamen on shore. An impulse was recently given to this department of our work, by a friend on shore, giving \$120 for the use of the Reading Room of the Sailors' Home. By this means a good list of magazines and papers have been procured for a year. Others have increased this sum: strong benches have been furnished, some tables are engaged, a few games of amusement will soon be provided, while the reading room will be fairly well supplied.

A religious service is held there every week, which at times is very well attended; this depends on the number who are in the Home at the time. There is much more to be done in this direction, but a beginning has been made. In the distribution of reading matter sent in for the ships the Sailors' Home is not forgotten. Divine service was held Aug. 10th on the British bark *Tenby Castle*, Capt. Mathias. A large number were present. August 17th Divine service was appointed on the British bark *Santona*. Captain Stephens, made his vessel ready, but the weather would not permit it.

Donations for the Seamen's Mission.

Capt. Neilson, Brit. ship <i>Warsaw</i>	\$ 5 00
„ Eldridge, „ „ <i>N. B. Lewis</i>	10 00
„ Newsby, „ „ <i>Chrysolite</i>	5 00
„ Lordley, „ „ <i>Minnie Gerow</i>	2 00
„ Mathias, „ bk. <i>Tenby Castle</i>	10 00
Mr. Evans, Mate, „ „ „	5 00

\$ 37 00

The fall of rain this year has been more than twenty-two inches.

Pitcairns.

From this interesting colony in mid-ocean we have just received a letter from the chief magistrate, Mr. Benjamin S. Young, "acknowledging the receipt of the articles sent on H.M.S. *Constance*." Mr. Y. adds, that every thing came in the best order and that they sent their sincere thanks to "all the generous donors"—Messrs. Rattray & Co., Williamson, Balfour & Co., Duncan, Fox & Co., and Dr. Trumbull.

Further notices of the visit of the *Constance* have not yet come to hand.

The articles sent consisted of 1 doz. sheath knives, $\frac{1}{2}$ doz. pocket knives, 1 doz. sail needles, 50 pounds best white lead, 3 paint brushes, 1 doz. fishing lines, $\frac{1}{2}$ doz. sinkers, 1 coil small Manilla line; 2 pieces prints, 2 doz. cotton stripe shirts, $\frac{1}{2}$ doz. cotton under shirts, $\frac{1}{2}$ doz. towels, 3 ps. blue drill.

Callao.

A letter from Callao, August 8, states: "Our new clergyman, Mr. Thompson arrived ten days ago and preached last Sunday for the first time. . . . I am glad to say that every one is favorably impressed with him. On Sunday morning there was as large a congregation as I have ever seen in Callao church. I think he will prove suitable. He is a gentleman, refined and intelligent; has commenced his work earnestly and appears to have gained the sympathy of the community in general."

Mr. Thompson himself writes Dr. Trumbull August 6: "With special pleasure I received your kind welcome to the West Coast last week, and together with yours that of the brethren in Valparaiso. As you will have learned from your nephew, young Dr. Trumbull, with whom I had a delightful voyage from New York to Panamá, I was detained for a week at the Isthmus. As it was not my own choice but against my strong desire that I remained over, I did not worry about it, and now having formed in Panamá and on the way down some valuable acquaintances, I am entirely satisfied with the providence which delayed me.

"The people here have given me a kind reception and some 120 of them attended church Sunday morning; in the evening 100. These numbers to the people here, considering the enfeebled condition to which the church had come, seemed remarkable. I trust the Lord will own the efforts here to the awakening of this Christian community to active work and decision. You are right in advising young men, who come to this coast to do Christian labor, to totally abstain from all liquors. My long experience enables me without hesitation, to decline invitations to wine, but many young men upon coming out might wrongly imagine that taking wine when offered would give them greater influence with the people.

"We are getting somewhat under way in starting our Sabbath School and Prayer-Meeting.

"Please give my kind greeting to all the brethren in Chili whom may the Lord bless in their work.

"Fraternally yours,

"J. M. THOMPSON."

A correspondent says about public matters in Perú:—"We are all on the *qui vive* at present, expecting an uprising or some row at any moment. This country seems to have lost its judgment and, instead of learning a lesson from past misfortunes is, I think, worse than it ever was."

The public journals state that Cáceres' troops had sustained a defeat at Chosica, a few miles out from Lima, at the hands of those of the government of General Iglesias. He it is said has taken Piérola into his confidence, making him the head of the cabinet, and being very much guided by his views of public policy.

Mr. Merwin.

The Rev. Mr. Merwin has been heard from to the middle of July. Though well, he was very care-worn, and is laboring with his pen to plead the cause of Chile and this West Coast with the friends of Missions in the United States. The following is our latest letter from him:

"Brooklyn, N.Y., July 17, 1884.

"My dear Doctor T.

"In the midst of nursing and watching with my dear Father, I snatch a few moments to chat with you.

"Last Saturday the Doctors said he was failing rapidly, and would probably live but two or three days. Still he rallied a little, and to-day his breathing is somewhat easier. On the whole he has lost strength within a few days, but it would not be surprising now if he should linger for weeks. I can give you little idea of what he suffers, in this catching for breath while the heart is so weak.

"The dear old man, he is so rational affectionate and courteous to all. He wants to 'go home,' but says: 'Thy will be done,'—and trusts humbly in the merits of the Crucified One.

A. M. MERWIN."

Mr. Stephen Trumbull has received his diploma of M.D. from Harvard University, as also an appointment as resident surgeon in the Rhode Island Hospital at Providence, R. I. He may be absent from Chili another year, though his expectation is to return when serviceably equipped for the life work he has chosen.

SCARCITY OF MONEY.—On the 18th there was a sale in Santiago of the 26 boxes of the first tier in the Municipal Theater of Santiago, which yielded the enormous sum of \$156,235. The highest price paid for a box was by a lady who gave \$10,370 for it. In the year 1881, the sale of the same boxes produced only \$51,900. The boxes of the second tier remain still to be sold. Is money scarce?

TARAPACÁ.—A bill has been introduced in Congress by the Executive to the effect that elections be held of two deputies for Iquique, one for Pisagua, and one senator for the province of Tarapacá.

RAILWAY CARRIAGES.—An American manufacturer has offered the Government to provide all the rolling stock required for an express train to run from Valparaiso to Talcahuano, embracing palace cars

elegantly got up, costing from 20 to 30 thousand dollars each, saloon, sleeping and dining cars, everything in fact required for transporting with comfort numerous passengers by night as well as by day.

A lady who was born in Valparaiso is mentioned in the English journals in the following terms:—"Miss Muller, a member of the London School Board, has refused to pay taxes to the amount of nineteen pounds as a protest against her exclusion from representation in Parliament. Goods to the value of the £19 were seized and offered to Miss Muller at that amount, but she refused the offer."

—A heavy rain fell on the 16th and 17th; the Southern rivers were so swollen that railway bridges were overflowed and endangered, and trains could not pass. Since, they have fallen and returned again to their normal condition.

—In addition to the proposal to construct another railway to Santiago going out of Valparaiso from Playa-Ancha, another is proposed *viâ* Quilpué; and now a third through Melipilla to the port of San Antonio, at a cost of \$3,000,000. All, it is understood, ask a government guarantee of five per cent.

Peru.

The prospect in Peru is brightening. Never before have the promise been so good. Already mention has been made of the excellent attendance, 120, at the church on Mr. Thompson's arrival. Still later a letter has come from Mr. Baxter which we subjoin trusting it may cheer the hearts of all who pray that God's Kingdom may come on the coast.

Callao, Aug., '84.

Rev. Dr. Trumbull.—Dear Bro. Your highly esteemed letter came duly to hand but I have been so busy I could not answer sooner. Accept many thanks for the copies of the *Record* sent.....Bro. Thompson has arrived in Callao and I sincerely believe is doing a good work in

this city. My own work goes on very successfully and I hope to be able to report "progress" every mail. Certainly there is plenty room for two of us in this city. There is much encouragement to us both, as the people come to hear the Gospel very largely, and I pray that it may continue.

I have a steadily growing school of boys and there is every prospect that it will grow for some time yet. Our Sunday-school is largely attended; the children enjoy the singing and sometimes "drown the organ" with their shrill but strong young voices. The Library Fund for our Sunday-school is on the increase! We have sent to New York for \$100 dollars worth of books from one of the best houses in the city and enclosed our check for the amount in the order! God has blessed us very much and I feel sure will continue to do as just long as we ask and are faithful. Upwards of 30 men have been brought to Christ in our meetings in the last two months and have shewn abundant evidence of a thorough work of grace in their hearts.

That God our Father may bless you and yours is the closing prayer of this letter.

Ever believe me, your brother in Christ, John M. Baxter."

Young Men's Christian Association.

The Secretary of the Valparaiso Y.M. C.A. is pleased to acknowledge in the columns of the *Record* the receipt of a circular letter from the Historical Library of the Association in New York, which is an application for:—

"Reports of proceedings, of all local, state or national organizations—in mss. newspaper or pamphlet form; all kinds of periodical, Association literature, magazines, newspapers and bulletins; early correspondence; photographs or engravings of conferences, buildings or prominent association workers; any thing in fact which will in any way tend to illustrate the history or method of this special

branch of Christian Endeavor, whether of a general or local character."

The New York correspondent kindly sends reports and other interesting matter to the Valparaiso organization. In return quite a budget of reports, lectures etc. have been forwarded to him. Doubtless there will shortly appear a history of this almost world-wide institution, for which preparations are being made. Surely the subject is a noble one and our wish is that the Valparaiso Association may labor with increasing success producing a worthy chapter for such a work.

Bible Work in Chile.

Mr. C. E. Biggs has furnished the following items that manifest the result of efforts to distribute the Scriptures of the Old and New Testament, comprising the entire Bible, the New Testament alone, and of "Portions," meaning single books of Scripture, as the Psalms or the Gospels, bound separately. Gradually the amount of copies put into circulation increases, tho' it would be a cause for rejoicing were it possible to record a larger number. Slowly the prejudices of centuries are overcome, and still more the carelessness which is an outgrowth of the ignorance of the Sacred Volume those prejudices have fostered. Hundreds, thousands of families there are in which not a copy of the Bible, or even the New Testament to-day exists.

Here however is the account of sales during the last half year:

Sales of Scriptures from Jany. 1st., to June 30th, 1884.

	Spanish	English	German	Other Langs.	Totals.
Bibles	335	74	15	13	437
Testaments	590	17	9	14	630
Portions	200	4	204
	1125	91	24	31	1271
In 1883 for same Gm.)	923	147	27	79	1176
				Total increase	95

Valparaiso, 7th July, 1884.

On the 28th a large company assembled at the Cemetery to attend the funeral of Mrs. Mary, wife of Mr. Friend Davis. Her death was caused by an explosion of

paraffine on the 26th, at 5 p.m.; she expired on the following day at 10 o'clock. She had come here from England about a year ago; was a member of the Union Church, and has left her living and dying testimony for her Saviour.

Religious Life in Germany.

There is a degree of injustice in the frequency of the remark that Germany is the nursery of irreligion and anti-christian thought, inasmuch as it leads many to overlook the brighter side of the intellectual and religious tendencies of that Fatherland. It is true that the various schools of German rationalism, materialism, deism and pessimism have contributed largely, as leading forces, to the thought and literature of Unbelief in past generations, and it will not be denied that the scholarly land still exercises a wide influence of doubtful character. But it is equally true that Germany has been and is the home of Christian Science and that the majority of her University Professors to-day are believers in the religion of the Bible.

In no country is the current of Biblical investigation and sacred learning deeper and stronger than in Germany. Still she is the instructor of teachers. Her intellectual activity is keen and her processes thorough. A fair survey of the present state of her institutions would show that the country of the Reformation, over and beyond discussions and doctrines opposed to Christianity, is also the land of Social Christian Faith and consecrated learning, where God is raising up from time to time tried servants who are able to repel the assaults of unchristian philosophy upon the system of truth of which Jesus is the Centre and Light: (*e.g.* Lutze, Oehler, Lange and many others.) The German type of piety, is on the whole, contemplative, studious, reverential, though not uniformly stern in its views of sin. The German pulpit is never sensational; "it has, says Dr. Christlieb of Bonn, an aversion to separating the class of converted from that of the unconverted and prefers to treat the entire audience

as believing Christians, endeavoring to assist the believer in the development of his faith, while the Anglo-American method aims at revival *and* conversion."

These words were written for a North American Homiletic Magazine by Dr. C. who further adds that this peculiarity—which we cannot consider free from weakness—is characteristic of a people who "delight in a noble humanitarianism and spiritual genuineness. The German mind he avers, more than any other, is disinclined to reveal its soul experiences; it would rather meditate upon them in concealed repose.....In Germany there are many (indeed more than elsewhere) who are believers at heart, but of whom the stranger does not suspect it."

The following lecture, by a Bremen pastor reveals the force of the above statements and show how earnest Evangelical Christianity in Germany is in appealing to men to seek the life which is "hid with Christ in God." May it also guide the readers of the *Record* to a more fruitful appreciation of the ordinances of the Gospel.

Why have we not more of a Blessing from the Preaching which we hear?

BY PASTOR P. ZAULECK, OF THE FRIEDENSKIRCHE OF BREMEN, GERMANY.

(Translated for the *Record*, from the Second Edition by Rev. W. E. Dodge.)

Dear friends, the theme we have come together to consider to-day is serious. The present discourse should not occupy simply an hour of pleasant recreation, agreeable entertainment or profitable instruction; but rather it ought to solicit from us some earnest labor, and should with God's help...contribute to the edification of us all. * * * * *

* * * * * Notwithstanding the imperfect preaching of our pastors, what can we hearers do to receive more of a blessing?

The question,—Why do we not receive more of a blessing from the preaching which we hear? contains first an affirmation, that we might have a greater blessing, and secondly at the same time,

a candid acknowledgement that we do receive a blessing if not as much as we might. That we have been benefitted must immediately become plain to us, if we consider for a moment what our lives would be if none of us listened to sermons. Would we not then be deprived of manifold instructions, suggestions, encouragements, admonitions, warnings, and consolations? If perchance the public preaching of the Word in our midst were hindered, if sermons upon the Gospel in its purity were silenced, would we not, at once feeling our necessity, come together in little meetings for one to strengthen the others through the preaching of the Gospel?

Without question we have derived blessings from preaching, and it is likewise undeniable that we might have received larger benefits. Instead of many evidences consider this only. Each one of us is persuaded that there are churchgoers who receive no blessing in listening to sermons because they are hearers only and not doers of the Word.....And the thought must not be evaded that there is scarcely one who has appropriated the entire blessing of all the sermons he has heard. The best witness to this is our own Conscience which testifies loudly and distinctly that we might have derived a larger blessing from the preaching we have heard.

Consequently the assertion made being true, for every sincerely thoughtful mind the question is then not only proper but necessary: Why do we not have a greater blessing from the sermons we hear?

To answer this question we should first discern clearly the benefits sermons may impart and the advantages we should derive from them.

"Preaching" means simply "proclamation," that is, proclaiming the Divine Word, the Gospel. The aim of such discourse may be rightly termed on the authority of the Scriptures, Edification. Whoever then has been edified by a sermon, in so far as it is adapted to him has received all the good that he can derive from it. But what is Edification? What does it mean to be edified? Incredibly confused and perverse are the ideas on

this subject scattered among Christian people.

Following the Scriptures (Eph. 2:20—22) Edification is nothing else than being builded and established upon the foundation laid by the Apostles and the Prophets, that is, upon the Gospel of Christ of which Jesus Christ Himself is the Corner Stone; and the object of our building is that we may become a dwelling place for God through the Holy Ghost. Of those who already stand upon this foundation, it may well be said that they have indeed been built up or edified, they are established on this basis with greater firmness and determination, if they have permitted the Holy Ghost more than ever before to transform them into an abiding place of God. The ground work of all Edification is then the Gospel of Christ; the end of all growth is living fellowship with God through the Holy Spirit.

Now if we would be edified by a discourse we must first of all acknowledge and continually make confession of the Gospel with its sacred truths and gifts, we must pierce deeper and ever deeper into its knowledge and judgments, we must be instructed through preaching. But an increased understanding of the Gospel avails us nothing if we do not apprehend the holy truths which acquaint us with the sacred blessings attained by faith, if we do not give the Holy Spirit room that He may make ours a personal possession, an established, living fellowship with God through Christ.

Thus the Sermon has attained its first object with us when it has awakened or strengthened in us faith in God. We discover then this answer to the inquiry: "What benefits ought we to derive from preaching?"—We should grow in the knowledge of the Gospel and in true fellowship with God.

Now we are able to proceed with the answer to the question before us. . .

Let us begin with the external and surface reasons for a limited blessing from preaching, and then step by step endeavor to penetrate to the innermost springs of our subject.

I.

We listen to many sermons which aim to promote in us the knowledge of and faith in God but allow ourselves to lose the full benefit of sacred discourse, or else a good part of it, because we assume a *wrong attitude to the person or to the qualities of the preacher.*

We must here hold in view two dangers: *An underestimate and an overestimate of the clergyman.*

(1) Let us consider the first danger. There is hardly a minister, not even among the most gifted and faithful, who is not estimated in a degree below some standard. The preacher does not please us; his delivery is bad, he speaks too rapidly, he speaks too slowly, he speaks through his nose, he has too little action, he repeats himself too often, he has too much or too little of the pulpit tone, he has no fire, he is not original enough, his sermon is too short or too long, etc. We have perhaps a prejudice against the minister. People have said of him this or that, which puts his pulpit ability, or still worse his character and conduct in a bad light; possibly all this is untrue but the prejudice hinders a perfect assent to his sermon. At all events the hardest thing is, when the real occasion of the grave fault asserted of his conduct is the word which street satire offers concerning him: "Judge you according to my words and not by my actions,"—this makes it most difficult for us to carry away the full, complete blessing from the sermon. And thus it is our fault if we derive no advantage from the discourse of such a minister. We should learn to kindly overlook the exterior of the clergyman. In Paul there appears to have been a bodily presence that seemed weak and speech that was considered contemptible (II. Cor., 10: 10. R.V. *speech of no account*); and Augustine justly says: "We are not orators (rhetoricians) but fishers. Of what use is a golden key if it will not open what I desire, or what harm is there in a wooden one if it accomplishes this purpose?" Love, which will not allow bitterness,

should keep us from prejudices against a minister. But if he has given or still gives offence in his failing, and nevertheless preaches the Gospel of Christ, we should still be able to receive a blessing from his word. Here the old proverb is of force: "One must not despise the medicine of a sick physician."

Moreover we should earnestly pray for the minister if we are inclined for any reason to esteem his work lightly. Prayer will place us in a just attitude towards him; prayer will encircle his heart and ours with a band of love, will soften our severe judgments, will discern in his words answers to petitions, and thus insure the easier reception of his message.

(2) Of no less importance is the second danger mentioned, *over-estimating the preacher, extreme enthusiasm for him.*

We must also say that there is hardly a minister, not even among those of average or feeble endowments over whom no one is enthusiastic. There are Christians who have become in a measure so accustomed to the person of a minister that Divine Service has no word for them when "their pastor" does not preach, and they are wholly indisposed to receive a blessing from the sermon of another.

Others are not quite so rude, but they are still firmly convinced that they always gain the most good from this or that pastor. Now be it far from us to wish to deny that when the cords of love and confidence truly unite the preacher and his hearers, the Word can be more efficacious and blessed; be it far from us to ensure in this connection any person for choosing to listen to one minister in preference to another, being more pleased with the individuality of one than with that of the other: but this must be said, the ideal preacher whom one prefers, easily becomes an idol. It must also be said that this enthusiasm over the minister will very easily result in serious injury to hearers who are hungering and thirsting for the Word of God. The Christianity of such an enthusiast will be of a mild human coloring, Apollonian, Petrine or what else! This we must say: The Spirit of God breathes where He wills and thou knowest not

whence He cometh ; thou knowest not but it may be through a sermon which thy favorite minister does not deliver, that thou shalt receive more of the Spirit and Life. * * * * *

II.

Next to an untrue bearing toward the clergyman is the *wrong attitude to the preaching*, wherein is also the cause of our failure to receive a richer blessing from the sermons we hear. In a twofold manner we must subject ourselves to reproof : *that we do not always feel a just reverence for the preaching, and that we do not uniformly have a proper understanding of the substance of a discourse.*

(1) There is a decided want of respect for preaching when, as is frequently the case, we are careless or irregular in coming to Church, and consequently grow inattentive or quite indifferent to the sermon. He who attends an audience of the king will first collect his thoughts. Yes, and he who is going into a larger assembly will first carefully reflect upon the subject which the discourse may perhaps deal with, and examine himself as to what he is to say or ask or share in. How different in church-going ! To most people it generally seems sufficient that they simply come. To the last moment they are occupied at home with their business affairs, with the motley jumble of press news, with plans for the remainder of the Sabbath after service etc. In the quiet home gathering there is no talk over reflections upon the text.....Perhaps inappropriate conversation is engaged in on the way to church, indeed idle words are exchanged often enough in the Church, and rambling thoughts are freely indulged during the singing, especially if one does not join in the praise as is now the fashion in many circles. Then what is the good of keeping up the customary form of silent prayer on entering the church ?....We consider at this point only that state in which the head is filled with a thousand worldly thoughts leaving little or no room for the mysteries of the kingdom of God.

(2) Another evidence of the inefficacy of preaching seems to me to lie in this, that we take so little pains to retain the sermon. I know full well that the blessing of preaching does not depend upon holding it by committing it to memory, but of this I am convinced that many beneficent results would spring from a good remembrance of a discourse which we lose by not retaining the preaching in mind. One should always put himself to this test : "What did I hear in the discourse of last Sabbath ? What was the text, the theme, the divisions ?"

And then one may endeavor to reclothe the skeleton of the sermon with the flesh, that is, with its thoughts. This effort with many, not with all let us be thankful, has fallen lamentably into disuse. And why ? Simply because we take so little care during the sermon to secure the principal points. Practice is here of great importance and many a hearer has perhaps noticed already, on some occasions when he has left a dear sick one at home who would be glad to have the sermon recounted, how quickly he has acquired skill in this exercise. At other times the main trouble is that irrelevant conversation after sermon makes remembrance of it quite impossible. How meager, how contracted and small are the after views expressed of almost all preaching ! In going from the church and on the threshold of the home only a general opinion is pronounced : The sermon was beautiful ! What an excellent discourse ! — or : Very weak ! Not much to it ! and there the subject is usually dropped. A concert or a play is regarded with the highest favor. One is entertained by certain selections and scenes, expresses his satisfaction over this or that part, perhaps oftener his criticism ; one readily purchases the piece of music that is especially pleasing or will review a play at home before attending its performance. But it is not so regarding preaching. Conversation on the way home turns at once upon all manner of foreign topics and in the ample flow of home talk there is seldom a return to the sermon which has been heard. Is not the proverb appropriate for us :

"What matters it if the pitcher be filled to overflowing at the fountain when the water is spilled on the way home?" Or the other: "He who reads much (and he who hears much) and retains nothing, is like one who hunts a great deal and takes nothing!" The Sabbath makes the week, said a devout Prussian King. But the main thing on the Sabbath is Divine Service and the important thing in Divine Service is the sermon. Should not the preaching then mould the week? Ought it not to quicken us, warn us, teach us, strengthen us, humiliate us, encourage us as we move forward, led thus on our way? Therefore we should receive it with better grace than for the most part we do.

(3) In a measure from this defective estimate of preaching, but more from a failure to understand precisely what sacred discourse should be, springs the distressing criticism that is applied to weak but often enough to the best efforts, and this is the mighty destroyer of the blessed results of preaching. Criticism seems at first an advantage, for when there is censure the sermon is at least not entirely hushed. But will not its force be wholly annulled by the critic? Be it far from us to take a simple or unjust view of judgments upon preaching. Would to God that a more truly wholesome criticism were exercised! O that our parishioners would come often to pastors with carefully pondered scruples and doubts which sermons have stirred up in them, with well meaning reproof after this manner: "The righteous smiteth me kindly and reproveth me: it shall be good for me as an oil of healing upon my head," (Psalm 141: 15);—freely thus in turn with a word of thanks for a blessing received, and such thanks cannot easily foster pride because if any where in preaching the blessing comes from above. Would to God there were more criticism in congregations after the kind Paul commends: "Prove all things; hold fast that which is good," (I Thess. 5: 21), so that each one would discern in every discourse what there is presented for him that is good, and wholesome.

How different the criticism which characterizes the majority of our church-goers! This does not please one, that not another; this comparison was not felicitous, that anecdote was out of place; one would like this text explained differently, or thinks that description overdrawn etc.; and the end of the matter is that we cannot derive good from this extreme fault-finding. Unhappy the custom, which thus gains control over all classes! One is persuaded that it is a sign of education to be able to detect constantly some errors and weaknesses, but this seeking for defects is in reality one of the surest evidences of the prevailing half-culture of our time. To sing before a master of melody is, for faulty amateurs, an exercise far more to be grateful for than to sing in the presence of the generality of so called musical people, for the one, listening not only to the weak parts of the song but to the evidently excellent portions, is pleased by it, while the others hear the imperfections only and inwardly pass an adverse judgment though perhaps their lips speak words of flattery. A true painter is pleased by an imperfect pencil sketch if its lines evince talent, while others, who have had but a few hours of training, lay it aside contemptuously. So also there is no portion of the Christian system which loses its support by reason of a weak discourse nor is a good sermon to be condemned on account of some defects. He is shown to be truly moulded in Christian form who is edified by every sermon that is drawn from the Gospel of Christ. But when there is thoughtless opposition to preaching, then restoration to health is needed through the Gospel's hallowed power of conviction.

III.

Thus far we have confined our attention more to the external reasons for hindrances to the blessings of preaching. Let us now try to discover the hidden disorders of the inner life which diminish for us the blessing of the preached Word or entirely rob us of it. These we can briefly summarize in specifying their deepest and most significant source: *The*

untrue attitude which we assume toward God. That this wrong bearing toward God means also, if the expression may be permitted, a wrong bearing toward ourselves needs only to be mentioned: for to sustain a right relation to God we must render to Him that which is His and to ourselves that which is ours.

Now to prove in general the charges thus directed against us we will put the question to Conscience: "Do we seek God, do we yearn after Him whenever we attend the preaching of the Word?" Surely if the sincere longing which the Psalmist utters were ours: "As the hart panteth after the water brooks, so panteth my soul after thee O God," (Psalm 42: 1), if we truly thirsted after God, we should receive a more bountiful blessing from preaching. And let us make this quite clear that we cannot receive as a rule any more of a blessing from sermons than we crave. God indeed gives more than we ask or understand, but He still responds to us according to our petitions, and our knowledge. He calls to us: "Open thy mouth wide and let me fill it;" (Psalm 81: 10,) but how will He be able give unto us if we come into His presence with closed mouths, that is, without hunger or thirst? How can a sermon edify us if we have no desire for development, which means according to the preceding observations growth in the knowledge of God and in living fellowship with God? The statement that we fail to sustain a right attitude toward God contains then this twofold self-arraignment: *We lack a proper desire for the knowledge of God, and a right longing for living communion with God.* It now behoves us to examine both failings.

(1) With regard to the first imputation that we fail to have a proper desire for the knowledge of God, I appeal to the indisputable fact that we are continually feeling less of a relish for the objective setting forth of the chief sacred essentials, that we wish to see the subjective in preaching more and more brought forward. The Parisian minister, Bersier, very aptly says on this point: "A discourse which expounds the main Christian doctrines after the divine supernatural character

of Revelation meets with small favor in these days. Our hearers, without accounting for this themselves, prefer to listen to discourses on man instead of God. As soon as the message touches themselves, their struggles, their doubts, their temptations or their griefs, one may be sure of their attention and sympathy; but let one pierce deeper into the Revelation of God and the interest flags. But bear in mind this harms the soul. It is not good or healthful that man dwell much on himself; by this mean he is not strengthened or built up."

No one will misunderstand this charge. Certainly we justly desire that ministers shall not chill our hearts, more than they edify them, with crude subtleties upon all kinds of sacred learning. The pulpit should not become the rostrum. Clergymen ought to set forth the Word of God in view of the personal necessities of the members of the congregation. But he who seeks only self-knowledge and not knowledge of God in the sermon is like a sick person who is aware of his illness but disregards the remedy; indeed we may add.....he resembles a sick man who simply amuses himself with the physician and will know nothing of the disease and its cure. In a defective knowledge of God there is disclosed to one an imperfect knowledge of self. This sign of the times is impressive enough. Moreover the intellectual movement, it is plainly apparent, is very active. Science is universally esteemed. And let it not be denied, after all, that the movement toward religious knowledge is feeble, that the apprehension of the things of a divine realm is extremely superficial in cultured circles, and perhaps there are not a few who quietly acquiesce in this. Such indeed is the tendency among all other classes, to know something of everything but nothing thoroughly; that is the mark of our time.

Our Christian people as a rule know—we do not here speak of exceptions—complete series of Bible narratives, beautiful Psalms, choice passages, but all this knowledge is fragmentary; it lacks the survey of the whole Bible, the grasp of the great story of the Heavenly Kingdom and a profound scrutiny of the mysteries

of Revelation. Where are those to-day of whom it can be said as it is in the Acts of the Apostles, of the Berean Christians: "They searched the scriptures daily whether these things were so," (Acts 17: 11)? Where are those who take pleasure in the law of the Lord and talk of his precepts day and night? These have become few in number and the saying is fulfilled every Sabbath: "He who goes to Church without the Word of God returns hither again without it." It thus follows that a proper enjoyment and relish which makes efficient the real kernel of preaching is lacking, if we do not come as zealous pupils; such a scholar can become fully proficient, especially when the minister is one who himself attends each week the school of the Holy Ghost. Let no one think that he has already finished his course; nor need one be apprehensive of learning all too quickly. The depths of the wisdom and knowledge of God are such that a lamb can pass through them, and an elephant still be able to swim therein. Above all then, no one should close his heart to the truth that we forfeit many of the blessings of preaching because we do not have a proper yearning for the knowledge of God.

(2) However, we must penetrate still deeper into our heart to discover rightly the cause of a restricted blessing from preaching. We must advance to the larger confession that there is in us no strong movement toward the knowledge of God, for the sole reason that we lack a disposition for living fellowship with God. God would speak to us in the sermon, and if we will hear not merely the words of the minister but the voice of God, then progress toward God Himself, a leaning of our soul toward Him as the Highest Good will actually be ours. Herder says of the Bible: "No book in the world reads well without inner delight and joy. As the child to the voice of the father, as the lover to the voice of the betrothed, so should we listen to the voice of God in the Scriptures and catch the sound of eternity which rings in them." Thus we should always listen to sermons with childlike trust and glowing love, with yearning for heaven and thirst for eternity.

But when we come to Church sated and replete, cold and critical, the discourse cannot accomplish its office-work. And who among us is not obliged to charge against himself that he does thus attend service, sometimes at least? Moreover we have for this portion of our reflections precious instruction from the lips of Jesus Himself. Jesus portrays in a succession of parables the varied responses which the preaching of the Kingdom of God meets with. Two of these parables apply here, that of the four different fields of the Sower, and that of the Great Supper. Yes, there are hearers whose hearts are obdurate, there are Christians who attend church quite regularly or occasionally, be it for duty's sake or from habit or for whatever reason people choose, but in whom there is lacking a predisposition for the Word of God or willingness to receive the offered gifts of grace. And since we are agreed that such is the case, we should be unanimous in admitting the reproof of our Conscience, that we all come to church at times with callous and unsusceptible hearts. There are other church-goers who are in a degree moved in the depths of their unyielding hearts, men of real religious susceptibility, who take pleasure in the Word of God, who are likewise touched by it, quickened to good intentions, even awakened to a disposition for a new life; but they lack a firm, manly submission to the Word of God, a true love for God and living heavenly aspirations, aiming too much at self in their exercises of devotion. For such the danger is particularly grave. They are continually relying on their delicate emotions, their good intentions, their ready impressibility for divine things, and will at all events know little of a deep renewal of the heart. Then let us examine ourselves whether we do not lose many of the benefits of preaching because we rest content with the stimulus we have received in church, but which we afterward utterly disregard so that the newly roused life withers away again; whereas if really vital and deep rooted it ought to prove so in the heat of temptation.

And there are other hearers whose hearts are like a field planted with the roots and seeds of thorns. Though these

hearts are unclean the love of God dwells in them at times, they really have an upward impulse, they have begun a life in God, but there is still lodged within them false love, love of the world and of the flesh. It is not possible but that these tares must choke the wheat; "If any man love the world, the love of the Father is not in him," (I Jno. 2: 15.) Of these world-loving hearers Jesus speaks quite fully in the parable of the Great Supper in which such are mentioned as gladly received the call to the Kingdom of God but afterward, worldliness becoming strong in them they refused the invitation, some with expressions more or less courteous, but the third rudely and without hesitation.

And here we come upon the hidden baneful root out of which grow all the disorders of the interior life, which alone explains why we are so often wanting a true yearning after living fellowship with God. The remonstrance with the children of Israel for the punitive theft of Achan: "There is an accursed thing in thy midst O Israel," (Joshua 7: 13), holds good for us whenever our life of faith sickens. Jesus once said: "Light is come into the world and men loved the darkness rather than light, because their deeds were evil," (Jno. 3: 19), and this is always the ground of explanation when we do not permit the entrance of the light of the Divine Word, even the true Light Jesus Christ. Perhaps there is in some of us an evil habit, a guilty affection, a secret sin which we freely recognize as sin and yet do not uproot it because we still cherish it. Or if this gross love of sin is happily overcome the finer Pharisaical sinful love may possibly show itself. We find ourselves progressing fairly well in sanctification, many an old sin conquered, many forms of a new life appearing and how easily we may thus think altogether too much of the symptoms of health which we discover in ourselves, and too little of the inner disease which still exists. We confess with the mouth, and in this we are perfectly sincere, that we are altogether sinners, but lack the deeper inner conviction that we are "lost and condemned men." We

are thoroughly of the opinion that there is no other salvation, that there is no other name given among men whereby we can be saved except the name of Jesus Christ, but that without fellowship with Christ we are actually miserable men and wanting peace, on this we lack strong feeling. We thus go on for a time without Christ, not at all sensible of the dangerous state of need in which we are found. In other words: *We do not deeply feel the need of Salvation, a restless yearning for Redemption*, from which would spring all true knowledge of self, all longing for knowledge of God and for living fellowship with Him, yes every item in knowledge and the interior life.

(3) If attending service without a conscious need of salvation, we come also with a measure of satisfaction and self-righteousness and the preaching can accomplish little or nothing. It cannot effect a deeper knowledge of self, for every failure to feel a need of redemption reveals once again an evident vestige of the love of sin—and this love really makes us blind, so blind that the Word of God gives us no help when it reproves us. We rather think of others and how well it applies to them than to ourselves, and the old truth is fulfilled:

"If the eye is wanting sight
Neither helps glass nor light."

No more than can the sermon effect a deeper knowledge of God since every perfection of God which we are able to perceive stirs up in us an inner contradiction. Every ray of the light of the knowledge of God which streams into our soul will rebuke and admonish us: "Be ye holy for I am holy," (Lev. 10: 44, I Peter 1: 16). But when we do not desire to be holy we will not see the Holy One for we close our eyes before Him.

Then, first of all, preaching cannot impart to us the life in God if we are wanting a sense of our need of salvation. "No man cometh unto the Father but by me" (Jno. 14: 6) says He who has redeemed, purchased and won us from all sin, from death and the power of the Evil One. And there can be no fellowship with God except through the interceding Re-

deemer; but whosoever will believe in the Saviour and embrace Him with a trustful, loving heart is not without redemption. He only can understand Christ and have faith in Christ who lifts his eyes from the depths of the anguish of sin and looks up to the Redeemer. How many Christians there are, who are Jews more than Christians, whose hearts are moved by manifold devout ideas and conceptions of God but who stand, before Christ and his Cross as before a huge interrogation point, because they have not in their own experience become acquainted with the necessity for redemption, because they do not have as yet a broken and contrite heart. We should bear in mind that while we are lulled in a peace that is untrue, so long as we fail to hunger and thirst after righteousness, the love of Christ and yearning after fellowship with God are dying within us, and we can find no true edification in preaching. The outcome and fruit of this inner disease amounts to this, that we are hearers and not doers of The Word, that we become like one of those unfilial sons who hears his father's will and acknowledges it but subsequently does not do it. The result of all communion with God should be sanctification. Wherein then the movement toward a life in God declines, the disposition for holiness likewise weakens. No one can deny that here is a particularly dark spot in all our lives. What a contrast there is frequently between our sentiments, our frame of mind and our purposes and plans; how we make them during the sermon and how little time we afterward have for them, to substantiate them in practice! What a contrast there often is between our praying and singing on the Sabbath and our every day conversation! What strength we might often derive from preaching but suffer it to be lost!

Just here, no further proof is requisite for our Conscience is the londest accuser. So then a failure to feel the need of salvation becomes a first hindrance to a genuine renewal of the heart, bears upon all development and is an obstacle to growth.

It would now be easy to indicate spe-

cifically how not only the untrue attitude toward God but a false bearing toward preaching and the minister account for this failure to feel the necessity for redemption, how all the hindrances to a blessing from sermons which we have here examined have their origin chiefly in this, that a true longing for holiness, a sincere yearning for the heavenly home, dies out in us or is at least feeble and lame. But we reserve this argument for it will suggest itself to the thoughtful.

In a word, what we need in order to listen to sermons with full benefit or with an increasing blessing is this; that we settle clearly beforehand whenever we attend God's House what it is to be for us, what it will impart to us, what we are to look for in the sermon.....And, whatever expedients we may try in the conflict with sin, there always remains for us the one sure remedy that we struggle and pray with open eyes, with hearing ears, our souls hungering and thirsting, that we pray ready to receive, truly confident in the love of obedient hearts.

God alone gives us first this one essential, a heart that longs for holiness, that feels its need of salvation—then all other things necessary for us will grow from this beginning; then this will be our necessity, to pray earnestly that the minister may be endued with power and wisdom, for the blessings of preaching upon us and the congregation; and this also our need, to become more and more familiar with the Word of God by earnest, faithful study.

O that this discourse might direct one and another to-day to a truly blessed attendance upon the beautiful Divine Service of the Lord! Would that it might quicken Conscience for at least some among us, that henceforth we should in spirit see written over the entrance of every sanctuary the words which may be read above the door of a little village church:

Of what avail from year to year,
Is thy presence in the house of prayer,
If thou art not, in mind and heart,
A dwelling for the Saviour dear?
Would'st hear and pray and sing aright?
Then bring a heart that is full of light—
The temple of Christ indeed.

THE RECORD.

No. 178. Valparaiso, September 12, 1884. Vol. 13.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

THE RECORD.

Church Freedom.

This week (Sept. 10th) the Senate is to devote its daily sessions specially to the proposed reforms in the 5th article of the Constitution: *i. e.*, the relations of the State to the Church. The hope of the Administration is that this matter may be settled promptly.

Two plans are proposed: one to ent the Church free entirely, the other to have the State continue to support it pecuniarily and retain a voice in its appointments. Our own view is favorable to the latter plan. The only channel thro' which the laity have any voice in controlling the Roman Church is the State. In most other communions the laity have direct power; but in the Roman they are a nullity. And it would not be safe to renounce the modified control thro' the Patronage exercised by the State. Now, no one can be appointed bishop save with the State's consent and nomination, that is to say, the Nation's consent. And when it is considered what a vast amount of property there is, which the Nation has entrusted to the Church for the religious benefit of the people, a very common measure of prudence indicates the necessity of not setting the Church free to do what it pleases with such resources. Our

hope of reform in Chili does not rest on the clergy. They will never cross the Papal policy by inaugurating reforms. They are too much under Rome's control. There is not a bishop nor even a priest among them that dare say his soul is his own. They endure the unchristian yoke of celibacy, with all its admitted evils, because they dare not incur Rome's frown. They practice idolatry to please Rome. They had sooner dissent from the Son of God than bear the Pope's censure. No deliverance is to be hoped for from the clergy. If it come it will have to come from the laymen; and for that reason it will be better for the People, the State, the Nation, the Church in Chili, and better for the cause of Religion in all the land that the exercise of the right of patronage be not relinquished. Non-relinquishment is the policy of the Administration. The recent vote of the Lower House showed a majority of 45 to 30 in the same direction. If, then, the the Senate shall approve, all denominations will enjoy entire freedom, the President will not bind himself to defend and maintain the Roman Catholic Church, tho' the nation will contribute toward its maintenance and say who shall be over it in the Lord. Needed reforms may thus come about.

The Rev. Mr. Casanova, after an absence of many months, has just now re-

turned from Europe, whither he had gone for his health. We welcome him. May God make him a leader to bring in the truth.

“La Verdad”—The Truth.

Under this title a pamphlet has been issued by a native gentleman who makes no attempt to withhold his name. This is a novelty in Chili. “A religious tract by Albert J. Vidaurre S., ex-alumnus of the Academy of St. Ignatius, and of the Clerical Seminary in Santiago”—is the inscription on the title page.

The work consists of ten chapters—speaking of God, the Christian religion, the Catholic faith, the Prince of the Apostles, the Catholic priests, the Eucharist, the Mass, Good Works, the Virgin Mary, the Saints, the Sacraments of the Church, and the “Eleganceis” of Rome. The ground is thus taken by the writer in his own words: “We are now to terminate these poor lines, and in doing so recommend our readers to read with all attention the Holy Scriptures. Every one who desires to know the truth, has only to search the Scriptures...—Compare the teachings of Jesus with those of the curates and you will then be convinced of the truth, and find your heart tranquilized and freed from all religious doubt. As Jesus promised: “You shall know the truth and the truth shall make you free” (Jno. 8: 32).

In the opening chapters the language is plain and frank: the titles of *Vicar of God*, *His Holiness*, the *Rock of the Church*, are discarded as unscriptural. Proof is given that “the Rock on which the Church is founded has not been Peter, but these words of the Gospel of Matthew, 16: 16, “Thou art the Christ, the Son of the Living God.”

The argument is unanswerable.

Papal infallibility, as first decreed June 18th, 1870, is commented on severely, and the question asked “How was it when one Pope in Avignon and another in Rome were excommunicating each other.” Which was infallible then? Were both, while contradicting one another!

Touching Goods Works Mr. Vidaurre

says: “The commandments of God are ten, not those the curates teach.” He copies them, “in order that you all may know them as God gave them. Such (he adds) are the rules of Good Works to which He summons all.”

Speaking of Mary he argues: “If she called God, *My Saviour*, how can the Roman church allege that she was without sin? The folsome titles of *Queen of Heaven*, *Queen of the Angels*, *Refuge of Sinners* and *Consolatrix of the Afflicted*, are rejected as unscriptural and irrational. “Mary, adds the writer, was not so blessed in having borne Jesus in her womb, as she was in having confided in Him as her Saviour...Worship ought not to be rendered her, but her virtues should be admired.”

Under the head of “Roman elegancies” meaning ineonsisteneies, erimes in fact, some of the more notorious eases of persecution enacted at the behest of the Holy See are instanced. The war against the Albigenses, the Inquisition, the sale of Indulgences, and Cruelties practised on the Jews are enumerated.

Regarding the Sacraments, believers are invited to return to the simplicity of the Communion of the Lord’s Supper, instead joining in a travesty of it in the present Mass of the Roman priests.

It would be well if this brochure might be widely circulated in the country and along the coast. Copies of it will be in a few days in the Bible Store. It is valuable as a summary of the current elaims of Romanism, and of the proper popular answers to them.

The work possesses great value as an echo to the truth of Christ from a Chilian youth who has known the papal system from an inside view, and has witnessed its working in the School, the Church, the Family and Society.

We welcome it, therefore, as an endeavor put forth by one who would bear his testimony for Christ before the world, and who has toiled and borne expense, and not shrunk from social odium, in trying to emancipate his fellow men from the enslaving and sin-favoring bondage of the Established Church in his native land.)

This is just what Chili needs. This is what the coast requires. Not only that men reject Rome, but that they come unto Mount Zion. Not that they content themselves with mocking at the priests, but that they touch obediently the golden scepter of Jesus the Messiah. Not merely that they forsake Popery, but that they believe on the Lamb of God. Christ is He whom all the young men of Chili need to know; and the older men as well. Christ is He whom the mothers and daughters of the land require to learn of and confide in, and recommend to their children and brothers, that they too may participate in the blessings of his salvation. Would that the entire people might accept the truth which, in the highest sense, would make them free; and would that young men of holy impulses and aspirations might rise and consecrate their powers to the advocacy of this high argument throughout the land. What is the acquisition of property compared with this work for the Lord! Or what the attaining of literary fame, or of political eminence! Or what is the enjoyment of ease and self-indulgence compared with the Christian enterprise of renovating society, transforming the lives and saving the souls of men by leading them through Christ unto God!

Seamen's Mission.

In the week ending Aug. 30, 26 vessels were visited—representing about 450 men, among whom a small amount of good reading was distributed. The sick in the Hospital were seen, and some reading matter left with them.

Magazines and Papers will be gladly received by the chaplain for distribution among the sick and the well.

Divine Service was held Aug. 31st. on board the American bark *E. S. Pettengill*; a small, but very attentive audience was present: music and singing unusually good. Captain Pettengill has his family on board with him, and their fine Cabinet Organ, played by his daughter, was appreciated by all present.

The smallness of the audience was due

in part, no doubt, to the interruption in the Service the two preceding Sabbaths, owing to the inclemency of the weather.

The weather has been unpropitious of late for our work in the bay; two Sundays in August and one this month Service could not be held on this account.

Our visiting days, however, have been fair, and this part of our work has met with no interruption.

During the week ending Sept. 7, 29 vessels were visited, notice was given where Divine Service would be held and all invited to attend.

Eight packages of good miscellaneous reading, and 29 copies of the *Record* were left on board. The men are always grateful for something to read. The chaplain is received with courtesy and kindness by all, and the way is open to even do more than he has the means of accomplishing. Cheering letters continue to come from those who have left us for Northern ports. One ship master has written from his home in British North America, words of kind remembrance and encouragement.

In the hospital the sick have been visited, and they listen gladly to words of counsel and comfort.

Ship masters offer their vessels for Service, and in other ways assist in forwarding the work of the Mission.

We are looking forward with hope and encouragement, for fruit that will cheer our hearts, and be acceptable in God's sight.

The arrival of Mr. James Blake from Liverpool is looked for by the first Straits Steamer in October. Many will welcome him.

The British bark *Abby Cowper* arrived on the 8th instant the Captain, William Ross, bringing the remains of his wife for interment. He was en route for Mollendo and made this port in order to seek medical advice. His wife had been a long time ailing and expired just as the light was sighted. She was twenty-one years of age. In her 17th year she had become a member of a Baptist church. She was from Brooklyn, New York. She left on

board an infant son 14 months old. A large number of seamen, ship masters and their wives, and merchants attended the service at the Cemetery, which was conducted by Dr. Trumbull. A service was also conducted by the Rev. Mr. Thompson on board the vessel before the remains were disembarked. Sept. 11, Capt. R. sails for Mollendo, leaving his son here to be sent to England.

The Rev. Mr. Garvin and wife are expected to reach Talcahuano from the Straits, Liverpool and New York, on the 22nd instant, to labor in the Gospel in Concepcion in Spanish.

The Rt. Rev. Dr. Stirling, Anglican Bishop of the Falklands, is expected to visit Valparaiso in October. A large number are candidates for confirmation, between thirty and forty.

The last lecture but one of the course before the Young Men's Christian Association was given by Mr. H. P. Bouchier in St. Paul's Church School-room on the 4th instant. The attendance was numerous, many interesting reminiscences were given; and although the immediate topic, the Immortality of the Soul, was not specially elucidated, all seemed to be entertained and amused. Special applause followed the suggestion that the P.S.N. steamers for Europe should return again to Wednesday as their days for sailing, so that clerks and merchants might not have to spend the Lord's day in counting-room work to be ready for the out-going mails.

Instead of the final lecture which was to have been on Education, readings are to be given by Mr. Henry Finn on the 2nd of October.

The income of Chili in 1883 was \$44,248,695; at the commencement of 1884 there remained a surplus of \$8,546,093.

— The estimates for 1883 were almost 44 millions; the actual outlay only \$38,385,645: a saving of five and a half millions.

— The estimates for the current year

amount to forty-four and a quarter millions, including costs of war: six millions will be economized on these estimates.

— The exports in 1883 amounted to \$79,732,553, including 5 millions of guano; the imports were fifty-four and a quarter millions—\$54,226,561.

— The transit trade amounted to \$8,421,757.

The Government has under consideration the construction, at the head of the Custom-House pier, of another with a revolving bridge so that goods can be landed from both ends.

A new breakwater of great extent, it is stated officially, is to be commenced shortly extending from the Baron along the Almendral beach to the Bella-Vista station. The new lots will be sold at auction when Congress shall have voted authority to the Government to that end. \$2,500,000 is the estimated value of the new ground to be reclaimed from the sea.

Notice is published of permission having been granted by the Government to three naval officers, a commander, a second lieutenant and a sub-lieutenant of marines to get married. This may sound like a novelty, but it is understood to be the law of the Navy.

LONGEVITY.—A new journal, *Los Debates*, in Santiago recounts facts that are surprising touching the death of a lady 125 years of age, Mrs. Boltaris, native of Chillan. It is asserted that her oldest son is more than 100 years old and her youngest 80. The data were given in the Registrar's office by the person who came to procure the burial permit.

American Bible Society.

Dr. Gilman the Secretary writes, July 8th, of having already made a shipment of the Holy Scriptures to Mollendo, to await the arrival of the colporteur who was to be sent by Mr. Milne from the River Plate in advance of his own visit. After attending to matters that just now

urgently claim his attention on the Atlantic side, Mr. Milne is to make another trial trip in regions even beyond those to which he penetrated so successfully last year.

The books sent the Valparaiso Bible Society and the grant of funds from New York have come to hand.

Mr. Krauss is engaged at the north in distribution.

A seafaring man writes from the north to the Rev. Mr. Thompson expressing his gratitude: "I leave behind in Valparaiso more that have considered my welfare than I ever knew in the large city of.....to which I belong, and where I have spent most of my life. The kindness of.....and yourself will ever be remembered as an oasis in the desert of my friendless life, and I will pray that your family and self, who banish yourselves willingly from home for my sake and the sake of my class, viz: seamen in general, may be prosperous in all things."

Lifeboats.

Through the English Life-boat Institution thirty-one thousand lives have been saved. Last year close upon a thousand lives were saved; in the current year, April, the roll of the rescued numbers three hundred. The society possesses two hundred and seventy-four life-boats, and to maintain each life-boat in good condition entails an annual expenditure of £70; although in name and reality a national institution, it is entirely supported by voluntary contributions. Since its foundation, the institution has voted ninety-seven gold, nine hundred and sixty-four silver medals, and £77,984 in rewards. Last year, the subscriptions, donations, dividends, and other items of income, amounted to £40,250,—a splendid self-imposed national tribute, yet insufficient to meet the total expenditure for the same period, which reached £45,817.

From the (N.Y.) *Christian Intelligencer*.—God is sufficient, with one praying, believing, courageous soul, to defeat all hostile forces that may combine against them.

Escuela Popular.

STATEMENT OF THE ESCUELA POPULAR
FOR THE FIRST HALF OF 1884.

But for the substantial assistance received from the States, the two previous half-years would have left us with a deficit of \$303.15 and \$333.44 respectively. Thanks to the Presbyterian Mission Board, New York City, we began the six months we now report on with a deficit of only \$36.59.

Fees and receipts for books etc. supplied to the pupils have, as was hoped, produced more than ever, in consequence of more attention having been paid to the recovery from those who can, and ought to pay. The amount thus accruing is \$542.25, of which over \$500 belong to 1884, the small balance representing arrears of 1883. For the corresponding five months of last year (January being vacation-time) the amount collected was only \$332.04, while for the six closing that year it was \$407.60. The six months now current promise to yield something not far short of \$700.

The ordinary list of Subscriptions and Donations brings us in \$788, almost exactly the income for the six months preceding; but a generous friend has swelled the total to \$938 by a gift of \$200.

On the other hand Salaries are naturally mounting up. A year ago these made a total of \$1,060, six months later they were \$1,160, while now they reach \$1,270.

The outlay upon books and other working materials is unusually large, making the sum of \$226.65, as compared with \$142.67 and \$98.92 in the previous terms; but against this we have the set-off already referred to of Receipts for these and Fees of \$542.25.

We close the half-year with a deficit of \$377.41. May none of our readers make light of this, as sure to be wiped off in the end by Mission friends in the North. *They* have plenty to do in all parts of the world: can *we* who are *here* not do more than we are doing actually?

Over \$100 of this deficit is, however, composed of an extraordinary expenditure on new benches and desks necessitated by

the increase in the number of our pupils; and still there exists the demand for admittance, while the room is, per force, limited. At this moment our average attendance is:

In the Preparatory Class.	80
1st and 2nd Classes.....	58
3rd and 4th do.....	37

in all..... 175,

while there are 198 on the books.

FINANCIAL STATEMENT OF THE ESCUELA
POPULAR FOR THE HALF-YEAR ENDING
JUNE 30TH, 1884.

Dr.

To Subscriptions and Donations.....	\$ 988 00
" Fees for Tuition, Books, etc.....	542 25
" Sewing Class.....	70 00
" Balance carried forward.....	377 14
	<u>\$1,977 39</u>

Cr.

By Balance brought forward.....	\$ 36 59
" Salaries of Teachers.....	1,273 00
" Insurance for year.....	70 00
" Municipal Tax.....	24 00
" Water and Cleaning.....	90 25
" Books, Exercise do., Slates, etc.....	226 65
" Furniture.....	103 50
" Carpenter and Plumber work.....	58 65
" Sundries.....	94 75
	<u>\$1,977 39</u>

Valparaiso, Sept. 6th, 1884.

D. M. HENDERSON, Treasurer.

Donations to the "Record."

By Mr. F. Muller.

Chief engineer, S.S. <i>Arauco</i> ...	\$ 1 20
" " " <i>Mapocho</i> ...	1 20
" Officer, " "...	1 20
Purser, " <i>Bolivia</i> ...	1 00
A friend, " "...	1 00
Second steward, " "...	1 00
Baker, " "...	1 00
A friend, " <i>Laja</i>	1 00
" " <i>Chiloé</i>	1 00
Absent friend.....	10 00
Mrs. Hodgkinson.....	10 00
Rev. D. A. Jewell.....	1 50
Mr. H. Beith.....	25 00
	<u>\$ 56 10</u>

Donations to the "Sheltering Home."

Absent friend.....	\$ 10 00
A friend, Callao.....	1 00
N. per H. B.....	2 00
A friend, per Miss McLanghlin.	5 00
A gentleman, per Rev. Mr. Dodge	12 00
	<u>\$ 30 00</u>

Donations for the Seamen's Mission.

Timothy Kelley, Mate of the British bark <i>Arica</i>	\$ 2 00
Capt. R. J. Robinson, Brit. bk. <i>Helen Marion</i>	5 00
	<u>\$ 7 00</u>

Interments, Foreign Cemetery.

June 17, T. W. A. Weigel, native of Germany, aged 40 years, shipmaster.

23, Adolph Johnson, Sweden, 36, employée P.S.N. Company, Callao.

24, John Murray, Australia, 27, clerk.
July 8, Otto Becker, Germany, 48, clerk.

13, John Paul Gurman, Chili, 7 years.

15, Maria E. Predico, 3 months.

16, Edward Kraemer, Germany, 60 years, seaman.

18, Richard Thomas, England, blacksmith, 58.

Helena Harrington, Valparaiso, 3 years.

24, George Flowers, England, 37, engine-driver.

29, Mary Ann Jory, England, 40(?).

August 1, Jane R., daughter of George Unwin, 10 days.

10, Francis Wm. Adelsdörfer, Chili, 3 years.

Albert C. Garrels, Germany, 32, seaman.

23, Karl Braun, " 33, butcher.

28, Mary Elizabeth, wife of D. Ffriend Davis, England, 25 years.

September 9, Rosey A. Ross, wife of Captain Wm. Ross, at sea September 8, 21 years.

The amount in arrears for the Seamen's Mission \$1,000 has been almost made up; about \$200 remain to be provided for. A gentleman, a minister, in Santiago has volunteered twenty-five dollars for the purpose. Hardly an individual of those applied to has declined to aid in so good a work. The list will be published in the next issue and the account closed.

School Library.

Public notice is given that the Library in the Sarmiento School is open every evening from 7 to 9 o'clock, except on feast-days. This is a beginning in the right direction for the enlightenment of the young and of the working men: for whom adult classes are likewise held in the same institution.

Admiral Lynch.

This distinguished officer was received with public, military and popular honors on the 29th of August, on his return from Peru where he has been occupied in the public service, in naval, military and political duties for the last three years.

He is of Irish descent, his grandfather having come from Galway in one of the patriotic revolutions of that island.

His father was a merchant in the River Plate who came to Chili, and in 1820 was in business with Mr. Henry Hill whose "Recollections of an Octogenarian" have sometimes appeared in our columns.

Admiral Lynch (Don Patricio) entered the public service of his native country, Chili, in 1837. He obtained leave from his Government to serve for two years in the British Navy.

He has won such laurels in his administration in Peru that the authorities, civic and military, with ladies and citizens innumerable, the people en masse and the scholars of the public schools, crowded the pier and the streets to bid him welcome home again. He was thence escorted by the regimental bands, four or five in number, by the cadets of the Naval

School drawing cannon, battalions of soldiers under arms, the cavalry, the Municipality, Committees from Santiago and Valparaiso of citizens and merchants, with the Intendente Mr. Toro Herrera, to the Hotel de France. On the 31st went on by train to Santiago.

Peru.

In an attack made upon Lima August 26th by Cáceres in which Iglesias defeated him, 500 prisoners were captured and several officers slain. It is thought Iglesias has made his position secure by this victory. Having like Thiers in France signed a treaty of peace with concession of territory, when it had come to be unavoidable, it is thought he may now succeed in consolidating the government and so save Peru.

The quelling of the revolt was very sanguinary. 300 lives were sacrificed. Cáceres was routed after an obstinate struggle. His demand on Iglesias had been that he should resign. C. had in all 1,500 men. He was a fugitive. He said he had been deceived, having evidently expected the Iimenians would join his ranks. This it seems is just what they were not disposed to do. The plaza, the palace, the cathedral steps, the streets, especially near St. Peter's Church, the tower of which Cáceres at one time held possession of, were strewn with the dead and stained with pools of blood. For two or three days families suffered not only great alarm, but for the want of the conveniences and even necessities of life. Even for procuring food it was not considered safe to leave their dwellings.

It is now thought Iglesias is confirmed in his place, and that he has a second time been the saviour of his country. Other parts of the republic are in the power of the insurgents.

CALLAO.

It is most gratifying to insert the subjoined letters just received, Sept. 10th, which manifest the efforts of public-spirited men to avoid and encourage others to

shun the sins and snares that so often entrap the feet of the unwary. The aims and methods of the Good Templars' Order are so excellent that one can only wish larger accessions to their affiliated ranks, and regret when any who have been its adherents turn back from it:—

September 10th, 1884.

20 calle San Juan de Dios, Valparaiso,
To the Editor of THE RECORD.

Dear Dr. Trumbull,—The inclosed note was left with me on Saturday night by a very energetic member of the "Shannon's Own Lodge," letter R, of I. O. G. Templars, Callao, Bro. John Drummond, 4th engineer S.S. *Serena*.

Your inserting it would, I know, generate a beneficial influence to the good cause, as also a warm feeling for your valuable *Record* and toward yourself.

Believe me to be your most obedient servant,

DONALD KERR.

"P. S. N. Co.'s Works, Callao.

I. O. G. T.

"To Dr. Trumbull,—Sir: If you think this report a subject for insertion in your good, Christian columns of the *Record*, you will greatly oblige the 'Shannon's Own Lodge, R., Peru.'

"On Monday, July 28th, '84, the above Lodge held their first social soiree, which I am proud to state, tho' small the number of members, far exceeded their expectations, as there were a number of friends who came and partook of the pleasures of the evening. Immediately after tea some good songs were sung by some of the members, as also a duet by two ladies, which was highly appreciated by all present. During the concert there was a splendid service of fruit. The L. D. made a short address to all present, asking the friends to join us in our endeavors against strong drink. The members and friends say that a more enjoyable evening had never been spent by them—neither in this country nor in England. The evening's proceedings came to a close by 10 p.m., those present giving a hearty vote of thanks to the W. C. T., who presided at the meeting.—Yours, etc.,

"BRO. JOHN DRUMMOND."

"P. S.—Rev. Sir: There is going to be a half-yearly subscription got up for the *Record*.
"J. D."

SERMON

PREACHED BY DR. TRUMBULL IN UNION
CHURCH SEPTEMBER 7, 1884.

Therefore being justified by
faith we have peace with God
through our Lord Jesus Christ.
—ROMANS, 5, 1.

Religion is ever a question of character. Everything hinges on the enquiry, What character should a man possess in the estimation of his Creator? Ceremonies have been exaggerated, intellectuality over-estimated, too much made of emotion, creeds have been over-valued: but the cardinal item in every soul's relation to God is godliness, the fear of the Most High and Most Holy One. Ought men to love God? They ought: very well, now how much? Enough to think daily of Him? Certainly. Enough to be grateful to Him? Certainly again. Enough to inquire for His commandments? Yes. To keep them?—does any one dare answer, No? Consent to these simple positions and the path of religion can not remain unknown, not even dark. But before reaching these positions, various paths of departure and alienation lead out and away, in numerous directions, from God.

a. Friends object to the word *Depravity*, but as a matter of fact, do men commonly incline toward God? Do statistics show that they seek Him and remember his law and keep it? They who do, are not depraved; but they who do not, are. If any are self-indulgent, careless, ready when interest serves or pleasure to disregard God's laws, they are depraved. The word may have unpleasant associations, but it has a true significance.

Whenever a lad will not learn the lessons at school, loves low pursuits, plays truant, he is depraved. And when a man manifests towards God a similar disposition, so he is. The word means turned down, away from God, averse to Him, and inclined to less worthy objects of fear or love;—love of self, promotion, indulgence, wicked gain;—fear of men's scorn,

peennary loss, or the yoke of Christian tasks;—in any event the soul is disinclined to its Maker's claims and does not hearken to Him.

b. And when for a long time such has been a man's chosen course of life, can it be said he is at peace with God? Surely he is not friendly but hostile to his Maker, Can he then have his Maker's approval, or God be at peace with him? Surely not. He may be the object of God's pity, of his care, and of his benevolent love, but that God should approve of him is out of the question. For such there is no peace with God, unless God can overlook unworthy conduct; and whether He can is a thing on which no human being can speak with authority,—but only the Lord himself.

I.

“Peace with God” needs several points to make it genuine.

1. It needs to rest on knowledge about God, that He is, and what He is. If a man does not know there is a God, it is vain to speak of his having peace with Him; and if he knows not whether God is good or cruel, righteous or careless about vice and virtue, 'tis equally vain. To possess peace with God, one must have an idea of God's character. Religion being a matter of character, you can only learn how God estimates yours by knowing what his own is.

2. In fact, peace with Him implies an understanding of his providence and laws. Is He a ruler, or is He not one? Has He revealed from His throne a system of legislation? Does He maintain a moral and physical control over his creation? Does retribution enter into his plan? Does He confer rewards? If He does, when?—in this life or in another, or in both this and that? Unless light is had on these points, peace with God is only an unmeaning phrase. Not to say that persons never suppose they have peace, while unconcerned about the knowledge of God's administration: they have peace, but not with God; it is peace without God. Lasting and true peace can only be founded on a measurably correct knowledge of his administration.

3. The apostle knew that God is, is holy, is just, has a judicial government, visits for conduct and will yet judge the world calling men to his Bar; that He intends to sustain his laws, chastising the guilty for breaking them, and rewarding those who have kept them. Paul felt himself to be a subject of God, a member of the vast empire over which God rules, an individual in the wide range of his creatures; but, having violated the commandments and manifested a character the reverse of that which could have pleased God, he had forfeited all the rewards and incurred all the retributions. Impressed with God's holiness, he knew he had been unholy, admitted his guilt, pleaded guilty, confessed his offences:—and yet, notwithstanding all, he had *peace*; not peace thro' presumption and self-flattery, but thro' sober and tearful reflection. Deserving wrath, he said: “We have peace.”

II.

He could rejoice thus decidedly in the hope of glory, of the glory of the Lord. Notice:

1. Specially the tone of confidence he speaks with: “We *have* peace.” There was no misgiving. “He knew in whom he had believed”; hence his triumphant utterance.

This confidence rested on two entirely distinct items, one mentioned, the other implied. First, the finished work of the Peacemaker who had expired on the Cross, gone lifeless into the grave and lain there until the third day, for God to show whether He accepted Him, as the bearer of our sin. When Jesus lay cold in the tomb of Joseph, it was for God to manifest whether his shed blood could avail for the remission of our offenses; and when He was raised up alive from death, it was because the King had come from his throne and unlocked the prison house, in token that the ends of justice were sufficiently answered and that He accepted the propitiation. Paul, learning of this, received the divine word of promise, and felt that by accepting it he had in his possession the peace which Christ had died to procure.

2. Only one question could remain, Had the new birth been wrought in his soul so that he had really accepted Christ? Touching this second item of his confidence, he looked into his own mind and life and, finding that "old things had passed away and all things become new" within, he learned that he was an adopted child of God since in his heart he cried: "Abba, Father."

At this point many waver, and doubt whether they are saved. They suppose that the mind acts differently when handling the question of faith in the Saviour from what it does in other matters. But we ought to be able to judge whether we love God as we are whether we love our relations, our parents, children, husbands, wives. For instance, while a woman, to whom a man offers honorable affection, at first distrusts her feelings, not being sure whether she can center her affections on him, yet at a later period, when they have been joined in holy espousals, and she has shared with him joys and sorrows, gone with him thro' want and wealth, ministered in sickness thro' weary midnight hours at his bedside, borne household cares and pains; when they have shared their burdens reciprocally, and look on their children growing up around them, or stand arm in arm beside a grave where sleep the remains of a dear child that God gave and took from them:—in the light of experiences so long and varied, after so much strain and pressure, the earlier doubts are so far dispelled that she wonders to remember she ever had them. She is pleased in needing now for her defence his stronger arm, confides in his sterner resolution; her tender nature clinging for support to his rougher self-assertion, she relies less on what she can do for herself, and more on what he will do for her;—thro' all which she knows that love exists as the bond between them, and is sure.

3. Now one of the most favorite illustrations of the relation of a soul to the Saviour employed in Holy Scripture is this same one of wedded love. "I, thy Maker, am thy husband," "A bride adorned for her husband," is said of the Church and of each member of it; and hence we may expect that just as truly as the wife

can know by the state of her feelings and by her present and past conduct that she loves her husband and has faith in him, so the soul may know that it loves God, and clings by faith to Him, who upholds it now and will to the end. It is our privilege to have as much certainty in the latter case as in the former.

Christ's finished work of atonement and obedience being perfect, and our attachment to Him a thing we may be certain of, if we accept and consecrate ourselves to Him, there need remain no reason why a true-hearted and sincere penitent should not say as the apostle says here: "We *have*—*I* have peace with God."

III.

But some deprive their souls of this peace thro' indiscretion. The indiscretion is shown in two forms, one, an opinion, the other, a presumption.

1. First, by some the opinion is taken up, that there is no occasion to expect anything but peace with God now; that they have given Him no ground of offense, but done all that could fairly be required of them; or admitting that they have been at fault, still not in anything that has deserved his displeasure. The answer to this opinion is the Cross of Christ. That stands ever undeniably a fact. For the sins of men He on it suffered. His blood was shed for many for their remission. This no one can contradict without speaking at random. But since Christ suffered for men's sins, then their sins displeased God; then He is offended by them; then no one who has sinned is on good terms with God, the Judge of all the earth, but having given Him grave offense, each needs to have peace with Him restored. Denial of this need, can never change the fact for any man's soul, and can never alter the determinations of the Lord. It can only deprive the soul of a share in the peace which has been provided by Christ,—who magnified the law and made it honorable.

2. The second indiscretion is still more common; it is that of presumption, when any one, being conscious of having broken the divine law and, in consequence,

of not having peace with God, yet presumes a time will come when all shall be changed, and goes on sinning, meaning or thinking he means, bye and bye, to seek the peace offered, but slighted now in Christ crucified.

Such content themselves with a state of things altogether undefined and still more dangerous. But Oh, how ungrateful! how cruel an abuse of the dying love of the Son of God! and how dishonorable a return to the Father for the generosity shown in providing salvation!

The soul too, without true peace, is kept in perpetual peril. It deprives itself of peace, vacillating between days of anxiety and days of indifference. Alarmed, the man begins to pray; the alarm passes, and he prays no more. Seeing some danger ahead he stops, shuts off the steam, puts down the brakes, reverses the engine, runs back a little way but, ere long grown careless again, tries anew the fearful venture of further progress along the line of presumption in disobedience to God.

IV.

Now in contrast with this, the true recipient of Jesus Christ has peace with God, and by firm persuasion can know assuredly that he possesses it.

1. Christ is his peace, who hath abolished the enmity, made propitiation, carried our sins and borne our iniquities. The disciple is conscious of guilt, but on account of that guilt Christ went to the Cross, and removed it legally, so that, however much to blame, the disciple may have peace thro' pardoning love.

2. *May* have it, I said, but he has it already. Painful recollections of the past arise, but their somber shadows are removed by the beams of the Son of Righteousness. Sorrows too may come, but the soul has the consolatory hopes of God to aid in enduring them. Illness and pain may have to be borne, but this peace with God gives patience. Death may bring on its deepening darkness, but its worst apprehensions can be quieted by the dying grace which God, reconciled, imparts to his penitent and believing child.

(1.) Who then will consent to be without peace with God?—to forego the advantages of its support? So far as I speak to those knowing it experimentally, I would enquire, is it not worth more than all the sacrifices it has called on you to make? O, then, let a new acceptance of Jesus' atoning blood, and a new consecration of your soul to Him, take away the last hindrance and bring to you his peace in all its affluence, and now right away. The Spirit witnesses to the filial soul that it is a child of God, an heir. And should any say that his personal experience fails to afford him such peace with God as he fain would enjoy, I answer that the deficiency is not in the scheme of salvation, nor in any lack of proof that the Christian religion is from God. Such deficiency of hope was not intended to exist in your mind, O believer. You have no right to lack the feeling of peace with God, and would not lack it if your acceptance of Christ were more personal than it is, more humble and unselfish.

(2.) Listen to the Scripture. Its statements are very specific. Christ "died a propitiation for our sins, and not for ours only, but for the whole world": "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up (and has been), that whosoever believeth on Him should not perish but have everlasting life": "Whosoever will, let him take the water of life freely." . . . "Him that cometh to me I will in no wise cast out." A willing mind having Christ, has peace for the dying hour—for the present time.

(3.) It has it "being justified by faith." "Justified" means received of God as just, while unjust. As tho' the Law had no claim, against one who is guilty of having violated it, God gives him peace thro' Jesus Christ, the perfect and the crucified. Not without respect to the character of the man; for a new character of faith is indispensable; and the exercise of faith in Christ is the most radical alteration in character that is conceivable; old things pass away and all things become new. The believer in Him is a *new creature*. It is not mere intellectual assent, nor ethical approval, nor kindled feeling, nor nominal union

with Christ's people, nor with Himself. All these items are embraced in faith, and more, for the whole soul is made to rest in Jesus, trusting that what He said is obligatory, what He did was right, what He enjoined must be done. O let me invite you, my hearers, to receive the Son. "Kiss Him whilst thou art in the way with Him lest He be angry and ye perish," 2d Psa. Do not live without surrendering to Him. In lingering there is peril. The Judge may be now standing at your door. If the suggestion troubles you, you have not the *peace* Jesus waits to give you. But can you afford to continue without it! What pursuit can compensate for the lack of it! What shall it profit a man if he gain the whole world and be without the peace of God that passeth all understanding, to keep his heart and mind!

✓ Come then, brethren, and with a new consecration of yourselves accept anew by faith the Crucified Lamb of God. Exercise in Him a Living, and that shall be to you a Saving Faith. Believe on the Lord Jesus Christ and thou shall be saved.

A brief Sermon on Cranks.

(From the *Burlington Hawkeye*.)

Deal gently with the crank, my boy. Of course some cranks are crankier than others, but do you be very slow to sneer at a man because he knows only one thing and you can't understand him. A crank ...is a thing that turns something, it makes the wheels go round, it insures progress. True, it turns the same wheel all the time, and it can't do anything else, but that's what keeps the ship going ahead. The thing that goes in for variety, versatility, that changes its position a hundred times a day, that is no crank; that's the weather vane, my son. What? You nevertheless thank Heaven you are not a crank? Don't do that, my son, maybe you couldn't be a crank if you would. Heaven is not very particular when it wants a weather vane; almost any man will do for that. But when it wants a crank, my boy, it looks about very carefully for the best man in the community. Before you thank Heaven that you are

not a crank, examine yourself carefully, and see what is the great deficiency that debars you from such an election.

Dr. Dexter, of the Congregationalist, sailed in June for Europe, expecting in company with Professor Day, of Yale, to place in the Cathedral of St. Peter's at Leyden, a memorial of the interest of the Congregational churches of America in John Robinson, who is regarded as the founder of their polity of free and self-governing churches. He was the pastor of the church of the Pilgrim Fathers. The church migrated from England to Holland in 1612, for the enjoyment of their liberty, and then removed in 1620 to the New World where they founded Plymouth and New England. Mr. Robinson never crossed the ocean and died in Leyden.

At Last.

When on my day of life the night is falling,
And, in the winds from unsunned spaces
blown,
I hear voices out of darkness calling
My feet to paths unknown;

Thou who hast made my home of life so pleasant
Leave not its tenant when its walls decay;
O Love divine, O Helper ever present,
Be Thou my strength and stay.

Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade and
shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, O Father! Let thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm, I merit,
No street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding
grace—
I find myself by hands familiar beckoned
Unto my fitting place:

Some humble door among thy many mansions,
Some sheltering shade where sin and striving
cease,
And flows forever through heaven's green ex-
pansions
The river of thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song;
And find, at last, beneath thy trees of healing,
The life for which I long.

JOHN GREENLEAF WHITTIER in *Atlantic*.

WHAT trade never turns to the left?
The wheel-wright.

The Greely Colony.

The U. S. colony, under Lieut. Greely, established at Lady Franklin Bay in August, 1881, had not been directly heard from since the 18th of that month, when "Good bye" was said to it by the officers and crew of the government vessel which had taken them to their arctic station.

THE RECENT RELIEF EXPEDITION.

The British government presented the American people with the *Alert*. Captain Nares, Major Fielden, and Captain A. H. Markham, well known arctic authorities, recommended that the two main relief ships should arrive at Upernavik about the first week in July, and in the event of no tidings of Greely's safety, they should proceed northward in company.

The *Thetis*, the flag-ship of the expedition, was, until purchased by the government, a Dundee steam whaler, of great strength, an excellent sea boat, and capitally adapted for the present voyage. She is no beauty, but what she lacks in shape she makes up in solidity. She is 600 tons, 181 feet long, 29 beam, depth of hold 21 feet. She was built two years ago; the price paid for her was \$140,000.

The *Bear* was a steam sealer hailing from Dundee, built nine years ago; 648 tons burden, heavily timbered and strongly bolted. She is, if possible, uglier to look at than the *Thetis*, but a strong and serviceable craft. A year ago she was fitted at Greenock with a new steel boiler; her engines are 110 horse power.

The steam launches, one for each vessel, are provided with a combination joint on the screw shafts, so as to raise the screws from the water in case of danger from ice. The condenser for making fresh water for drinking purposes, and for the feeding of the boilers is a pipe running along the bottom of the boat parallel with the keel. For the other boats sled runners have been made so as to be attached and detached at any time, and for some of the boats the runners will be attached permanently.

The *Alert*, the gift of the British government, has already gained fame as the

advance ship of the Nares expedition of 1875; built originally in the Pembroke dock-yard in 1856, she was then classed as a five-ton sloop of war. The *Alert* is one of the strongest vessels afloat, and admirably suited for the arduous task on which she has been employed. She is a double-skin wooden vessel, of 1,270 tons and 381 horse power. She has been strongly protected at the bow with iron plates going entirely round the stem and eight feet aft, and new greenheart planks have been put in where the worst chafing had occurred on her previous expedition.

The Admiralty have rendered all they possibly could, while McClintock, Nares, Allen Young and Leigh Smith have placed their experience at the disposal of the new expedition.

By the recent lecture on Arctic Exploration attention here had been called to the efforts being made to succour the Greely Party, which for three winters had been stationed in Smith Sound, engaged in scientific observation. The hope was expressed that before many weeks word of its rescue might reach us, consequently interest will be felt in the following from the *Star and Herald*: "The steamers *Thetis* and *Bear*, of the Greely Relief Expedition, rescued, June 22, Lieut. Greely and six other survivors of his expedition at the mouth of Smith Sound. They were in a pitiable condition, their provisions having run out they were nearly dead from cold and starvation. One of those rescued died soon after the amputation of his arms and legs, which had been frostbitten. Of the other members of the expedition, eighteen had died from starvation, save one, an Esquimaux, drowned while sealing.

Gospel Fruit in Japan.

At the United Presbyterian Synod held in Edinbro' May 1884, the Rev. S. G. McLanen said:—

There lives on the To-kai-do, or great eastern highway which runs through Japan from north to south, a poor cripple, whose spine was hopelessly injured by

an accident in his childhood, and this deprived him not only of the power of walking, but almost of motion. In many parts of Japan at that time he would have been put to death. His parents were merciful and spared him, but they took no trouble with him, and allowed him to grow up without any education whatever. Not far from his home, Fuji, the sacred mountain of Japan, lifts its almost symmetrical form and its lofty summit more than 12,000 feet above the level of the sea, and this poor cripple used to watch the pilgrims, dressed in their white robes and marching to the sound of tinkling bells, passing along the highway to worship at the holy mountain. This led him to think on the subject of religion, and he tried to get instruction regarding it from the Buddhist priests of his native village, but they would not take the trouble to teach a poor cripple who could not even visit the temple. Some one told him of a new religion which had lately come to the country, and which paid no respects to persons: this led him to desire instruction in Christianity. Soon after some native preachers visited the village, and preached Christ and His Gospel to them. He at once believed. He did not require to have the evidences expounded to him. He drank in the Gospel message as the thirsty soul drinks in the rain of heaven. It filled and satisfied his heart; it glorified his countenance; it transfigured his life. He became a Christian, and at the same time a worker. First of all, he set himself to the conversion of his father and mother, his brothers and sisters, and soon they all professed themselves Christians. Not content with this he longed to tell the story of the cross to his fellow-villagers. How was this to be effected? He was only able with great difficulty to make his way to the garden, and could not, therefore, go to them, and they would not come to be taught by a poor cripple. The Japanese are a cleanly people. Every night or two they take a hot bath, as hot as they are able to bear it. People in good circumstances have their own bath-house, but the poor people go the public bathrooms, one of which is to be found at every street corner. The

parents of this cripple possessed a bathroom of their own, and he prevailed on them to open it gratuitously to the villagers. These took advantage of the boon in large numbers, and the cripple spoke to them of Christ and his gospel. The result of his labors was that a little Church was soon founded in the village. More than this, his brother living in another village some distance off, through the zeal of this cripple became a Christian too and a worker, and through his instrumentality a church was founded in that village also. Thus, through the labours of one poor cripple, two little Christian congregations have been founded in Japan.

Another Centurion.

At the annual meeting of the British and Foreign Bible Society the Rev. E. Lewis of Bellary India narrated this touching incident:—

“In another town I was visited by a number of merchants, headed by an intelligent old man, who was regarded by them as a saint, and who invited us to explain the principles of the Christian religion to them, and to discuss them with their leader. We accepted the invitation, and were very much attracted by the earnestness, the sincerity, and the intelligence of the old man Govindappa, and got to respect and love him. At the second meeting I put a copy of the New Testament into his hands and turning to the Sermon on the Mount, asked him to read it and explain it to the company. He did so and made various comments upon it....He made most apt remarks, and gave some most striking illustrations in explanation of what he read, appealing to me every now then. I listened to his explanation, so fresh and clear, with delight, and when the grey-headed old man waxed warm, and with sparkling eyes and earnestness of manner dilated upon the teaching, I could not but feel that the Spirit of the Lord was resting upon him. He never afterwards gave up the Bible, and when I last visited him he spid with all the simple earnestness of a believer, ‘I have

no fear ; my hope is in the love of the Father. I believe in Jesus. I am dying a Christian man.'”

This reminds one of the interview of Peter with the Centurion who was found in practices of daily devotion to be so ready, the moment the profounder views of Christ crucified were expounded to him, to accept them and advocate them.

Books made of Clay.

On the banks of the river Tigris, lie the ruins of the ancient city of Nineveh. Not long since, huge mounds of earth and stone marked the place where the palaces and walls of the proud capital of the great Assyrian empire stood. The spade, first of the Frenchman, and then of the Englishman, has cleared the earth away, and laid bare all that remains of the old streets and palaces where the princes of Assyria walked and lived. The gods they worshiped and the books they read have all been revealed to the sight of a wondering world. The most curious of all the curious things preserved in this wonderful manner are the clay books.

The chief library of Nineveh was contained in the palace of Konyunjik. The clay books which it contains are composed of sets of tablets covered with very small writing and oblong in shape ; when several of them are used for one book, the first line of the tablet following was written at the end of the one proceeding it. The writing on the tablets was of course done when the clay was soft, and then it was baked to harden it. Then, each tablet or book was numbered, and assigned to a place in the library with a corresponding number, so that the librarian could readily find it, just as our librarians of to-day number the books we read.

Among these books are to be found collections of hymns (to the gods), descriptions of animals and birds, stones and vegetables, as well as history, travels, etc.

.....
The Assyrians and Babylonians were great students of astronomy. The method of telling time by the sun, and of marking it by the instrument called a sun dial, was

invented by the latter nation. None of our modern clocks and watches can be compared to the sun-dial for accuracy. Indeed we have to regulate our modern inventions by the old Babylonian one.

—*Harper's Young People.*

“Fritz Let Fly.”

The fifty-ton-hammer with which Krupp belabors his large steel blocks bears the name “Our Fritz.” Its stroke on the one-thousand-ton anvil, although the latter rests on a chabotte of upward of one hundred square feet in size and is surrounded by water, causes a deafening noise and a concussion resembling an earthquake. The hammer bears the inscription “Fritz let fly.” This inscription has the following history : When in 1877 the Emperor William visited the works at Essen, this steam-hammer attracted his attention. Alfred Krupp, the father of the present head of the firm, presented to the Emperor the machinists Fritz, who, he said, handled the hammer with such nicety and precision as not to injure, or even touch an object placed in the centre of the block. The Emperor at once put his diamond-studded watch on the spot indicated, and beckoned to the machinist to set the hammer in motion. Master Fritz hesitated out of consideration for the precious object ; but Mr. Krupp urged him on by saying, “Fritz let fly !” Down came the hammer, and the watch remained untouched. The Emperor gave it to the machinist as a souvenir. Mr. Krupp added one thousand marks to the handsome present, and caused the above words to be inscribed on the hammer.—*Selected.*

New departure of Romanists.

No more striking novelty has appeared for a long time than a *Catholic Dictionary*, printed in England and the United States, and issued with the imprimatur of Cardinals Manning and M'Closkey. This book, written by William E. Addis and Thomas Arnold, actually treats Protestants and Protestant history with com-

parative impartiality and fairness. The article on "Scottish Presbyterians," for example.....is marked by a candour that is simply amazing. It admits that the Romish clergy in Scotland "stood gently in need of a reformation;" and that the twenty-five articles submitted to Parliament by the Knox party to a large extent taught sound doctrine; and that Andrew Melville was "a man of high ability and sincere conviction." In like manner the article on "Luther and Lutheranism" indulges in no abuse of any body, and abstains from repeating the many vile charges which have been laid against the German reformer by so many of the Romish writers. It acknowledges that the wonderful progress of Lutheranism has been helped on by the "corruption of public morals, the wealth of the Church, and scandals among the clergy."—*Christian Leader*.

A Royal Fishing-Suit.

Daniel Webster and Judge Doty were warm friends, and the judge at one time was a visitor at Marshfield. Mr. Webster was very fond of fishing,—the only outdoor sport in which he indulged. It chanced that a fine day for the sport presented itself, of which Mr. W. was anxious to avail himself, and invited the judge to accompany him. The judge did not want to go, and tried his best to get off, saying he would much prefer to pass that rainy day in Mr. W's library among his books and papers. W. would not listen to him, and said he could pass as many days in the library as he chose, but such a day as that for fishing might not occur again whilst they were at Marshfield. The judge, as a last resort, said that he really could not go; it would spoil his clothes; the handsome black suit he had on was his best, and all he had, and to go fishing in it would spoil it. To meet this objection, W. directed his servant George to go upstairs and bring down the dress in which he had been presented at Court in England. As soon as George appeared with it, W. said: "There, Doty, is a dress for you. Put it on and come as soon as you can, for we are losing valuable time."

The judge replied: Surely Mr. Webster, you are not in earnest in what you say.—that you want me to go afishing in that elegant suit and spoil it?"

"Yes, I am, that is what it has been brought down for."

The judge still lingered, when Mr. W. to settle the matter, said to him: "have no anxiety about injuring the dress, for to fish or hunt in it is the only way it can now be made useful. Could I wear it in Washington, Philadelphia New York, Boston, or even here? If I did, wouldn't everybody laugh at me?"

The judge was compelled to answer in the affirmative.

"Well, then," he said, "pray what is it good for but to go afishing in."

This settled the matter. The judge put on the dress, and went afishing with Mr. W.'s court suit and saved his own.—*Harpers for April*.

Pleasantries.

WHOSE profession is at once the hardest and the easiest? The musician's; he works when he plays and plays when he works.

"WHAT is the worst thing about riches?" "They take wings and fly away," replied the little boy at the foot of the class.

"AUNTY," said a pensive urchin to his instructress, "what comes o' a' the auld maons?" "Deed, laddie, I'm no very sure, they'll maybe clip 'em doon, and mak' stars o' them."

A PRIEST visited a coachman who was seriously ill. "Have you been in the habit of going to church." "I can't say that I have," said the coachman, in a feeble voice: "but I have driven a great many persons there."—*French paper*.

A COUNTRYMAN was sowing his ground, when two smart fellows came riding by, one of whom called out with an insolent air, "Well, my good man, 'tis your business to sow: but we reap the fruits of your labor." The rustic replied: Very like you may, for just now I am sowing hemp."

THE RECORD.

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THE RECORD.

On Monday, the 15th ultimo, just after our last issue, the Rev. Dr. Trumbull started by railway for the south. Monday night he was in Santiago; Tuesday he reached Talca, where he had a baptism; and the third or fourth day found him in Chillan, where he met with Mr. Bercovitz and celebrated the communion, on which occasion one friend sat down at the Lord's table for the first time. Friday afternoon the Doctor arrived at Talcahuano. He preached at Concepcion on Sunday morning in English, and in the evening in Spanish for the Rev. Mr. Curtis of the Chili Mission.

The following Monday Dr. Trumbull started for Angol, now also included in one railway system, where he spent part of two days, after which he returned to Concepcion.

Mr. Curtis writes that last Sunday the Doctor again preached in English.

One object of Dr. Trumbull's journey was to welcome to Concepcion the Rev. Mr. Garvin and Mrs. Garvin—who come out under the Presbyterian Board of Foreign Missions for Spanish work in the south. These missionary friends were expected in the *Cordillera*, Straits steamer, as well as a daughter of the Doctor's, and had chosen

the route by England from New York in consequence of reports regarding the prevalence of yellow fever at Panamá.

It is now known that the *Cordillera* is aground on some rocks about forty miles on this side of Sandy Point, Straits of Magellan, there being some expectation of getting her off. No lives have been lost. The German steamer *Uarda* reached Valparaiso early this morning (Oct. 1st), bringing part of the *Cordillera's* mails and some seven of her passengers. Miss Trumbull, we now know, had not come by the unfortunate steamer, having, happily, delayed her departure from England. We trust Mr. and Mrs. Garvin had done the same.

Dr. Trumbull had some idea of going to Lota to await there the arrival of the following Straits steamer, the *Valparaiso*, expected here Monday or Tuesday.

LATER.—Mr. and Mrs. Garvin came in the *Valparaiso* disembarking at Talcahuano. Miss Trumbull arrived in Valparaiso by the same steamer, Oct. 6th.

Ten days ago, after a comparatively short illness, death removed from among us one of the younger members of our foreign community, Mr. Alfred Cockbain, whose parents, now resident in England, have both been members of Union Church, his father being one of our best-known Valparaiso and Liverpool merchants. This early death of one shortly before, ap-

parently, in the enjoyment of vigorous health, and at the same time so much of a general favourite, has evoked no little sympathy with his friends at home, and, we hope has been the occasion in some minds of serious thoughts regarding the eternal verities, Would that the issue might be fruit to the glory of the Saviour and to the quickening of many souls and their renewal unto Salvation through faith.

The funeral services were conducted by the Rev. Mr. Wetherall of the Anglican Church, the attendance being very large.

Reform of the Constitution.

Having passed by a vote of 45 to 30 in the Lower House, this measure is now before the Senate; the vote will probably be taken this week, and will be in such form as to leave the nomination of bishops in the hands of the President and the Council of State by the advice and with the consent of the Senate. Chilians say this arrangement is indispensable for the protection of the Nation against clerical machinations and papal mismanagement of the affairs of the Church of Chili. The Chilian Church is not to be beyond the control of the Chilian people.

Sheltering Home.

New subscriber.

A lady, per Mrs. W. R. Henderson.....	\$ 1 00
From a friend, a thank offering, October 4th.....	10 00
Mr. J. Stuart Moody.....	12 00

Theological Seminary.

For furnishing rooms:

Per Rev. A. M. Merwin from Setanket Presbyterian S. S.	\$ 15 00
A friend	15 00
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	\$ 30 00

Donation to Escuela Popular.

Mr. Charles F. Hillman.....	\$ 5 00
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Donations to the "Record."

Mr. Chas. F. Hillman	\$ 5 00
Rev. S. W. Curtis.....	5 00
Mr. M. Lemon.....	5 00
A husband and wife.....	10 00
Received by Mr. Krauss, in the north.....	2 50
	<hr/>
	\$ 27 50

Success in Bible Work.

In his trip to the north, Mr. Krauss has been very much favored. In September alone his sales of Scriptures amounted to 282 copies, of which 4 were in English, 1 in German, and 277 in Spanish. Of Bibles there were 98, and Testaments 184.

The promise for the year is full of encouragement that it will be more successful than any previous in the distribution of the Holy Scriptures.

Valuable Volumes Sold.

The colporteur has sold in the month 251 other books, of which 23 were English and 228 Spanish: viz., the Gospels Explained, Evenings with Romanists, Confession, Cause and Cure of Infidelity, Waldo, Protestantism, Religion of Money, Prayers, Day-light and the Pilgrim.

"El Gatoicismo Comparado."

Of this tract by Lavcleye many have been circulated. It is on sale in Santiago as well as here. A gentleman at the south having received and read a copy expressed a wish to receive 20 more to put in the hands of intelligent friends. They have been sent to him.

Concepcion has two Protestant chapels; in one the Rev. Mr. Curtis holds the Spanish Sunday School on Sunday morning, and the preaching in Spanish in the evening. On the 28th of September, Mr. C. preached in Spanish, about 25 or 30 being present, of whom one-third were English-speaking friends. On the 21st Dr. Trumbull preached there in Spanish to about the same number of persons. There are in all about 25 native communicants, some of whom reside out of town, having to come quite a distance to attend the Lord's Supper.

The other chapel is not far from the station. Mr. Spangler maintains the services in English; Dr. T. preached in this chapel twice to about 40 persons. That is about the number the chapel would easily contain. Mr. and Mrs. Spangler, with other Christian ladies, conduct an English Sunday School.

There are two week-day schools, one for girls and the other for boys. They occupy commodious premises and are well attended.

The testimony is very general in that that section of the country the Gospel needs advocacy and the truth is but little known among the people. Unbelief prevails very much among those who read and inform themselves, secretly sometimes, but often openly.

The *Republicano* is published regularly by Mr. Curtis every week. He has the press in his own dwelling.

SANTIAGO.—The Rev. Mr. Cameron was to leave New York for Chili *via* Panama Oct. 1st.

Mr. Merwin.

BROOKLYN, Aug. 30, '84.

Dear *Record*,—If you cannot see the grand Falls of Niagara just now, you may be glad to have a word from them. A week ago I had the pleasure of meeting a large number of Christian people there. They had assembled in a beautiful park on the banks of the river, Canada side, and within view and sound of the majestic Falls, to confer about

Christian Missions. It was an international and inter-denominational gathering, the first of its kind, they say, on this side of the Atlantic. Large tents were provided for the meetings, smaller ones for families who wished to spend a week or two on the camp-ground, and a large structure made of rough boards served as an establishment where people could secure good meals at little expense.

One week was occupied in missionary meetings of various kinds, and addresses were made by laborers of various denominations from India, China, Siam, Africa, Mexico and Chile. Unfortunately I was unable to spend more than a day at the Falls and so missed a large part of the feast. Dr. Butler of the Methodist mission in Mexico preceded me and gave, I am told, a most interesting account of the growing interest in evangelical religion manifested in that country.

When Chili was introduced the chairman referred to your representative as a Presbyterian, and on rising to speak, I told them that owing to the Catholic spirit of our gathering, in the presence of so many with but one aim in the cause of Christ, one might well forget the denomination to which he belonged, but never that he was a Christian. Whereupon an old lady at my side exclaimed in a loud voice, "Praise the Lord!" With the help of occasional pious ejaculations from this good lady I managed to talk an hour on the needs of the West Coast and the hopeful outlook in Chili. Only one of my hearers went to sleep, and as he was a venerable minister ninety-two years of age, I did not think it my duty to administer a reproof. On the whole the managers of these gatherings were quite satisfied with their success in promoting interest in the cause of Missions and in quickening the faith of those who daily pray, "Thy kingdom come."—Bishop Taylor was announced to speak at one of the subsequent meetings. A friend tells me that he expects to leave here for his diocese, Africa, in a few months.

One of the most hopeful signs in connexion with the spread of the Gospel in all lands is seen in the growing number

of Christian pastors, who endeavor to keep their people well informed on this subject. The pastor of the Presbyterian church, the Rev. Mr. Stowitts, told me that he most carefully prepared matter for presentation at the monthly missionary prayer-meetings held in his church, and that those were largely attended; the ladies of his congregation had formed quite a library of books bearing upon Christian Missions, and from these as well as our monthly periodicals they work up interesting material for the young people. Such are some of the fountains of that living stream that runs on so quietly, yet irresistibly, to make the desert blossom as a rose, and to bless all nations.

The American Tract Society is about publishing a good book in Spanish on "The Inspiration of the Holy Scriptures." It has been translated from English by a Mexican scholar, and will be useful not only to our students in the Theological department, but also to hundreds of thoughtful men who ask, "What proofs have we that the Bible is from God?" Before long, I trust, we shall see in print Mons. Naville's work on "The Problem of Evil." The translation of this, made in Chili, we have with us here.

The pages of the *Record* are read by us with lively interest, and we rejoice desiring that this organ of truth may be ever strong and prosperous.

A. M. MERWIN.

DISCOURSE

PREACHED IN UNION CHURCH BY THE
REV. MR. DODGE, SABBATH MORNING,
SEPTEMBER 14TH, 1884.

PUBLISHED BY REQUEST.

Proverbs 30: 6. "Add thou not unto his words, lest he reprove thee, and thou be found a liar."
(Read Context). Scripture Lessons: Psalms 119: 33-48; I. Cor. 13; Revelation 22: 17-21.

This text is a cautionary injunction intended to warn the soul against a careless, self-confident or surreptitious treatment of the Word of God. Hebrew

children were early taught to repeat, to love and revere the words of Jehovah. The Apostle Paul in writing to Timothy took pains to remind him that "from a child he had known the Holy Scriptures which were able to make him wise unto salvation through faith in Christ Jesus." The Holy Scriptures meant to Timothy, the books of the Old Testament, the counsels of Jehovah given in the Law, in Psalms and Prophecies, which the writer of Proverbs indicated in so far as the message of God to His chosen people had been revealed when the text was written: "Add thou not unto his words, lest he reprove thee."

The parallel passage already marked in the Apocalypse of John expresses the same caution: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life and out of the holy city and from the things which are written in this book."

It is to be noted that as the writer of the text referred simply to what is to us a portion of the Divine Record, so St. John indicated by the expression "this book," not the complete canon of Old and New Testament literature, but the book of Revelation which he was called to write. He was moved by the Spirit to close his book with such words in order to preserve intact the story of the visions of Patmos, by insuring for all time that reverence and care on the part of students which the sacred and often mysterious themes of the Word of God call for. On this ground the verse in Proverbs and the corresponding passage in Revelation have for us a wide application and searching force.

Our Saviour repeatedly rebuked the Pharisees for rejecting the Commandments of God to hold to their own traditions (Mark 7: 7 9., Matt. 15: 3. 6). And the Apostle Paul admonished the Colossians: "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of this world and not after

Christ." (Coll. 2: 8). The spirit of the 119th Psalm breathes throughout the Bible, being crystallized in the familiar words of John: "Blessed is he that readeth and they that hear and keep the things written therein.

We must feel then that this proverb, which, as one of many similar texts, may be used to-day as a center for the grouping of our reflections, has for us a wide significance: "Add thou not unto his words, lest he reprove thee and thou be found a liar," *i.e.* lest vain tradition and unsettled, erroneous views usurp in our spiritual life the place of the Word of God, given for our salvation; lest we suffer in allowing ourselves to be deceived in the wrong use of the faculties God has given us.

The practical theme to which the text introduces us and which we should all consider with an humble desire to profit by the suggestive teachings of Faith and Reason on a subject that interests so many men to-day, the theme which is thus appropriate and needful at a time when sacred science is said to be passing through a period of transition, is this:

The true attitude of mind and heart to the Scriptures of the Old and New Testaments in all movements of critical study and interpretation.

Such a subject calls for patient and careful attention to-day when questions are so acute, criticism so attractive and transitional doubts so common. Its appropriateness we must feel as readers of the Bible, but its magnitude and character in detail are such that we should rouse ourselves to a consciousness of our personal weakness and mutual dependence upon the Power Divine to whom we are indebted for our knowledge of His purposes and His will with us, as we take up a lesson of this kind. Let us not be slow in seeking to foster a just veneration for the truth God has given us. Let us guard ourselves as obedient pupils against a wrong disposition to assume an attitude to the Bible which will deprive us of the very light and life God wishes to impart to us through His Word.

I

First, it should be observed that a true and befitting bearing toward the Scriptures, in all movements of study and criticism, means the understanding and acknowledgement of the fact that there is movement, that progress has been made, that it is possible, though it should be remembered that movement does not always mean progress, that it may be backward and not forward. But there is necessary a belief in the advance that has been made, the attainment of new light, a clearer apprehension of old lessons, the correction of mistaken inferences and constructions; a belief that Christians have now gained by research more correct views of some portions of Scriptures, deeper opinions on some themes than have been held in other days. Possibly some might think this essential too obvious to need mention, but if you will reflect upon the vicissitudes of doctrinal life through which the Church has passed you will see the importance of such an admission. Consider the conflicts which have arisen by reason of human weakness and uncharitable devotion to opposite constructions of Bible truth; consider how society has been convulsed and how men and women have suffered to maintain a new idea, a new born belief resting on a new and more perfect knowledge of Scripture; consider how the formulas of a particular church have lived out their day of maximum power and have given place to more advanced views held at first by an individual or two, then by more Christians and at length by many until a new household of faith has been formed. Most of these changes have not vitally touched the inner life elements of the Gospel though some have. Many of the questions have been secondary in character, matters of polity in government and form of worship but they have been serious, and changes made have sometimes been paid for dearly. The unbelieving world has ever been ready to cast the burden of responsibility in all these struggles upon the Bible, but repeatedly the servants of Christ have hastened to refute such charges and have

done so successfully. Men generally acknowledge now, as true Christians have always claimed, that if the professed followers of Jesus Christ had obeyed Him, if the Church had not permitted selfish ambition for power to subvert the pure methods and doctrines of Apostolic time, many of the troubles of religious revolutions and inquisitions and wars would be absent from the pages of history.

The power of God, the ministry of the Spirit, the force of the pure Gospel of Christ in the hearts of men are revealed in the recovery of the Church from the crushing weight of human dogmas and methods, the fruits of an ambition the Saviour of men would be the last to consent to, foisted upon the simple system of truth written in the New Testament. The Church sinned in forsaking the Word of Divine Inspiration and great has been the penalty of that sin. But in the Recovery the hand of God is revealed. He who sitteth upon the throne has never forsaken His children and, through the years He has been calling the faithful back to the old paths, His truth has been marching on until, blind eyes opening, deaf ears unstopped, perverse hearts breaking, the Universal Church of Gospel character is experiencing in fuller measure every year the favor of the Lamb, the blessing of the Father; and the bride of the Saviour, sad by reason of the story of sorrow, humble in the confession born of pain, that Bible truth must ever be interpreted in its own light and relieved of the fallible wrestings of men; chastened by suffering; strengthened by discipline; rejoicing in hope; her various servants of every name reaching charitable hands to one another as their measures of grace and love are increased by a growing resemblance to Him in whom is the fulness of the Godhead (John 3:34), coming closer together at foot of the cross, going back to the oneness of Pentecost in praying and working for the coming of the Bridegroom's Kingdom—is more beautiful and successful in all the earth than ever before, and the signs are present that the forces of the Gentiles and their kings are given her as the sons of strangers enter her

gates of Praise and build up her walls of Salvation. Earth may join in the songs of heaven for the new dawn that is breaking. The Church of Christ has come through the desert of her wanderings into which she was led by the mistakes of the past centuries, and is born again in this new Pentecostal age of missionary life when a little one is becoming a thousand and a small one a strong nation. "Arise, shine: for thy light has come, and the glory of the Lord is risen upon thee. Thy sons shall come from far and thy daughters shall be nursed at thy side."

Through all the history of our Faith, the movements of the nominal Christian Church have been sometimes forward, sometimes backward but on the whole progressive. Errors have been corrected, the Bible has wielded more and more its saving influence. It is more loved as it is better understood. Its languages have been mastered, its doctrines have received fresh and more effective treatment. Its mysteries have won new reverence, its plain and tender words have won and comforted numberless hearts. Profane science has accomplished a good work in a measure of softening influence upon dogmatic theology and now the two are becoming more gentle, more successful, more identical in carrying the mind and heart of man nearer to the Creator and Father and Saviour, who is revealed in nature and in this Word of life. The Bible has been sifted over and over and with good result. Let the work go on—it is God's plan. The Scriptures have withstood the pressure of the centuries, not only that given by enemies but that of friends. Has anything been yielded? Only that which should be; only errors, mistaken views which may well fall to the earth and be no more than the ashes of the past.

Has anything been gained? Yes, light that flashes around the earth, the light you love, that every man needs, the light of the original Gospels now open to all; the light of free study, of a free church, which makes free souls. And now the first thing for us in preserving a just attitude to this expansion of Scriptural

knowledge is that we believe in the movement mentioned, that we acknowledge that the work is not yet finished.

While we cannot invariably tell in a day the degree of progress a new movement may result in, we know that God's purpose is the exercise of all our powers, the stimulation of our mental and spiritual energies and we may be hopeful in following on to learn more of the truth the Saviour came to reveal.

This sacred volume contains the Word of God, a revelation of knowledge which we should not possess if God had not given it us by inspiration. This Word is inexhaustible. It will continue to enrich thought and literature to the end, disciplining mind and heart. As in some mines so in the Bible the deeper one goes the purer the treasure found. Then let us be ready to acknowledge this. Let us be thankful that we are no longer bound by the chains of negative ecclesiasticism but that we are free to obey the command, "search the Scriptures," to find eternal life.

This first characteristic of a proper bearing to scriptural study and interpretation viz. a belief in progress, in the unfolding of the buds of Bible promise, in the discovery of rich veins of thought hitherto unknown or obscure, though sufficient knowledge is ever at hand for the obedient heart, brings to our notice the state of sacred learning to-day and we meet with claims that are called new, with tendencies of thought not yet clearly defined, with inferences not yet established on satisfactory ground, with queries and answers which are said to indicate movement but which are not systematized into a form of symmetry and certainty. It should be said here that there are few new questions raised but that we meet with old ones in a new dress. These have to do with a future state and the critical study of the Bible itself, especially the Old Testament, and it must not be overlooked that leading scholars in these investigations are lovers of God's Word and men of faith.

II.

Let us then advance another step to

learn from the history reverted to and from the present state of religious discussion what other elements are to be included in a true attitude to scriptural study besides the acknowledgment already noted.

(1.) And first, a necessary lesson is one of charity of thought suggested by the fact that many of our present views of religious truth were once new, and that while so much depends on exactness of interpretation, no man being infallible, we must hope for more light and prayerfully seek to obtain it. A degree of conservatism which would preclude us as Bible students from a reverential rehandling of doctrines bequeathed to us by our fathers would contract the soul and limit our knowledge of the Bible. The Pharisees blindly considered the preaching of Jesus an innovation. Paul was called a babbler and Martin Luther was tried by deluded churchmen for holding to truth that was of God and not of man. Still later the methods Wesley introduced were frowned upon by the church of his childhood but who can doubt the wisdom and expediency of the departure that was then new but which has resulted in the forming of a mighty company of workers and in the salvation of thousands. Let it be marked all along that our subject lies entirely within the lines of Christian faith. Mention is not made of opposing unbelief but of Christian study.

A true attitude to scriptural investigation means charity to all and willingness to try every truth whether it be of God and at the same time due consistency and caution to avoid being swept off one's feet by a wind of doctrine, by a novelty that will last but for an hour, by a movement that is not progressive, by self-interest or unguarded sympathy which the sum total of Bible instruction would not sustain.

(2.) Again it should be remembered that so called new departures or revised constructions are of two kinds—right and wrong. The Bishops of Rome struck out a new line in religious life and carried the world of Europe along in a path of terrible error for centuries. Luther's new

departure was correct and the sin of the Papal Church was augmented by the condemnation of the Reform movement. We seem now to have passed the limit of such thrilling changes as those of the days of Luther and Calvin and Knox but there is still room for the exercise of considerate judgment and Gospel charity lest injustice be done in present discussions. There are many christian ministers and laymen who fail to appreciate the methods of the "Salvation Army" which has attracted so much attention of late and some have taken pains to oppose a plan which, though peculiar and some would believe almost a travesty on religion, was started to reach the masses of the poor beyond the influence of the churches. Now this should be our aim in regard to such methods of work and in regard to new doctrinal ideas, not to pass judgment pro or con too quickly—lest we favor without reason or condemn unjustly. Mr. Spurgeon has taken occasion to disclaim sympathy for the "Salvation Army" movement and many clergymen feel with him that some of the measures adopted in this work are violent and unworthy but for all this the time may come when a brighter side will be more apparent—indeed, a hopeful measure of Gospel success has followed the labors of an American division of this Christian military order which is mentioned here as an example. Men are prone to fly to extremes. This is a human weakness to be guarded against. Let us bear in mind in all our reading, in view of every possible doctrinal amendment growing out of Bible study or every possible method of labor that a new departure is not necessarily erroneous because new, and with equal care that such changes are not right because they are new. Let us have confidence in the honest purpose of the scholars of the present, in the thoroughness of their research. There is no reason for fear or trembling. If we are mistaken on any point we should be anxious to be set right. If we are already on the true ground candor and freedom in reflection will confirm us in our position.

(3.) A single item further in this connection is of great importance. We

should be careful lest confidence in human opinions and devotion to human learning screen from our eyes God's views of things. There are mysteries in the Divine plan that are too deep for us. There are statements that are direct but without extensive comment. We must see to it that the force of these statements is not covered by the guesses of men or by the hopes of men. A human guess or hope is a poor thing to tie one's soul to for safety when God has made a declaration that one must seek long and labor arduously to modify. There is only time to mention the bearing of this caution on the subject of a future state of retributive punishment. The servants of Christ have thought deeply on this theme from the first. Few, very few of them have been able to conscientiously relinquish the view expressed in our present standards though they would do so willingly if they could read the word of God that way. This point is not neglected by Evangelical students. It receives careful attention. Thus far the evidence needed to sustain a new departure is not of a positive character and the result of such a change has been found to be a certain weakness in practical religion that indicates waning life in the church. Such fruit is the reverse of the life the Gospel enjoins and is thus important testimony against the interpretation some ask for. We must be careful lest sentiment blind our eyes to the true force of our Saviour's teachings. He once said to His disciples when speaking of heaven "If this were not so I would have told you." Memorable words these. On an important doctrine which has from the days of the Apostles seemed to be sustained by the whole bearing of Scripture, which the Church has felt could not be altered without wresting the words of Christ, doubt should not be expressed hastily. If it were not as we read it in plain terms, would he not have told us?

III.

We come now to the concluding suggestion that we remember in all Scrip-

tural study that our work is one of discovery and identification, not of Bible making. The natural scientist seeks new facts, new specimens. He identifies plants, insects, stones, according to the character of physical structure and life, chemical properties or geological strata in the earth; he may then infer certain causes of variation, he may reason after human methods with his material in hand, but he cannot create, he cannot improve on the work of God in nature. He may be puzzled a long time over certain facts and questions, he may fail for years to solve the problems before him but the book of nature is perfect, however difficult he finds the reading of its pages. He knows this and goes forward, patiently hoping for new acquisitions as he pursues his labor of discovery and classification.

So the Bible student must bear in mind that his work is not a work of production but of discovery. These sacred pages contain mysteries, spiritual materials which ever invite and abundantly repay effort. We cannot add anything to them, we must not take from them. We are to seek to discover, to comment upon these holy truths and with due reverence and humility. If any reader in days past has made a mistake in interpreting the Divine Word and this mistake is discovered, it should be put aside just as advanced science revises the result of former labors, correcting here and there the errors which grew out of foreshortened views of physical data—only, as has been said, due caution must be exercised to insure a true revision whenever such work is called for.

Conclusion. In closing let me repeat, to assist memory, the points mentioned.

The true attitude of mind and heart to the Bible in all movements of criticism and interpretation means:

1. Acknowledgment of the fact there is movement in sacred science, that new light has been received, new combinations discovered, better explanations of some texts found, and clearer renderings made.

2. Charity of thought in memory of a history of struggle and pain and in view of the weaknesses of men, and the fallible

nature of their conclusions. At the same time faith in and obedience to the Word of Divine inspiration which God has made plain for all on the subject of salvation.

3. That so called new tendencies are of two kinds, right and wrong, and that one must not be too quick in making a decision.

4. Veneration before the mysteries of the Divine Word and zealous watchfulness to keep near the cross, to control the mind, to restrain it from substituting earthly hopes and sympathies which may not correctly span the abyss between as and immortal glory, for the Revelation of God.

5. A proper understanding of the nature of Bible study, that it is a work of search, of discovery, of exposition and not of composition or elimination.

To these requisites one more, the crowning one, must now be added to make effectual the others. It is that we pray for guidance. A prayerless reader will not be able to understand aright a book that constantly calls upon the soul to supplicate God for help, but he who breathes sincere petitions, to the Throne of Mercy asking for the light of the Spirit, will receive in full measure the gifts of grace needed.

This is the Christian attitude to the Bible which should be ours from day to day. After this manner of seeking we shall gain strength and knowledge. Our faith will be supported by reasons. We shall be able to understand better as we advance the uses of the Old Testament and the completeness of the revelation made in the New. The things which stand will more and more appear to us the true bulwarks of salvation which they are, and we shall grow more grateful for the richness of the Volume which contains all that we need and hidden depths where treasures are ever to be found to gladden our souls. We shall become as Christians humble when we touch this Book, we shall fear to add one word to it, or to erase any portion of it.

To make use of a suggestive analogy employed by another in a different connection, marvellous are the

harmonies drawn from one musical scale, but who can add a ninth note to the octave? And again, wonderful are the combinations and inter-relations of the various parts of mathematical science, but who discovers a new axiom? A third we may add; astonishing are the blendings of the primary colors in the spectroscope but who can hope to find an eighth prismatic color?

Oh let us receive this lesson with devoted obedience. In seeking truth, in handling God's Word, let us find pleasure in the new thoughts on old subjects, let us listen with joy to new harmonies produced by well-guided hands from the one perfect scale, let us behold the new reflections and refractions of light with glad eyes, but, above all, let this one convicting and converting thought possess us.

The notes of the Divine scale, God's plan, cannot be increased in number or decreased. We may come to hear harmonies that are new to us, but these are not of human origin. We must first of all catch the ringing tones that sound from heaven to earth and receive into our hearts the song God gives in the night of sin if we would join by and bye in the heavenly chorus of the redeemed and the angels, of Moses and the Lamb.

And the axioms of the Word of God are unchangeable. They are these; that man is estranged from His Creator by sin; that alone he is helpless; that Jesus Christ came and died and rose from the tomb to save us from spiritual death; that the soul must be born again, must believe in Jesus and receive forgiveness and the peace of God's pardoning love to inherit eternal life.

Finally, before we can appreciate the bleedings of the colors of the light of the Lamp of God, we must first be touched, quickened and renewed in heart by the primary teachings of the One Light who came and suffered and died to reveal Divine Mercy and love. To His words we can add nothing; from them we dare not take away any thing.

This is what we need in the work of transitional periods, courage, humble trust in God, a hand that touches the Throne, a heart that beats with love to the Master,

devoted charity and discriminating candor, grateful respect for the labors of those who wrote our standards, but not unquestioned confidence in all that they said for they too were seekers and, not infallible instruments. And above all, prayer for the guidance of the Holy Spirit, then new movements will be movements of progress, new departures will be made in the right direction and our Bible will be more powerful in our hearts, will be more loved as it is better understood. There is no reason to be disheartened over the present tokens of friction and transition in the religious world. God reigns and will preserve His truth pure and powerful. It will not return unto Him void. Let faith assert her right in all our hearts. No cry should be uttered before injury comes. Through present researches God will baptize His children with new light and power to the extension of His Kingdom and the glory of Father, Son and Spirit.

O my hearers, come to-day to the light. Christians, seek a renewal of your faith as you commemorate the Lord's sacrifice. And you who still hesitate to accept the Saviour, do not linger more. He stands by the springs of Salvation to give you the water of life. Let Him break down every idol, let Him cast out every fear and doubt. Read in His Word of your own soul sickness and appeal to the great Physician for help. He will forgive, He will heal.

Tierra del Fuego.

We are indebted to the *South American Missionary Magazine* for some interesting notes on the work of Bishop Stirling, the Rev. Mr. Bridges, and their co-laborers in Fireland.

A remarkable meeting in the interests of *Christian Civilization* and the *South American Mission* was held in Egyptian Hall last February when, before a large assemblage of people, earnest addresses were given by prominent men on *The Improvement of Uncivilized Races* and "the work of the *S. A. Missionary Society* during a period of twenty-eight years at its Southern Mission in Tierra del Fuego as

having promoted the best interests of humanity, of commerce, and of international good will."

The LORD MAYOR presided, and there were present many eminent delegates from England, France, Italy and South America, among them, the Earl of Shaftesbury, K.G.; the Earl of Aberdeen; H.E. Señor Garcia, Minister of Arjentina; Admiral Noce, Naval Attaché of the Italian Embassy; Capt. Le Clerc, Naval Attaché of the French Embassy; Dr. Paul Hyades, of the French Scientific Expedition to Cape Horn; Bishop Cloughton and others, while the hall was filled with spectators.

Señor Martinez, the Chilian Minister, was expected to be present and to speak but he was called away to Nice.

Messages of regret for absnce were received from several distinguished persons, Archbishop of Canterbury, Bishop of London, Dean of Windsor, Count Munster (German Ambassador), and M. Waddington (French Ambassador), who said that he wished to state that the work of the *S. A. Missionary Society* had his warmest sympathy and approval. Count Nigra (Italian Ambassador) wrote:

"I regret to be unavoidably prevented being present at the Meeting, which has for its object to draw special attention to the work of the South American Society. I regret it the more because I should have availed myself of the occasion to testify again the feeling of the Royal Italian Government to the English Mission who contributed in giving succour to Lieutenant Bové, of the Royal Italian Navy, and his companions wrecked in the channels of Tierra del Fuego in 1882. I have requested Admiral Noce, Naval Attaché to the Italian Embassy, to be present at the Meeting."

Dr. Hahn of the French Scientific Expedition sent a letter in which he said:—"Putting aside the commercial aspect and the service rendered by the Mission to the shipwrecked mariners of every nationality—a well known fact—I shall only allude to the results obtained by this work of humanity and civilization. It is undeniable that the habits of the Yahgan Fuegians are considerably chang-

ed under the influence of the missionaries, and this in all parts of the Yahgan territory. At Oshooia, particularly, the results are most remarkable—civilization here is advanced, many inhabitants are Christians, and follow with assiduity their religions services. I have been able to discover in this locality many who have a love for work (a sentiment unknown before the arrival of the missionaries), and who possess to-day a complete education in construction and agriculture. Permit me to express my sincere admiration for these pioneers of civilization, and my strong gratitude for the services they have rendered."

We do not remember to have read a report of a Missionary Convention in which more testimonials from diverse spheres of life were united to swell the current of Gospel hope and promise. The Editor of the *S.A.M. Magazine* remarks that no such scene has been since the English Reformation.

The Earl of SHAFTESBURY moved the following resolution:—"That this meeting views with heartfelt satisfaction the success which has, in the Providence of God, attended the devoted labors of Captain Allen Gardiner, Canon Despard, Bishop Stirling, the Rev. Thomas Bridges, and their faithful fellow-helpers in Tierra del Fuégo, in winning from savage and vicious habits the lowest and most degraded of the human race to Christian truth and practice, as well as to the cultivation of the useful industries of civilized life."

This was supported by eloquent addresses from the mover, from Capt. Le Clerc, Dr. Hyades, and the Rev. Dr. Forrest.

The history of the Mission was reviewed showing how the Fuegians have been lifted from the lowest state of barbarism to a knowledge of civilization and Christian Faith, to the exercise of benevolence and charity, by the preaching of the Gospel in the course of thirty years.

Lord S. referred to the great naturalist Darwin in these words:—"And indeed, it is a matter of very great importance that when we are appealing to you for further assistance for the people of

Tierra del Fuégo, you should consider deeply what was the character of those people before they were addressed by our missionaries. You must remember that they were then very ferocious and very ignorant. But now see what has been done for them ; see what has been achieved in raising their general condition. I have read somewhere that the great philosopher, Mr. Charles Darwin, had the candour to admit that the people of Tierra del Fuégo had undergone an improvement which greatly astonished him. He had supposed that they were altogether irreclaimable, and must continue in the degraded condition in which he had found them, but when he heard of the triumph achieved by the missionaries, and of the advance of the natives in the social scale, he confessed that he had made a mistake, and sent a contribution to the funds of the Society."

Rev. Dr. Forrest continued : "That eminent philosopher fifty years ago declared that the Fuégians were the greatest savages under the sun, and so utterly lost and wretched and degraded that, to use his own words, he found difficulty in persuading himself that they were fellow-creatures or inhabitants of the same planet. They were then so devoted to cannibalism that, again to quote his words—"When they suffered hunger in winter they preferred to devour their aged women to their dogs." Now what is the result of about thirty years' missionary operations in that territory ? You have already heard them well put before you by Lord Shaftesbury. The savages have become humanized and civilized. Once the terror of all who touched their coast, they now hold out the hand of fellowship, of friendship, and of hospitality to all who visit them. And better still, best of all in fact, the most superstitious among them have cast their idols to the moles and the bats, and in the words of those who have "heard with their ears and seen with their eyes" what they describe, they "are now, under the shadow of the Cross, patterns of virtue and types of honest industry.....And we are going forward to still grander triumphs, for ours, my lord, is the cause that must conquer, and ours the hope that

shall "never make ashamed." Yes, we are looking for the day when "the kingdoms of this world shall become the kingdoms of our Lord and his Christ," and we can raise our hearts in the language of that hymn we often sing in our devotional assemblies :—

"Oh, Spirit of the Lord prepare
All the round earth our God to meet ;
Breathe all around the morning air
Till hearts of stone begin to beat.
Baptize the nations far and nigh,
Augment the triumphs of the Cross ;
The name of Jesus glorify,
Till every kingdom call Him Lord."

Representatives of the French Scientific Expedition to Cape Horn spoke in the warmest terms of the Ooshooia Mission and it was mentioned that the British Admiralty and the Royal College of Surgeons had commended the work in Tierra del Fuego.

The resolutions proposed by lord Shaftesbury and other motions of a generous and thankful nature were carried unanimously. An appeal was made for funds to complete the equipment of a small steamer to be used in the South and then the proceedings of this meeting were brought to a close.

We would ask the readers of the *Record* to unite with the many friends of the S.A. Mission in thanksgiving for the results which crown Gospel labor on the once inhospitable shores of Tierra del Fuego. God's Word will not return unto Him void. In the language of the Fuegians it is quick and powerful as in all tongues. May larger successes attend the efforts of the S.A.M. Society, may the work expand and touch and redeem the tribes still living in darkness.

In the communication made before the French Geographical Society by Captain Martial, relative to the scientific mission of the *Romanche* to Cape Horn, he said that the English Protestant Mission of Ooshooia had contributed greatly, if not to the civilization of Tierra del Fuego, at least to reclaiming them from savage life and manners. Consequently, when he quitted the island in September last, he with the consent of the French Govern-

ment, made over to the missionaries the large range of huts which the French survey had erected for their lodgings and meteorological and magnetic observations.—*Galignani's Messenger*.

BRAZIL.—From Rio de Janeiro a recent letter states that the cause of the Gospel makes progress although slowly. The Rev. J. T. Houston has been 3 years in the province of Bahia and 6 in Rio. The Rev. J. M. Kyle is his colleague. The congregation in Rio numbers nearly 200 members and the attendance is good. The city, however, is extremely worldly and in fashionable circles indifference predominates.

One of the hymn books printed here in Chili (in Concepcion) had been sent to Rio and was found to contain some that have not yet been translated into Portuguese. The missionaries in Rio speak highly of the collection and propose to make additional translations from it; though they have, even now, a good number of the best popular hymns printed in Portuguese, the language of that immense Empire.

Progress is the aspiration of the government of Brazil. The Sovereign, Dom Pedro, is enlightened and well-informed, but the social, and intellectual, and above all religious condition of the common people is very backward and unpromising.

Schools in Santiago.

The *Santiago College* for girls has a good attendance and is receiving new teachers from N. A., two ladies who are about to enter upon their duties in this School. The Rev. Mr. La Fetra who has in charge this enterprise sailed for San Francisco in the S.S. *Alki*, Tuesday, September 22nd. He expects to be absent six months.

The *Instituto Internacional* of the Chili Mission is in a flourishing condition, there being seventy boys and young men in attendance. The School premises, 309 Cathedral, are about to be refitted and enlarged. A new teacher, Mr. Lucke of

German gymnasium training, arrived in the *Uarda* October 1st from Hamburg. Another, Mr. Scott Williams, came from North America *viâ* Liverpool, in the *Valparaiso*. A third gentleman from the University of Halle, Germany, will soon come out for this work and expects to be ordained to the Gospel ministry before sailing from Hamburg. Very gratifying testimonials from eminent ministers and educators recommend the new laborers as thoroughly prepared Christian instructors.

The *Instituto* aims to provide for boys and young men a thorough education and Christian training according to the best European and American methods. There are three courses of instruction in full operation:

I.—The *Curso Preparatorio* of three years for small boys, which includes the elementary branches, object lessons and first studies in Spanish and German Grammar.

II.—The *Curso Superior* of six years is collegiate in character. The modern languages are taught by the conversational method. Spanish is the current language of the School, but English, German and French are in use during regular hours appointed for them. Latin, Greek, Physics, Mathematics, Mental and Moral Philosophy, Political and Physical Geography, Physiology, Ancient and Modern History, and Belle Lettres—are included in the curriculum for University Candidates. Piano, Violin, and singing lessons are extra.

III.—*Cursos Particulares*:

1.—Higher Mathematics, Applied Trigonometry, Differential Calculus, and Perspective Geometry.

2.—The *Curso Mercantil* of three years, which is intended to prepare boys for commercial life.

Special attention is paid to modern languages, Commercial Geography, Book-keeping, Political Economy and Linear Drawing.

The Institute is Evangelical. The Bible is read and explained and prayer offered daily. In historical instruction the story of the Reformation is carefully

commented upon and the grounds of the freedom of Christian faith explained,

The Rev. Mr. Christen, Principal, feels, and parents who have children in the School and friends of the enterprise may share the feeling that the Institute is a thoroughly equipped and promising establishment.

The *Theological Seminary* now being established is in the care of the Rev. Mr. Allis under the auspices of the Presbyterian Board of Missions. This enterprise still in its infancy will provide thorough instruction for students who hold in view the Christian ministry. Candidates not prepared to enter upon the study of Exegesis, Church History, Homiletics and Systematic Theology may pursue a preliminary select course in the *Instituto Internacional* under the guidance of Mr. Allis. Students for the ministry will be welcomed from any part of South America.

The object of the Seminary is to train men specially for Spanish but also for English work.

On a recent hasty visit to the Capital we found two candidates for the ministry hard at work at their studies. Others have the ministry in view and will enter the Seminary as soon as circumstances permit.

Readers of the *Record* who desire further information concerning these schools may obtain prospectuses and plans of study by addressing Rev. J. M. Allis, Casilla 212, Santiago.

— In less than seven months, one missionary of the American Sunday-school Union organized in Kentucky thirty-one Sunday-schools, containing 184 teachers and 1,399 scholars. Many long settled communities in that section are entirely destitute of Sunday-school instruction. In one place where a church has existed for twenty-five years, the people could tell all about sheep and cattle and the condition of the crops, but in the religious education of their children they had no interest whatever. Here the missionary organized a Sunday-school, started a young men's prayer-meeting, and raised \$200,

with which to obtain preaching once a month, which was oftener than preaching services had been held there before for years. Seventeen were soon added to the church on profession of faith.

— General Lew Wallace, United States Minister to Turkey, and author of *Ben-Hur*, was permitted, during a recent visit to Palestine, to enter the Haram at Hebron, the famous old mosque containing the traditional Cave of Machpelah and tombs of the patriarchs. Christian visitors are prohibited from entering, but occasionally the Moslems permit Christian celebrities to enter the mosque. It is said that General W. is the fifth who has been permitted to enter the sacred precincts, but this is true only if each party is counted as one person; for the Prince of Wales, the Marquis of Bute, the Crown Prince of Austria, and the sons of the Prince of Wales, were admitted with a select body of attendants.

— Ten thousand copies of a circular embodying the resolutions adopted by the Ohio State Sunday-school Convention at Toledo, concerning the use of the Bible as a Sunday-school text-book are being circulated by the State Sunday-school Association. A roll of the schools that respond with a promise of attempting to put a Bible in the hands of every scholar in the school before October 1st will be kept. Other states are entering heartily into this scheme, and a large increase in the use of the Bible will be the probable result.

OUR stock of knowledge of the animal kingdom is rapidly increasing. The number mammals is estimated at about 1,200, of birds 7,500, of reptiles 2,000, and of fishes 10,000,—making a total of about 20,000 species belonging to the higher classes. Near the close of the seventeenth century, the groups now known as vertebrates, were thought to include a total of about 1,600 species. As naturalists have become familiar with the invertebrates the list of them has become enormous. Of beetles alone, the museums of the world contain over 100,000 species; the best estimates place the total

number of distinct forms of insects at more than 500,000. The whole animal kingdom is believed to embrace about 1,000,000 species.

A VEGETABLE DIET.—A vegetarian reports to the British Medical Journal the result of his year's experience without meat. At first he found the vegetables insipid, and had to use sauces to get them down. As soon as he became accustomed to the diet, all condiments were put aside except a little salt. The desire for tobacco and alcohol left him spontaneously. Then all his digestive functions became regular, and he found himself wholly free from headaches and bilious attacks. After three months a troublesome rheumatism left him, and at the end of a year he had gained eight pounds in weight. He believes he can do more mental labor than before, and that all his senses are more acute. For breakfast he has brown bread, apples, and coffee; dinner consists of two vegetables, brown bread, and pie or pudding; for tea he rejoices in bread and jam, with milk and water; for supper, bread, jam, cold pudding, and as a luxury, boiled onions. Eggs, milk, butter, and cheese are used only in very small quantities. The dietist is a doctor, and his statement is drawing out many similar ones from medical men.—*N. Y. Evangelist.*

Gems from choice Cabinets.

Sometimes when we commit a germ to the ground we can scarcely wait with patience till the due course of nature opens the beauteous flower, or ripen the delicious fruit. How much more patience we have with our *minds*, in which so many seeds and plants *never* grow to maturity. Criminal patience!—*John Foster.*

The principles of a virtuous man are as decisive as the nature of a tree which, however transplanted or mingled with different ones, produces the *same* kind of leaves and fruit still.—*Ib.*

O how many beauties smile unseen by man! This Elysian vale, this rivulet, this reflection of the sun in millions of

sparkling points, these birds, these numberless trees, flowers, colours, and odours, that grove, and that ridge of rocks towering above into the blue sky, would have been the same this hour if I had not been here. Lovely, O nature, are these thy solitudes!—*Ib.*

The only thing I have any satisfaction in, as respects myself, is the consciousness I have that I loved the truth and, above all things, have desired to know it.—*Horace Bushnell.*

You know how often it is difficult to be wisely charitable; to do good without multiplying the sources of evil. You know that to give alms is nothing unless you give thought also; and that therefore it is written, not "blessed is he that feedeth the poor" but "blessed is he that considereth the poor." And you know that a little thought and a little kindness are often worth more than a great deal of money.—*Ruskin.*

If the grave is the end, then the march of men otherwise made with flying banners, and with rieh caparison, and with victories assured for to-morrow, becomes a funeral march before we have journeyed far from our childhood home; and in all the last years the flags must be furled and their staffs pointed downward, and the music must be hushed into muffled drums. Follow education and law and a powerful will and lofty ideals as our youth may, many of them die in early life and many, live long, only to fail of finding any where the smile of the Father in Heaven. If we must limit this human experience to this brief earth, then our logic fails, and all our eloquence must turn into a lamentation, to end with the sad words: He is dead. Given such a sudden termination of the human career, and all logic and rhetoric fail. The lips of preacher and orator and thinker, the aspirations and hopes of man, grow silent in anticipation of that perpetual silence just at hand.—*Professor Swing.*

And when it is all over, and our feet will run no more, and our hands are helpless and we have scarcely strength to murmur a last prayer, then we shall see that in-

stead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye, were it not for the softening shadow of the cross.—*Edward Garret.*

He that holds the stars up and moves the clouds in their course, can do all things, and I trust Him in the sight of these miracles.—*Luther.*

There were centuries when humanity was led with bandaged eyes, from one prison to another; there were other centuries when spectres rattled and overturned all night long, and in the morning nothing was disturbed; there can be no other centuries except those in which individuals die, but nations rise, and in which nations decay, but mankind rises; when mankind itself sinks and falls to ruins, and ends with the scattering of the globe in a dust-cloud.....what shall console us?

A veiled eye behind the bounds of time, an infinite heart beyond the world. There is a higher order of things than we can demonstrate; there is a Providence in the world's history and in every one's life which reason has the boldness to deny, and which the heart has the boldness to believe; there must be a Providence, which according to other rules than we have hitherto assumed, links this confused earth as daughter-land to a higher city of God; there must be a God, a virtue, and an eternity.—*Jean Paul Richter.*

The last and best fruit, which ripens late in a soul ever warm, is tenderness toward the hard, patience with the impatient, kindly feeling for the selfish, and philanthropy toward the misanthropic.—*Ib.*

Witty the rejoinder was of Thackeray's reply to Montalembert at the Derby, the race which is run annually at Epsom. The Frenchman noticed on the course several men dressed as fancy sailors, not the genuine article. "Ah," said Montalembert, "these, I suppose, are some of what you call your British tars?" "No," said Thackeray, promptly, "they are only Epsom salts.—*Every Other Saturday.*

The Course of the Burn.

As it stole through the heather and danced awa'
clear
By the clachan, the sang o' the burnie was
sweet;
It played wi' the gowan, and murmured "Good
cheer!"
To the blue-bell and throstle and little pe-weet.

It made a wee bend by auld Nelly's door
To help her tea-kettle to sing fu' cheery;
Auld Robin to clean whan the day's darg's o'er,
For muckle he needs it, he's worn out and
weary.

An' purled it alang wi' its canty bit sang,
Singin' "Saturday e'en!" to the lass on the
green,
An' she airted a bit glance to the pool ere she'd
gang
To the nine o'clock tryst, whan there's naebody
seen.

An' farer an' farer it pandered and purled
Ayont the hillside and the neuk o' the brae
Whaur the blue smoke frae Tammie's wee
biggin' cam' curled
Atween the green knowes at the close o' the
day.

No ane o' the glen but did reverence to Tammie
Whene'er they forgathered, a comfort for he
To ilka God's sheep that had lost its wee lammie,
To puir bodies freendless and ready to dee.

When the day's toil was o'er, wi' his Bible he'd
gang
Weary miles ower the muirland's to some
cottage ben,
Be it cauld or be't rainy, an' no think it lang,
To tell o' the angel's sweet message to men.

Then onward it wimpled mang bracken and
broom,
Whaur Jock the philosopher owned a bit cot;
The but was a schule an' the ben was a room,
An' the wee burnie's sang gave a charm to
his lot.

A wee metafeesical mannie was he;
In a bygone existence he said he had been;
Folk thought he had got in his bannet a bee
When he tauld what in past generations he'd
seen.

Sae the burnie went on till 'twas lost in the
river,
And the river went on till 'twas lost in the sea;
An' sae may our lives till we reach the Forever,
For ither lives gladdened the blesseder be.

Geo. Paulin in Christian Leader.

ALOHONSE DAUDET takes his note-book everywhere. Once, it is related, he had a sentimental and dramatic scene with his wife, concerning which he remarked, "This seems, my dear, like a chapter that had slipped out of a novel." "It is more likely, Alphonse," was the reply, "to form a chapter that will slip into a novel."

THE RECORD.

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The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

THE RECORD.

Captain Stephens.

A copy of the life of the late Captain P. W. Stephens U.S.N.'s Navy has reached us, sent kindly by the Rev. Mr. Lloyd. The Christian fidelity of the deceased commander, and his anxiety to have all, whom he could influence, follow Christ and be saved in him, are manifest from a very early period of his life, and throughout it to the end. He was the object of warm personal love among those associated with him. Seeking the safety of others he maintained high and strict abstinence.

A patriot has passed away in his prime. Dr. J. R. Allende Padin, 40 years of age, expired on the 14th instant. He was a physician but active in political and legislative circles. During the war he went to the field as Surgeon in Chief. He bore the leading part in setting up the Blas Cuevas School, though owing to his residence subsequently in Santiago it passed under the management of others. He was the head of the Grand Lodge of Masonry in Chili; and a great favorite with young men. He was a Senator for Copiapó. At his interment on the 16th an immense concourse attended; the

Senate adjourned; the Santiago Fire Department and the Medical Society attended officially. The Church seems to have been in no way represented. The Republic has lost an invaluable public servant in his death.

CORRECTION.—In the notice of Mr. Vicuña's lecture on "The first Britons in Chili" published in the *Record*, May 24th, occurred among others the name of Brunier, a naval hero of 1820, serving under Cochrane. The proper name was Prunier, as we learn by a letter received from Callao, of Sept. 13th, from his son, Mr. Henry J. B. Prunier, who mentions that his "father served as adjutant to the Captain of the Port of Valparaiso in April, 1817; and afterwards commanded the *Puyredon*, the corvette *Libertad*, and the *Prueba*, a frigate of 44 guns, which he himself boarded in Arica in 1820,—and which was burnt under his command, May 18th, 1829 in Guayaquil, while waiting to get a new foremast that had been carried away in one of the naval engagements under Admiral Guise."

Union Church.

Two candidates are to be received in Confirmation at the next Communion. Another has made application for the same at the communion following.

The annual business meeting of the U. C. Corporation was held on the 16th instant at the Union Hall. The total income for the year ended September 30th was \$8,220.

Social Economy.

Of the children born in Chili 60 per cent. die before reaching 7 years of age. The annual emigration from Chili is 30,000, who go elsewhere to obtain a living and better their condition. This nomadic class has been on the increase, especially during the last ten or fifteen years. Various reasons are assigned, by a writer who has called attention to the facts recently in the *Patria*, in a series of remarkably intelligent articles; who suggests that a remedy may be found in the more careful application of the laws of health, the establishment of compulsory vaccination, a hospital system that shall provide for the care of children and a less restricted organization of associated charity.

Wasteful habits are also cited as working out deleterious results hitherto, with low wages, the absence of national industries, i. e. manufactures, and the misery and idleness of city suburbs. These things are coupled with the inability of the working-man in most cases to become a land-owner: and in consequence the questions are pertinently put in the *Patria*:—"Has the peasant any right in the land he tills? Is there ought to guarantee that he shall not to-morrow be expelled at the mere caprice of the landlord? Can he leave to his son the faintest hope of succeeding in that indefinite possession? What encouragement then has he to improve the tillage, to better the dwelling, or do any work whatever? What interest can he have in augmenting the productiveness of a field which, if it produces much, will, by tempting the proprietor's greed for gain, only make its possession more insecure?"

The writer finds an analogy between the condition of things in Chili and in Ireland, in that the proprietors become absentees residing in the Capital or large

towns, while the laborers become wanderers, "like ribbon-men, steel boys, black feet, white boys, and finally fenians."

How the Poor live.

Touching the condition of the poor in our own city there are facts which are painful enough. For example there are in Valparaiso 4,000 dwellings in *conventillos* or tenement houses, and occupied by 12,000 persons. In many instances the drainage is just as bad as any thing that can be thought of. Sometimes not only dogs but poultry occupy the apartments with the family. Garbage and filth accumulate. The rooms are damp, the floors being often below the level of the street or yard around which the rooms are placed, and which the tenants use in common. The water for washing is drawn from a well in the yard, and possibly for drinking. That health must suffer is certain. These are the places that furnish, through infection, the majority of cases of small-pox. With such precinets in the city that malady can hardly ever be absent. The wonder is there are not more cases of it.

Here again absenteeism prevails. The owners of these wretched dwellings do not inhabit them. They live elsewhere, in affluence it may be.

Usury and the Needy.

Money has its use, and that use has a value. The question to decide on is what may be its fair value. Readers may judge what the needy suffer from the following actual occurrences:—

An industrious foreigner was unfortunate through illness in his family; his wife died after a year's sickness. To obtain medicines he was obliged to pawn nearly every thing they had, until he owed \$80 on articles worth three times that amount; and was paying for that sum \$8 per month interest, or at the rate of \$96 for a year!

Another had a valuable instrument worth \$150 in pawn for forty on which he paid \$3.20, eight per cent. a month.

A poor native woman who has a stall in a market, in town, needing \$25 obtained the loan of it on the following terms, every day she was to repay on account \$1.25 making the first payment in the very act of receiving the loan, so that she received only \$23.75; and then she had to pay 10 cents interest every day, or \$3 a month until the entire sum should be reimbursed.

Valparaiso Bible Society.

The sales of Bibles in August at the North by Mr. Kranss were 130 copies, 109 Testaments and 80 Gospels; of the Bibles 4 were English and 1 German.

In the Bible-store 70 copies of Scripture were sold, and in Valparaiso by the colporteur 50.

Mr. Kranss meets with cheering success. His letters call for additional supplies of books and Scriptures. He writes: "It seems to me the sales will not be bad if only we have a sufficient supply of books." He adds from Chañareillo: "I have not made haste in going from one town to another. Having had the expense of the journey it seems better to take advantage of every circumstance and visit every town and all the people as thoroughly as possible."

In this we agree with him entirely, and trust an ample supply of volumes will have not made haste in going from one town to another. Having had the expense of the journey it seems better to take advantage of every circumstance and visit every town and all the people as thoroughly as possible."

Haste is not needed, but a thorough canvassing of the coast and interior towns.

One of our papers copies from a Callao paper of October 4 that there were in that bay the U. S. men-of-war *Hartford*, *Onward* and *Mosiongahela*(?). Will it be the *Monongahela*?

The bulk of the British squadron will remain between Vancouver and Honolulu. The *Heroine* was at Callao and the *Sapho* at Coquimbo.

The new Chilean man-of-war *Esmeralda* has arrived from England.

Donations to the "Record."

H. Beith.....	20 00
X. L.....	\$ 20 00
From a friend in Cerro Blanco by Mr. Kranss (already ac- knowledged).....	2 50
A. M., (by Post).....	2 50
	<hr/>
	\$ 45 00

Donations to the "Sheltering Home."

A. M., (by Post).....	\$ 2 50
Miss A. E.....	12 00
	<hr/>
	\$ 14 50

Donations for the Seamen's Mission.

Capt. Graham, Brit. bk. <i>Lowes-</i> <i>water</i>	\$ 5 00
Mr. Welsh, mate of Amer. bk. <i>Isaac Jackson</i>	1 00
	<hr/>
	\$ 6 00

Valparaiso, October 16, 1884.

Dear Dr. Trumbull.

Kindly receive for the <i>Record</i> ...	\$ 2 50
Sheltering Home	2 50
	<hr/>
	\$ 5 00

from yours truly.—A. M.

Printing Laveleye in Spanish.

A friend has kindly handed in fifty dollars towards the cost of printing Laveleye's pamphlet "Catolicismo Compara-do," etc.

An additional supply of 20 copies has been sent to a gentleman in the South of Chili, who had written for them to distribute among his friends in that section.

They have been placed also on sale in a book-store in Santiago.

A shopman who has books on sale in his window in Valparaiso, when asked would he sell them, answered that he was "not at liberty" to sell any works save those of a certain publisher: and must decline.

As the title page "*Catolicismo Romanista Comparado con el Protestantismo*" was objected to by friends in Santiago, a thousand copies were prepared without the word *Romanist*. An intelligent lawyer had written that a prominent man had at once objected to reading the pamphlet because of that expression; and as it was not in the title of the original work, so far as we could learn, but had been inserted for greater definiteness, it seemed only fair to remove the term that was to some readers a stumbling-block.

For our part it is not Catholicism that we object to, or dissent from, or argue against, but the *Roman* type of it. Christian Catholicism is the friend of freedom, as Laveye proves in this pamphlet; but that is a distinction too refined and too new to be readily taken in by many readers in Chili whose benefit is sought in the publication.

Reforming the Constitution.

In the vote of the Senate on the first reading of the bill to reform by striking out the 5th Art., which made the Roman Catholic, the religion of the State to the exclusion of every other form of public worship, 17 Senators voted for the striking out, and ten to retain it.

The Senate has since voted to hold daily sessions in order to discuss the bill on its second reading. The debate has grown wearisome. The vote ought to be taken. Discussion seems only speaking against time. It is thought, however, the measure must soon pass. The session of Congress has been prolonged by the Executive for ten days from the 12th of October.

October 20, to-day the final vote is to be taken; the Art. will be expunged and Christian freedom become the law.

22nd. The vote has been taken, 24 to eliminate Article 5, and 4 to retain it.

Mr. Merwin.

A letter received from N. York of Sept. 9 says: "How our hearts sank on learning of the death of dear Mrs. Lester! It does seem as if we had lost a member of our family. I am so glad you went up to attend the funeral and to comfort ... Brother Lester. Earnestly we pray that the Lord may enable him to keep on with the noble work he has so successfully begun. What a loss tho' for the struggling church!.....It is gratifying to see that Laveye was nearly out, as also Andres Dunn and Quién dará Iduvias? I will ask Dr. Ellinwood if help cannot be given for printing them. Saw him but a few moments the other day; he was just going to Oregon to attend Synods...."

Father appears to have better appetite and sleep. Does not wander so much. Has certainly gained a little strength, but is very much emaciated.....Thermometer is 94° (Fahrenheit) in the shade... So thankful to you...for being present to take charge of our communion. It is a great satisfaction to know that the Chilian work goes on so well with Lopez and Angeli to look after it; and the School with...don Guillermo at its head."

B. Ayres Rising up.

By telegraph the news has come that the Papal Nuncio has fallen out with the Government of the Argentine Republic. His correspondence assumed such a tone that the President sent his passports with orders to depart in 24 hours.

He withdrew accordingly to M. Video, in the Republic of Uruguay, to which he is also accredited: he remains there awaiting further orders from Rome. It never seemed as tho' His Holiness cared much for his South Am. flocks; and it appears they do not think much more of him. "That Romanism corrupts Christianity

(tho' bad enough) is not its worse fault. It defames and discredits it before the world. It fastens error and truth together so that men may not break the bond. They cast away the error, and the truth is dragged with it. The religion of the Virgin and the Pope spreads tares over the field, so that when men root them up also the wheat goes with them."

These sentences are from a thoughtful disciple of Jesus Christ, writing in the U. States about France in its estrangement thro' Roman abuses from the pure and true Gospel. True about France, they are equally verified in the history of the South Am. nations. Religion has been travestied by Romish traffickers in the faith until it has become a synonym for oppression, falsity and opposition to national progress. One Nuncio has had his walking-papers sent him because thro' duplicity and lofty pretensions he vexed the Government to which he had been sent; one See is vacant because, when the Government indicated the priest that would be acceptable for archbishop, the Pope refused to appoint him; other Sees have become vacant and the Government declines to nominate any to fill them rather than expose itself to the repetition of similar refusals. This is the way the matter has gone in Chili. In Buenos Ayres the same leaven is working; papal claims and pretensions in regard to popular education, to the effect that Protestant teachers be sent away, are inadmissible, and the result is that the Nuncio himself is sent away instead.

To say that all this is satisfactory is not possible, because the danger is that Christ may be rejected and his law cast off. As a rule, the So. Am. peoples know nothing of Christianity save in this mutilated and adulterated Romish form of it. This becoming intolerable, that is cast off in consequence. Rome teaches her dupes to look with scorn on the sects; the sects belittle themselves by quarrelling about matters of secondary importance; and then multitudes of public men who have never "had time" to sit down and learn at Jesus' feet personally, cast off his yoke, despise his blood, disown his authority, disesteem his

crown, and try the poor bare negations of Christless infidelity.

O that rejectors of Papism would imitate Luther rather than Voltaire; John Knox, and not Diderot; Washington, and not Thomas Paine! The law of Rome may be cast off, and the law of the Saviour retained.

Mission to Seamen.

During the month ending Oct 12th, the chaplain visited 121 ships, representing about 2,000 men, and distributed 30 large packages of good reading, consisting of books, magazines, tracts and papers, also 146 copies of the *Record*. Through the kind remembrance of a good Friend in Antofagasta, the "Sailors Home" has received a large and valuable lot of books and magazines. A good friend in this city also, has sent in for distribution among the ships, a valuable lot of books, thus enabling the chaplain to meet in a good degree, the demand for such reading, on the part of the men. According to the statement of a ship Master of long experience, "a good library on board ship, is far better than a police force, to keep the men contented." A great deal of good reading, can be wisely disposed of in the bay.

The Hospital has been visited, and the sick and dying ministered to. Divine Service was held during the month, as follows:

Sept 21st, On board the Brit. ship *Morning Light*, Capt. Ladd.

Sept. 28th, On the Brit. bk. *Langland*, Capt. George. A very interesting feature of this service, was the singing of a Hymn in Welsh by the Captain of his men.

Oct. 5, On the Brit. North-American bk, *Yuba*, Capt. McClean.

Oct. 12th, On the Brit. bk, *Clydebank*, Capt. Murray. The number of ships represented at this service is on the increase. The largest number of ship-masters attending any service, was last Sunday on the *Clydebank*. Ships are freely offered for the service, and the Masters take great pains to arrange their cabins for the comfort and convenience of all attending.

The chaplain's time is mainly occupied afloat, but the sailor ashore is not forgotten, and services are held in the Sailors' Home, whenever the men can be got together.

During the last 9 months 680 visits have been made to ships in the Bay representing about nine thousand men.

The Lodge of Good Templars requested the Rev. Mr. Dodge to arrange for preaching a sermon on some topic connected with the work they aim to promote, that of Temperance through total abstinence. Mr. D. at once consented and on the 19th ult. delivered an excellent address, to a large and attentive audience, among whom the Templars bore an important part.

Civil Registration.

The prospect is that the Civil Register will soon become a law. It has been published in the *Diario Oficial*; only some details are lacking for it to go into operation. It will embrace births, marriages and deaths.

Theological Readers.

One of the papers publishes the numbers of those who asked for theological books of reference in the Public Library in Santiago in 1882, as compared with readers on other topics: during nine months, out of 5,919 readers in the Library only 24 asked for theological books. This is cited as proof that such topics do not engage the minds of many in the Capital. So it looks. But when Protestantism gets a footing in Santiago that will be changed. Theology is not without interest in England, Germany, or the United States. Numerous are the works that issue there from the press, and numerous are the journals devoted to the discussion of religious topics; and they are sustained increasingly, too, by the people. Discussion and free examination impart life and awaken interest. The Santiago papers make reference to Aquinas and Dom Scotus! Very likely these ancient

celebrities are not very much read in public libraries anywhere; but let the library in Santiago offer the works of more modern thought, translations from Renan, Wiseman, Pressensé, Hopkins, F. W. Robertson, Brookes, Golbourn, Havergal, Robertson Smith, Briggs, Seelye and others, and it will be a wonder if there be not readers found in a larger proportion than that 24 out of 5,919.

By the way the Santiago journalist makes this to be 4 per cent. out of the total amount. Arithmetic in the Capital is as much out as theology is!

In anywise, it either speaks poorly for the People, or else for the Theology in vogue when on a topic of such immense importance so few care to inform themselves.

The Rev. James F. Garvin who arrived from New York *via* Liverpool in Talehuano on the 5th instant, has visited Valparaiso, where he preached on the 12th in Union Church, and has since returned to his new field of Christian labor. While appreciating to some fair extent the difficulty of the task of evangelizing this country, when error has blinded the hearts of so many, still Mr. Garvin has a firm trust in the power of God's Holy Spirit attending his Word, if that can only be faithfully brought to the knowledge of the people of this land. Indifferentism prevails because they have not been taught the true Gospel of our Crucified Lord; but, once that can be known and the Spirit poured out from on high, the same glorious fruits that have been harvested elsewhere may be looked for here. Mr. Garvin will at once commence the acquisition of the Spanish tongue. We bespeak for him the sympathy of all who love or fear or confide in our Saviour.

"Conies."

The authoress of "John Halifax, Gentleman," Miss Muloch, published two years ago, in a volume of essays on various subjects, one on "Conies." As readers of the book of Proverbs may remember "the conies are but a feeble folk, yet they make

their houses in the rocks," and the essayist would cheer those feeble ones of human kind who quietly and safely rest in the exertions, love, thoughts, studies and sympathy of such as are more enterprising, laborious and benevolent than they themselves are or possibly can be.

" I purr, I purr."

Dr. O. W. Holmes has for forty years been a center of humor, sentiment, piety, sarcasm and sparkling merriment in the circles of Boston. At a dinner once of literary magnates in Cambridge (Mass.), among whom was Longfellow, Holmes, the medical professor, radiant with supreme good humor and tossing compliments about after the manner of a modern juggler with bells, was specially complimentary to Longfellow, who, as Holmes had just written that authors are like cats, sure to purr when stroked the right way of the fur, interrupted him with a merry twinkle in his eye saying, " I purr, I purr."

The Atonement.

What is the Atonement? It is the inherent love of God, his everlasting compassion, seeking to harmonize with his rectitude and holiness the alienation and estrangement of men, who through selfishness have disobeyed his pure laws. " God was (is) in Christ reconciling the world unto Himself, not imputing (reckoning) their trespasses unto them," 2nd Corinthians 5, 19. With what tender force, therefore, should the Apostle's appeal come to every individual: " We pray you in Christ's stead be ye reconciled to God; for He hath made Him, who knew no sin, to be sin on our behalf that we might become in Him the righteousness of God."

" Herein is love ! not that we loved God, but that He loved us and sent his Son to be the propitiation for our sins !"

When a heart that has sinned suffers inward shame and pain and is passing

still through struggles and trials, the disquiet of fear and hope, tears of regret, weakness of purpose, want of friends, the scorn of men,—to what shall we bid it look for relief? On whom can we invite it to call that it may recover its peace and power? It is not enough to comfort ourselves in saying we will leave the erring soul of our fellow-man with Him from whose hand it came. That let-alone method may, after all, only be on our part a refined form of self-indulgence that cares not to make any exertion for the immediate and effectual relief of a sinner. It was no part of our dear Lord's method. To the weary and heavy laden He not only has brought a promise of rest; to them that hearken He gives rest promptly. And this answers the question raised above already; we can invite every weakened one to call on the Messiah, from Heaven who " will in no wise cast out" any that come by Him unto God. His shed blood avails for the remission of a penitent's sins. His life in ransom redeems from each compromise of guilt. His conduct animates by the force of a lofty and successful example, to holy obedience. His words instruct in order to edify. The Comforter whom He sends to the humblest suppliant for a new heart guides into all truth, persuading and enabling the soul to prove all things and hold fast that which is good. To tell the weak and shame-stricken that they are strong and not to blame before God, is only to render them a dis-service by lessening in them the force of the imperatives of conscience; whereas if such be led to the Law and the Testimony, to Christ with his two crowns, that of Thorns worn for our offences, and that of Gold in which the saved shine as jewels, Glory to God in the highest is rendered and into each soul flows a peace that passeth all understanding.

Skeptics Honoring the Messiah.

It is a serious because a ruinous thing to belittle the claims of Jesus Christ to our faith, respect and obedience. Even by the confession of His very enemies this

is evident. Rousseau's testimony is: "Measure Jesus by the shadow he has cast into the world? no, rather, by the light he has shed upon it. Shall we be told that such a man never lived? the whole story a falsehood? Suppose Plato and Newton never lived. But who did their works and thought their thoughts? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but Jesus. It is more inconceivable that a number of persons should agree to write such a history, than that one should furnish the subject of it. The Jewish authors were incapable of the diction and strangers to the morality, contained in the Gospel. The marks of its truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."

Strass' gives his testimony: "As little as humanity will ever be without religion, so little will it be without Christ. . . . He remains the highest model of religion within the reach of our thought; and no perfect picty is possible without his presence in the heart."

Renan's testimony is: "Repose now in thy glory, noble founder! Thy work is finished! Thy divinity is established! . . . Between thee and God there will be no longer any distinction. Complete conqueror of death, take possession of thy Kingdom, whither shall follow thee, by the royal road which thou hast traced, ages of worshippers. . . . Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young unceasingly; his life will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that, among the sons of men, there is none born greater than Jesus."

Surely such testimony, coming from those who labored with whatever measure of learning was given them, to destroy the cause of Christ, should make young men pause before they speak lightly of His person and character. The argument is not finally on the side of infidelity, infidels themselves being the judges. On the other hand a long line of innumerable witnesses for eighteen hundred years rise up to testify that He is worthy of all

confidence; and if this is so, alas! for the sorrow sooner or later to overtake the despisers of His offered grace.

The preceding paragraphs are copied from a Boston journal which credits them to *The Truth*. And in a spirit of kind remonstrance we now lay before the readers of the *Record* the following brief exhibition of Christian evidence:—

A Historic Retrospect of Christianity

AS ENDORSED BY ITS EARLY ADVERSARIES

A cardinal question is, whether the Four Gospels, the Acts and the Epistles of the Apostles, are to be relied upon as containing the primitive doctrine taught by Jesus Christ. Two gospels bear the names of Matthew and John, two others the names of early converts, Luke and Mark; the Acts are from the pen of Luke, Fourteen Epistles then follow from Paul, a convert, four from three other apostles, James, Peter, Jude, and the Revelation from John.

Beginning now at the fourth century, there can be found three lines of witnesses, who testify that these biographies are from those whose names they bear: namely, first the Adversaries of Christianity who opposed the cause seeking to refute the Gospel; next, the Heretical writers who were separated from the communion of the churches for having forsaken the Gospel; and again, the Christian writers who have been recognized as advocating the Gospel in its purity and fulness.

Taking up the first of these three classes of witnesses, let the unbelievers of the first three centuries tell who wrote the Gospels; whether Matthew and John, Mark and Luke were, or were not the authors of the books that record the life and works of Messiah; whether in their hostile investigations they ever doubted or heard it doubted whether Christ's disciples wrote these histories. Those rejecters lived in the early ages when the events measurably fresh in public memory, and their testimony, so far as it favors Christianity, can have no suspicion of bias attached to it. No interest had they

in it, no leaning in its favor, no desire to prove it true; but rather they wished its overthrow and labored to discredit it; so that whatever they have said, that goes to sustain it, has been said because in their time it was unquestioned. They never meant to record a word in support of the Christian faith, and yet their testimony is found to sustain that faith.

Between the death of Jesus, and the year 350, there were four prominent men who wrote against the cause of Christ. They were learned, they had talent and wit, they went over the ground thoroughly, did their work as well as they knew how, did it with a will, and probably as well as it possibly could have been done. These writers were Julian, Hierocles, Porphyry and Celsus. It is to be wished their works were entire. But, not having won the confidence of mankind, they failed to secure complete transmission to later ages. To Christian writers who have copied extensive extracts from them in order to answer them, we owe the preservation of what has been preserved. Still, enough has been preserved to let us know the assaults they made, and altho' it could be wished we had all they wrote, we shall find our faith strengthened, in examining what has come down from them on this transcendent theme.

I.

Julian was a Roman Emperor, a nephew of Constantine; born in A. D. 331 he died in 363. Having been instructed somewhat as a Christian and even made, some say, a monastic profession, he afterwards relapsed and became an idolater. Hence he is called "the apostate." He was a man of education, and devoted years to the study of Philosophy. After becoming Emperor, he avowed himself a pagan, instituting anew the declining worship of idols. He seems not to have been an atheist; and it was thought his life was outwardly correct. Among other works, he wrote one of which his admirer Libanins says;—"In the winter season, during the long nights the Emperor set himself to confute those books

which make the man of Palestine to be God, and the Son of God."

a.—In this work, addressing Christians, Julian says: "When you reckon the genealogy of Joseph, you carry it up to Judah, but have not been able to arrange it dextrously, for Matthew and Luke differ one from another."

These genealogies present difficulties, but had the Evangelists, aimed at an imposture, they would have had the accounts agree and not even seem discrepant. Two lines of descent are given, perhaps that of Mary and that of Joseph from David, whose son Messiah by promise was to be. But be that as it may, Julian affirms that in his time, three centuries subsequent to the death of Jesus, these two Gospels were held to be productions of Matthew and Luke,—to us today this is the point of chief importance.

b.—Again Julian, quoted by Cyril, says: "Jesus whom you honor, was one of Caesar's subjects; if you dispute it I will prove it,—although it may be as well done at present: Yourselves allow that he with his father and mother was enrolled, in the time of Cyrenius...But, whenever born, how did he benefit his relations? for they, it is said, would not believe on him. That obdurate people believed Moses, but Jesus rebuking the winds and walking on the seas and casting out demons and, as you will have it, having made heaven and earth (though none of his disciples presume to say this of him except John alone, nor he clearly and distinctly,—however let it be allowed that he said so) could not so order his plans as to preserve his friends and kinspeople."

Julian here is witness that these wonderful things had been recorded of Christ by his disciples, making direct references to the first chapter of the Gospel by John and to him as its acknowledged author.

c.—In another place Julian wrote: "Jesus, having persuaded a few among you, has now been honored about 300 years, having in his life-time, however, done nothing worthy of remembrance, unless any think it a grand matter to heal blind and lame people and exorcise de-

moniaes in the villages of Bethsaida and Bethany."

This is a compend of the Gospel history : in which it is asserted that Jesus had lived in Judea at the time the Gospels narrate and had ascribed to Him the works stated in them.

d.—Further, reproaching Christians, J. says ; " You are so unfortunate as not to adhere to the things delivered unto you by the Apostles ; they have been altered by you for the worse and carried to greater impiety. For neither Paul, nor Matthew nor Luke nor Mark dared call Jesus God, but simple John having learned that a great multitude in the cities of Greece and Italy were seized with this distemper.... first presumed to advance that doctrine."

Here the gospels are all referred to, under the names they bear now.

e.—He next charges the Christians with persecuting the pagans and one another, saying : " You have slain not only our people who cleave to the ancient religion, but heretics too, as much deceived as yourselves, yet who did not in just the same manner mourn the Dead Man as you do. Yet are these your own inventions, for no where has Jesus nor yet Paul directed you to do such things (as persecute) : they being content to deceive maidservants and slaves, and thro' these some men and women as Cornelius and Sergius.... If there were any others of eminence brought over to you, in the time of Tiberius and Claudius I mean when those things happened, let me in every thing I say pass for a falsifier."

This passage asserts that Jesus' doctrine was not to persecute, it refers to the conversions recorded in the Acts (10th and 13th) and fixes the chronology of the commencement of Christianity. The great and eminent were few among the converts, it was the poor who heard Jesus gladly ; as here alleged, so states the record. But when Julian testifies to the New Testament historical books, that is for us, the point of chief present interest.

f.—He quotes from the Gospels : " Christ teaching that the Law ought to be maintained said, I came to fulfil the Law, not to destroy it, and, whosoever

shall break one of these least commandments and teach men so, he shall be called least in the Kingdom of Heaven." Julian alleges that these passages contradict Paul's words that ' Christ is the end of the Law.' The contradiction arose from failure to understand the meaning, but in the statement there is a testimony to the Evangelical history.

Writing, then, in A. D. 360 Julian quoted from the Gospels as productions of the Apostles, held then to be historical and authoritative books among Christians. He denies not our Lord's miracles, though he seeks to underrate them ; would disparage the Christians because of their lowly stations in life admitting, however, that a centurion and a pro-consul were among them. In his attack he bears witness to the origin of Christianity, and in aiming to overthrow it his words recoil for its confirmation.

II.

The next ancient adversary was Hierocles who lived 57 years earlier than Julian, and was less noted. Ostensibly he wrote not against Christians, but advising them to renounce their faith. He said : " They (the Christians) are continually extolling Jesus for opening the eyes of the blind, and for other similar works." Lactantius, answering him, replies : " you allege that Apollonius was more powerful (than Jesus) because when Domitian would have put him to death, he escaped, whereas Christ was apprehended and crucified." Hierocles ascribing to Apollonius many and wonderful works adds : " To what purpose have I mentioned these things ? It is that all may perceive how reasonable is our judgment, and how vain that of Christians, since we do not esteem him (Apollonius) who did these things to be a god, but merely a man favored by the gods ; whereas for a few tricks they call Jesus God.... It is rational to think (he goes on) that the actions of Jesus have been exaggerated by Paul and Peter, and other ignorant falsifiers and deceivers like them."

Lactantius says He charged that the " disciples" were ignorant and illiterate and earned their livelihood by fishing."

These are brief extracts that relate, however, the substance of the Gospel histories, and ascribe them to the disciples. The wonderful signs of our Saviour are not denied by Hierocles, but in the very attempt to depreciate them are admitted to have occurred.

III.

A more effective opponent of Christianity was Porphyry (A. D. 233). Born at Tyre, a pupil of Longinus, he wrote much, and among others was a work against the Christians, which contained the most skilful and scholarly attack that was produced in those ages, perhaps that has been in any age. It consisted of fifteen books; unfortunately only portions of it are now extant. As Christians appealed to the prophecies of Daniel, Porphyry strove to set that book aside.

a.—About the New Testament and the Gospels he remarked: "Since Jesus has been honored, none have received benefits from the gods;"—and again: "If Christ be the way, the truth and the life, and they only can be saved who believe in Him, what becomes of the men who lived before his advent?" The reference is to John 14, 16.

b.—He refers more particularly to Matthew 1, 11, saying that "M. fell into an error in counting the generations from Abraham to Christ as three times fourteen, having to reckon David and Jehonias twice."

c.—He found fault with Matthew's account of his own call in 9, 9, saying: "Here, either the historian has told an untruth, or people were very silly to follow Jesus at a mere summons." Matthew had doubtless known the miracles done by Jesus, and will have followed Him because convinced beforehand of his divine mission. But the point claiming attention is that Porphyry quotes the Gospel of Matthew as an ancient book in A. D. 270, and as a biography of Jesus written by one of his disciples.

d.—The account of our Lord walking on the sea he censures, as given by Matthew, Mark and John, intimating that in order to impose on the people, they had

said the Lord walked on the *sea*, when it was only on the *lake* of Gennesaret. Jerome answers him, that the word *seas* was applied by the Hebrews to all collections of water; in fact it often is called the Sea of Tiberias; and if he walked on a lake he could walk on an ocean. The The cavil gives an assurance that three of the Gospels had been read by Porphyry, and were known, circulated and read by the Christians.

e.—In Matthew 13, 35, some copies used to read "by the prophet *Isaiah*," while in others the name was omitted, and it read "by the *prophet*" only, the words being quoted really from the 78th Psalm; Porphyry alleged this discrepancy, saying: "Your evangelist Matthew was so ignorant as to say, by the prophet *Isaiah*," when *Asaph* was the author.

f.—In commenting on Matthew 24, 15, where "the Abomination of Desolation spoken of by Daniel standing where it ought not" *i. e.* in the holy place, is mentioned, Porphyry (as Jerome says) poured out many blasphemies on the passage.

g.—Further Jerome states that Porphyry charged Jesus with inconstancy, in answering his brethren: "I go not up to this feast, John 7, 8, for my time is not yet come," and afterwards going. Some copies read "I go not up *yet*;" but, anyway, from the criticism it appears that Porphyry had in his hands the Gospel by Matthew and had studied it with a measure of attention.

In fact it appears that he had them all, and held them to be written by the disciples of our Lord.

IV.

The next witness, Celsus, lived 100 years earlier up in the line of history, in A. D. 176. Through Origen's answers to him his writings are mainly known; this father, distressed at his assaults, strove to defend Christianity against him, making extensive citations from his hostile writings: for example, Celsus said:

a.—What God ever came to men who did not obtain acceptance, especially if to those looking for him!" This refers to

John 1st chapter, "He came to his own and his own received him not." In another place Celsus had written: "I could say many things about the affairs of Jesus, and also true, differing from those written by his disciples, but purposely omit them;" and again: "It is a fiction of the disciples that Jesus foreknew and foretold all the things which befel him."

b.—Celsus in another passage alleged: "Some of the believers take the liberty of altering the Gospel from the first writing three or four ways or oftener still, so that when one reading has been confuted they can disown it and take refuge in another." Marcion, a heretical writer, was thus charged with corrupting the gospel of Luke, and also the followers of Valentinus. If they did it their conduct was inexpressibly reprehensible and Celsus did well to censure it. But what is more to our purpose is the testimony that there was a "first writing." In styling the disciples' account a "fiction," he testifies that the account was theirs; in saying he could tell more than they wrote concerning the affairs of Jesus, he establishes the fact that they had written. The fact being once settled that the companions of Jesus wrote the accounts of his life, we may then be measurably competent to judge whether they wrote a fiction or no.

c.—There is no witness of that age, friend or foe, whose testimony on this point is more abundant and effective than that of Celsus. Hours could be occupied in citing his words, and writing only 75 years after the Apostle John died, he was no further from the apostolic age than we are from the war of the Independence of this country. In one place he declares: "These things we have alleged to you out of your own writings. ... Thus you are beaten with your own weapons. ... The compilers of the genealogies were wild in making Jesus descend from the first man, and the Israelitish Kings."

Explicit these references are to the gospels by Matthew and Luke. Speaking of Jesus' precepts for the treatment of enemies he says further:—"Plato wrote similar sentiments which Jesus has repeated in a rougher style."

Alluding to what Jesus had said of it being "easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." C. says: "this is plainly taken from Plato, although Jesus spoiled Plato's phrase, who wrote that to be very good and very wealthy is not possible." How much Plato's words would have been injured by expressing them in the language of Jesus any one can judge, as also whether it was likely Jesus, educated as a Jew, in a workman's family, had read the writings of the Greek philosopher. For such as seek historic testimony, however, here it is to the effect that the Gospel history was extant in the middle of the second century.

Celsus drawing a contrast between Moses and Christ wrote:—"While both are said to be sent from God, Moses encourages the people to get rich and destroy their enemies, but his Son (God's) the Nazarean man, delivers laws quite contrary, and will not admit a rich man even to have access to his Father. Nor will he allow men to take more care for food and treasure than the ravens do, nor to provide for clothing so much as do the lilies; while him, that has been smitten once, he directs to offer to be smitten again." These are cavils, but they all are decided references to the gospel history which we have, and as we have it to-day.

d.—He criticises the doctrine that sinners may be saved if they repent, remarking that: "God was sent to sinners" and asking "why was he not sent to those free from sin? God accepts an unrighteous man if he humbles himself of his wickedness, whereas if a righteous man, who has practiced virtues from the beginning, looks up to God he will not accept him!" The objection made is to Matthew 9-13: "I came not to call the righteous but sinners to repentance," which is repeated in Mark and Luke; possibly the parable of the Publican and Pharisee is referred to; but that the answer was attempted to these texts proves that the gospels containing the texts had then been written.

e.—He further asserts: "Christians

argue miserably when they declare that the *Word* was the Son of God, since they show that he was a man, condemned, scourged and crucified." In a like strain he reproached Jesus for the derision he bore, the crown of thorns, the purple robe, the reed placed in his hand. In answer to which Origen says: "Whence Celsus, do you know these things except from the Gospels? Instead of ridiculing, you ought to admire the truthful spirit of those who wrote them, as well as the Grandeur of Him who voluntarily endured such things for the good of men, with meekness and patience bearing them all."

The answer is sufficient, but we turn back from it to the main argument again, that Celsus witnesses to those historical gospels having been extant in his time, that he had read them, that Christians used them to appeal to them, that disciples wrote them, and that the Churches held them as the documents on which their faith rested in receiving Jesus Christ as their Saviour.

f.—Criticising the different accounts as to the angels at the sepulcher, Celsus wrote: Origen, b. 5, sec. 56. "To the sepulcher of Jesus two angels came as is said by some, as others say, one only."

Matthew and Mark mention one angel, John and Luke mention two. The accounts can be harmonized, but the inference is that C. had under examination the Gospels as we possess them to-day. In another place he says: "They who conversed with Jews when alive, and heard his voice and followed him as their master, were so far from dying with him or for him, when they saw him under punishment in death, that they denied they were his disciples: though nowadays you die with him."... "You think the stories of others are fables, while your fable is proveable and credible because of his voice on the cross when he expired, the earthquake and the darkness; and because, while he could not defend himself when living, yet after death he rose and showed the marks of his punishment, and how he was pierced."

The answers to these cavils it cannot be hard to find, but the fact of their

having been made, merits attention, as it proves that the Gospel history as we possess it was in Celsus' hands, and his caviling at it makes him a sure witness to the fact.

To review, it has now been seen:—

(1.) Beginning at the year 360 and ascending 200 years, that four learned men who could almost have conversed with each other, Julian in 360, Hierocles in 300, Porphyry in 280, and Celsus a century earlier still in 170, wrote against Christianity: and listening to what they all have said, there has not been discovered the first trace of a thought that the Gospels were written by any one save the disciples of our Lord. Over and over again, they spoke tauntingly of them as the authors. This historic fact they never had heard denied, nor thought of denying it, nor thought, if they should deny it, any one would heed them. A most demolishing argument it would have been for Julian or Porphyry or Celsus, if either of them had alleged that the books were forged productions of an age later than the time of Christ. Could this have been said with any measure of plausibility, it would have helped their cause incalculably. But they could not say it. They could carp, find fault with words, utter rough jests, parade discrepant passages, call the Apostles mistaken, style them liars; but never did they say that the disciples did not write the life of Christ which the Christian churches possessed.

Bombs were exploded upon the outworks, but the citadel of the authorship of the Gospels was never assailed. From the very fact that they knew they could not assail the citadel, a greater show of strength was made in attacking the outworks.

Shrinking from an open contest on the battle-ground of history, the opponents chose rather to skirmish about the precepts of Jesus, taking exception to minute and less important details, retiring into the broken ground of assertions and side issues. Their opponents followed and vanquished them even there: but the strong position of Christian truth was the history of the Lord and Saviour Jesus

Christ, written by those who during his life on earth were with him as witnesses.

(2.) The closing suggestion, therefore, is that here is a serious matter of evidence for all to consider. It bears upon the open unbelief of infidels, and it ought to touch the secret skepticism of professed Christians. Inaction in the church and impenitence out of it, arise from not believing the record God gave of his Son. It is hard to see how any one who believes he is in danger of condemnation for neglecting to do his Lord's will, can still persist in neglecting it; nor how another who receives the testimony of Jesus that the soul will be lost unless the sinner repents, can still refuse to heed his call. There is enough evidence proving Jesus to be the Son of God come down from Heaven, and that our eternal welfare is to hinge on our personal acceptance or non-acceptance of Him, to make every neglecter tremble.

Nothing save ignorance can allow any man to feel at ease while saying "I pray thee have me excused," when Jesus has bidden him to his banquet, with an alternative of banishment into outer darkness and gloom, in case of refusal or neglect to come. Let none, then, remain ignorant that there are,—

— Christian writers rising to the very times of the Apostles who testify that these wrote the life, teachings and miracles of Jesus Christ;

— That there are errorists also who differed from the body of Christians on other points, but not on this;

— Nay and that there are avowed opponents of the Gospel who give evidence to the same identical fact. The reasoning from this point is direct and brief. The Apostles have related what they heard and saw, what Jesus said to them and did in their presence. They have sealed their testimony with every token of sincerity it is in the power of men to give, suffering the loss of all things, living and dying as witnesses for Christ. Thus is it historically proven that Jesus endorsed his doctrines, promises and warnings by supernatural works, which attested his words as the eternal truth of the unseen but living God. By his

words we are to be judged in the last day, to be lost or saved: and while thro' his blood shed in death we are offered sin's remission, God in raising Him again alive from the dead has testified that every one who believes in Him shall be forgiven and shall have eternal life.

Roman Catholics and Temperance.

(Abbreviated from the *Congregationalist*.)

One of the most earnest, practical and influential temperance men in the country (U. States) is Bishop Ireland of Minnesota; as devoted to the cause as Gough, Francis Murphy, Frances Willard, or Neal Dow. His special field of action is among his own people the Roman Catholics, yet his efforts are not confined to them; he co-operates heartily with others. At the annual convention of the Catholic Total Abstinence Union of America, held in Chicago in August, two R. C. archbishops (Feehan of Chicago and Elder of Cincinnati) for the first time gave it their warm support. The public meeting held in Central Music Hall, was packed. Archbishop F. picturing with terrible truth, the evils of intemperance, the desolation and guilt, the shame and tears, the cruelty, the delirium and blasphemy, that go with it, insisted boldly on the duty of total abstinence.

Bishop Ireland told plain truths. It is a fact, he said, not to be disguised, that in large cities R. Catholics furnish the largest proportion of criminals and paupers. What is the cause? It is intemperance. Take the cause away, and the change would come at once. Stating that too many Catholics are engaged in saloon business, he added, "These are facts that must be looked squarely in the face, and we should so educate the people that they will not run saloons. Liquor sellers are doing the Church more harm than comes from any other source, and they should not be treated with cringing or fear. Try, said he, to get every Catholic to stop selling liquor. Do not handle a saloon keeper tenderly. Keep at him until he is shown the error of

his ways, and, if necessary, use forcible means to that end.

"Ordinary means alone, will not do; extraordinary measures are necessary. Example and moral suasion are powerful, but appeal should also be made to the just and fair laws of the land." The duty of every citizen to do what he can to secure the enforcement of the laws was fittingly insisted upon by this earnest bishop. "But the very lawlessness of the saloon keepers is such that the people will before long, he said, rise and end this curseful saloon power." To the same effect Archbishop Elder urged the public duty: "Any American citizen, who refuses to help see the laws on the statute book enforced, should abdicate his right as a citizen."

In England Cardinal Manning is one of the most resolute abstainers. He recently took part in an immense convention as chairman, delivering a very forcible address against wines, beer and stronger liquors, as deleterious in a high degree, fraught with peril and entirely unnecessary.

At the same meeting Mr. Alexander Balfour presented a thoughtful and suggestive paper on public legislation regarding temperance, both as actually existing, and as to the improvements that are practicable in that direction. Local option was the policy advocated.

—The anti-Shakespeareans have organized in London a society, called the Baconian-Shakespearean Society. It has a hundred members and will include the advocates of Bacon's claims, with all who dispute Shakespeare's claims to the authorship of the plays and poems commonly attributed to him.

—Mr. Frey, of the Astor Library, is preparing a dictionary of pseudonyms; it will contain nearly 15,000 titles of American, English, French, German, Dutch and Spanish authors. Its title is to be "Masques, or a Dictionary of Literary Disguises."

—The following are said to be the heights of the chief statues and monuments of the world. Statue of Liberty (Bartholdi's,

N. Y. harbor) 220 feet; London Monument, 202; Nankin Porcelain Tower, 200; Arc de Triomphe, Paris, 160; Vendôme, Paris, 144; Trajan's Pillar, Rome, 130; Pompey's Pillar, Alexandria, 114; "Germania" statue, 110; Charles Borromeo, 106; Colossus of Rhodes, 105; "Bavaria" statue, 90; Memnon 65; Bunker Hill Monument 221 feet high.

—It is interesting to recall the immense popularity of some books now seldom mentioned. Of Fern Leaves nearly 100,000 copies were sold, and the same of The Lamplighter. Of "Doestiek's" books, comic, 77,000 copies; Benton's Thirty Years' View 55,000, and Dr. Kane's Arctic Explorations 145,000. Two volumes by A. D. Richardson—"Field, Dungeon and Escape," and "Beyond the Mississippi"—reached a circulation of 225,000 copies; Miss Muhlbach's series reached 240,000. A book may have immense temporary popularity, and thoroughly deserve it, and yet have no special value for readers of any generation later than its own.

Roman and Evangelical Christians.

In general terms there are 432 millions in Christendom; of whom 100 millions belong to the Armenian, Coptic and Greek churches. Of the remaining 332 millions 148 are Protestants and 188 Romanists, who are as nearly as possible reckoned in various countries thus:—

	Protestants	R. Catholics
G. Britain	33,000,000,	1,200,000
Ireland	1,200,000,	3,790,000
Germany	29,000,000,	16,000,000
France	700,000,	29,200,000
Belgium	20,000,	5,500,000
Netherlands	2,700,000,	1,600,000
Austria	3,800,000,	25,000,000
Italy	60,000	26,660,000
Spain	30,000,	16,500,000
Portugal		4,300,000
Sweden, Norway	6,000,000,	
Denmark	2,140,000,	3,000
Russia in Europe	6,000,000,	7,000,000
Turkey "	100,000,	400,000

U. States of A.	50,000,000,	5,500,000
Brit. America	3,050,000,	1,900,000
Australia	2,500,000,	700,000
Oceania	800,000,	1,000,000
Brit. Africa	1,000,000,	50,000
Mexico	100,000,	9,000,000
Cent. America	20,000,	1,000,000
Guiana	250,000,	100,000
S. America	150,000,	12,000,000
Brazil	20,000,	10,000,000
Asia	1,000,000,	2,000,000
African Isles	3,000,000,	1,000,000

Excavations at Zoan.

From the *Congregationalist*.

Great interest is manifested in excavations which are being made at Tanis in the Nile Delta, the Zoan of the Bible, and many contributions sent to Rev. W. C. Winslow of Boston for the prosecution of the work. Our readers will be interested in Mr. Winlow's account of the progress of this work.

Mr. Flinders Petrie, after twenty-one weeks of labor, has returned to England to await the going down of the Nile, and cooler weather. He employed over one hundred and fifty natives at ten or twelve cents each a day, and was his own paymaster and sheik. The London *Times* praises his economy and rare skill. The report to be presented in October at the general meeting of the Egypt Exploration Fund will be of great interest, as by that time some of the papyri will have been decyphered. The grandeur and extent of Zoan has been fully confirmed by Petrie. Below a Ptolemaic stratum of fifteen feet are the remains of the palaces and villas of the era of Rameses II., the great oppressor of Israel. The broken colossus of Rameses far exceeds for dimensions any known statue. The stupendous monolith of hard granite stood one hundred and fifteen feet in addition to its pedestal! A granite sarcophagus found in the neighborhood of an obelisk of Rameses III. is fourteen and one-half feet in length, seven feet nine and one-half inches in width, and eight feet in height. Mr. Petrie has thoroughly surveyed, mapped, photographed, discovered and examined the great and minor

necropolises; turned and examined every fallen block of the great pylon of She-shonk III; proved that the historic wall of Pisebkhannu reached entirely round the temple; discovered a large space assigned to the burial of the sacred ichneumons, examined hundreds of the pots; found the unpublished half of the celebrated tablet of Tirhakah, whose other part has been published by De Rouge; opened a curious Gracco-Egyptian chapel with valuable *slela* and statuettes; excavated many private dwellings, and secured pottery in large quantities of various kinds, with amulets, scarabs, molds, keys, porcelain figures, gilded and colored glass, ware in blue-glaze, sculptured slabs, coins and bronzes, vases in basalt, alabaster, granite and bronze, and fine terra-cottas. He dug thirty-five trenches ranging from seven to twenty-four feet in depth, from fifty to four hundred feet in length, and sunk twelve large shafts. The opening work at Zoan is indeed auspicious.

Pastors as Superintendents

An increasing number of pastors are superintending their own Sunday schools. This is often the case in some of the larger fields where pastoral duties are heavy. For example, Rev. M. W. Stryker of the Second Church in Holyoke, Mass., has 550 in his Sunday school, with a mission school of 200 and a resident church membership of 420. Rev. C. M. Southgate of Dedham, Mass., and Rev. J. W. Munsell of Schenectady, N.Y., superintend their own schools. There is no way in which a pastor can so thoroughly impress his own personality on the church and guide the teaching in it as by holding active leadership in the Sunday school.—*Well Spring*.

SIDNEY SMITH once, on entering a drawing room in a fashionable mansion in the West End of London, found it lined with mirrors on all sides. Finding himself reflected in every direction, he said that he "supposed he was at a meeting of the clergy, and there seemed to be a very respectable appearance."

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Our Young People.

DOROTHY'S SERMON.

BY SYDNEY DAYRE.

There was great rejoicing among the little ones at the farm when it was understood that Cousin Hetty, who lived in the city, was coming to make a long visit. She was not very strong, mamma said, and they must all be careful to be very kind and polite, and see that she always had the best of everything.

The little lassie came, and the children were delighted with everything about her, from her fair, pretty curls and white face, so different from their own sun-browned ones, to her dainty dresses and French boots. There could be no doubt that her manners were quite equal to her appearance, so Jessie and Tom and Polly resolved to be upon their very best behavior all the time.

"Will you come out into the garden?" said Jessie. "There are lots of currants and a few raspberries ripe. There will be plenty of them next week, though."

Such a garden as that was! No little seven-by-nine scrap, but a full acre of everything which could be found in a liberal, old-fashioned country garden.

A broad walk through the middle of it was bordered by beds of bright-colored flowers, with rows of holly-hocks and sun-

flowers at the end. Honeysuckles and morning-glories climbed over the fences, and in a shady corner grew such pansies as the children believed only mamma knew how to raise.

Miss Hetty tried the fruit and said, "I don't like currants; they're sour. I like only raspberries."

It had been supposed that each would eat a great many currants and a very few raspberries. But on hearing this, the others offered her all the raspberries they could find, and were rather surprised to see that she took them without seeming to think whether they liked them too. She kept calling for more and, when Tom scratched his face and Polly tore her sleeve pushing through the bushes in search of them, very quietly ate all they had without so much as a thank you. Then she declared the berries were not half ripe and not fit to eat.

— "Mamma don't wish us to pick the pansies unless she is with us," ventured Jessie, as Hetty began gathering them freely, "because she has some choice ones she wants to keep for seed."

"I like choice pansies, too," said Hetty, with a scowl on her pretty face.

They went to the swing, where Hetty grumbled when the others wanted to take a turn. Then to the croquet ground, where things went smoothly so long as Hetty was on the winning side; but if the play went against her she grew sober,

then sulky, and finally threw down her mallet and refused to finish the game.

Long before tea-time Jessie and Tom and Polly began to wonder if it was so very delightful a thing after all to have a cousin from the city to visit them; and before the first week was gone everybody on the place had fully decided that it was not.

Hetty could be very sweet and pleasant while things were exactly to her liking, but unless she could have her own way in everything, her frowns and complaints were ready at a moment's notice. She had never been taught to take any thought for others, and her little cousins found it very hard to endure all her whims and ill humors. They were dutifully anxious to heed all mamma's reminders that it was their place to give up to their guest, but mamma herself could not help seeing that Hetty made sore demands upon their patience.

One day there was a pic-nic, to which all the children looked forward for days, and for which great preparations were made. When all were ready to go it was discovered that Hetty was wearing a pair of thin slippers.

"Oh, my dear," said mamma, "you must put on your thick shoes. There will be rough ground and perhaps damp places to go over to-day."

Hetty had made up her mind to wear those slippers, and was not inclined to change it, or them, though still quite determined to go to the pic-nic. So she said, "Then I believe I won't go."

The other children were as wofully dismayed as she had expected them to be.

"O Hetty!" cried Jessie, "you must not stay at home. It's lovely out there—wild flowers and vine swings"—

"And a creek where we fish and wade and sail boats," said Tom.

"And such good things in the basket," whispered Polly.

"Hurry, dear," said her aunt, coaxingly. "We are all waiting."

"Don't wait," said Hetty; "I'd rather stay at home." She went to her room, much enjoying the commotion she was making. From the back of it she could look out of the window and see what was

going on. The children got into the big spring wagon and sat looking up at her windows. Then her aunt came out and called cheerily up to her, "Come, Hetty, we've got a good seat for you."

"And I'm to have the whip, and I'll let you have it half the time," shouted Tom.

Hetty came to the window, and said, "Thank you, Aunt Emily, but I'd rather not go;" and then watched again from the back of the room, wondering what they would do next in the way of urging her.

Aunt Emily got in, and, to Hetty's great astonishment, the wagon was driven away. What could it mean? They surely would never, never think of such a thing as going without her. They must be going to turn back for her—perhaps they were doing an errand first. But there was a little misgiving at her heart, as she slowly walked down to the kitchen and asked Dorothy, the maid, "Where are they all gone?"

"Why, to the pic-nic, of course! Seems to me I'd 'a gone, too, if I'd been you."

"Gone! *without me?*" Hetty stood in blank amazement for a few moments, and then flung herself down on the floor and screamed.

At the first outcry, Dorothy quietly took a chair, folded her arms, and sat looking at Hetty as if she were some very interesting natural curiosity. And Hetty screamed louder, and kicked until her bronze slippers were as badly off as if they had gone through half a dozen pic-nics. And the louder she screamed, and the harder she kicked, the straighter Dorothy looked at her.

It was very perplexing for Hetty. Never before had she kicked and screamed without everybody being frightened for fear she would injure herself, and coaxing and petting her, and offering her everything she wanted, including her own way, if she would only stop. But there was Dorothy looking as if she would not mind if it lasted all day, and not a soul anywhere near to do any coaxing. Hetty did not know what to do next.

At last, when her throat ached and her face was red and her whole self very badly tumbled, she sat up on the floor and looked at Dorothy. Dorothy then spoke:

"You're a nice child now, ain't you?"

It was not spoken sneeringly, nor in anger. Dorothy was a pleasant-faced, hard-working woman, older than Aunt Emily, and her words always had weight in the family... After a pause she went on in a slow, earnest way: "You're a nice child, I say! Don't you think it's nice to be a-makin' yourself a trouble and a torment with your cross, crabbed, cantankerous ways? Don't you think it's nice to come where folks is all glad to see you and their hearts just warm and a-runnin' over with kind feelin's to you, and little ones that's always a-givin' up to you, and you just for all the world like a buzzin' wasp or a stingin' nettle or a prickly chestnut burr, that everybody's glad to get away from or drop out of their hands? Don't you think it's nice to keep them children all rasped up with your tantrums, and to keep your aunt in a fret all the time atween her wish to do everything that's kind by you and tellin' her children the same likewise, and you agoin' on like all possessed?"

Hetty stared up at Dorothy, bewildered at words the like of which she had never heard before, and the idea came slowly through her mind that the next thing for her to do was to feel very angry.

"How dare you talk so to me?" she cried. "Mamma won't let you." But Dorothy noticed her anger as little as she had her screams.

"If you go on so to your mamma, don't *she* think it's nice to have a little girl to buy pretty things for and take good care of, and then to have her a-snappin' and a-suarlin' and a-seowlin' and a-makin' people, wherever she goes, wish she was a thousand miles away? Don't you think she's prond of havin' such a child? Don't you think it's nice to see your pretty blue eyes all red, and your forehead crumpled up so you might iron it out, and your mouth, that was made to smile and laugh, all puekered? Don't you know there's wolves a-lookin' out of your eyes when there ought to be lambs and doves? Don't you know the words you speak are like so many snakes and toads a-droppin' out of your mouth? And what do you s'pose?"—Dorothy's voice grew solemn—"the

good Lord thinks when He looks at that little heart of your'n that He gave you to keep full of sweetness and lovin' kindness, and to make you a comfort instid of a trial to folks—what does He think, do you s'pose, when He sees it blotted and stained with all sorts of hateful thoughts?"

Hetty had never taken her eyes from Dorothy's face, and now as she seemed to have said her say, and went back to her work as if nothing had happened, it came over Hetty very strongly that the next thing for her to do was to feel very much ashamed. With a little sob or two she got up off the floor and went out and lay down under an apple tree. There Dorothy found her, an hour later, fast asleep.

"Poor little creetur! She's tired herself clean out." Dorothy had for some days been "bilin' over for a chance to speak her mind," and having now had it, felt very kindly disposed. She slipped a cushion under the poor little rumpled head, and when dinner time came Hetty found a dainty pudding just big enough for her, baked on purpose. And during the long afternoon Dorothy told her funny old stories and let her make molasses candy to pass away the time.

"I do declare, I'm most afraid to see Hetty!" said Tom, as the pic-nic party drew near home. And the other members of it felt very much so too.

But Hetty was subdued, and as days went on every one was amazed at the change in her. And nobody could ever guess how it came about, for she never told of Dorothy's sermon.

I wish all spoiled children could hear such a one!

THE RECORD.

All things to all men.

The *Record* has an enemy here and there as well as numerous friends; the reception it meets with varying according to the disposition of those to whom it is offered.

The Brethren of the Lodge of Good Templars have just sent kind words of

encouragement, expressing their interest in the *Record* and their sense of the value of its sympathy with their work and aims.

On the other hand some gentlemen in a counting room, where it had been directed to be offered sometime since, said: "Take this paper away, no one cares to have it here!"

While the Seamens' Chaplain states that it is most useful for him for distribution among sea-faring men on board ships in the harbor, who are so interested in it that scores of copies find a welcome, here comes a solitary case, every way the reverse, in the experience of the Colporter: "The mate of the——threw the *Record* into the sea, because I could not agree with him in regard to drinking liquor as a beverage."

So it goes, being "all things to all men" in a sense novel and unlooked for; but it is grateful for all sympathy shown thus far, and means to disarm as far as possible the prejudices that still remain.

"Poisoning Himself."

A gentleman was telling an acquaintance that he had found a mutual friend under the weather, when the painful but significant reply was made: "O, he's poisoning himself with drink."

"Is it possible?"

"Yes, brandy is ruining him. He's a slave to it, it destroys his appetite for healthy and wholesome food and weakens his mind."

O, that men standing thus in slippery places might admit their peril and throttle the destroyer. He who has begun to come under the power of this craving should no more put spirits into his mouth than he would put a coal of fire on a package of gunpowder. He that looks forward to any alcoholic beverage with his dinner, anticipating the relish of it, is even now standing on sand. He that must have bitters to prepare his flagging digestion for dining has already come under an influence that is unhealthy, and that is poisoning him, as it has so many that have gone that way before him.

Two Bridges.

A wag who was an artiste published a print showing the two methods of reforming men, by drinking a little and drinking none at all, as two bridges crossing the Niagara river near the Falls. One bridge, narrow, frequented by few comparatively; this was Abstinence. The other broad, at one end very broad; crowded by those who take not much but a little. As those on this bridge go across, however, they get not all the way over; but are seen falling off, one by one, into the eddying current below; their number growing perceptibly less, until finally only here and there can an individual be seen to reach the other side in safety.

Not tackling the Question.

One of the commonest things said to an abstainer is, "Why should *you* abstain?" "What need have you to do it?" "You never took too much!"—as tho' that exhausted the whole subject. But the truth is, many an abstainer goes out beyond himself for a motive for abstaining. Personal reasons he may have, but he would also help save the lost. Convinced that many cannot be saved unless they refrain entirely, he says that he too will join them in refraining. Should the strong help the weak? or should they pass by on the other side leaving the victims of intemperance without an effort to recover them? This is the great question that needs to be debated. Not whether you, dear reader, can "take a little" with impunity, without risk and without falling, but whether any effort should be made to reclaim the disabled, the imprudent, the enthralled, or to prevent the unwary from being ensnared; and if such effort should be made, whether you will make it, or will join with others as they make it? Some declare they will not tackle this question, that rather than bear the inconvenience of abstaining they prefer to look the other way, and leave the intemperate to their fate!

Mr. Merwin.

A letter has been received from Mr. M. of Sept. 19. He was then in Brooklyn, N. York; himself and family well. His father somewhat improved in health and hopeful of regaining his strength in a measure.

Mr. M. mentions having had the Rev. Mr. Cameron spending an evening with him, a few days before writing; regarding whom his impressions had been most satisfactory. Mr. C.'s past exertions and success bode well for the future work he is, we trust, to accomplish in Santiago. This is Mr. Merwin's opinion. Mr. C. had had urgent applications made to him to remain and labor in the churches he had been connected with temporarily during his student life.

He was to embark for Liverpool Oct. 4th en route for Valparaiso, and may be expected to arrive here some time in December via the Straits.

The Liverpool Straits boat *Patagonia* arrived on the 26th October bringing Mr. James Blake who had been absent for about 18 months. Mr. B. has visited in G. Britain the friends of many who reside in Valparaiso, being received by them with kindest welcome as well as by others who have at some period resided here. Perhaps none received Mr. B. more cordially than some who had met with hospitality and kindness at his hands while out here in the service of Her Majesty in men-of-war. It is refreshing to hear him recount the attentions shown him by marines and seamen now living on shore, some of whom have reaped the advantages accruing from the lives of sobriety and godliness they maintained when here, ten, fifteen and even twenty years ago: but, however successful since, they failed not to remember the friend who had welcomed them to his house when on this foreign shore, nor to welcome him in turn to theirs.

No man could have a warmer welcome here from a large number of grateful friends than Mr. Blake has on his return.

Many is the avenue of usefulness that will invite him into it, to cheer and ani-

mate those working in it: Church, Sabbath-schools, Abstinence Society, Good Templars, Seamen's Mission, Prayer-meetings in Port and Almendral and the Sailors' Home, all in him have a friend and zealous co-laborer; all have felt his genial influence and been cheered by his words and acts of encouragement.

We welcome him as he resumes the laboring oar he has chosen should belong to him, at which for so many years he has toiled: and only formulate the desire of many that he may long be spared in Valparaiso to seek the brightest and best and truest welfare of its residents.

Donations to the "Record."

October, by Mr. Muller.

Capt., str. <i>Limari</i>	\$ 2 00
A friend, str. <i>Itala</i>	1 00
Chief engineer, str. <i>Mapocho</i>	1 00
A friend, str. <i>Lontué</i>	50
Capt. Rauch, str. <i>Thane</i>	1 20
Two friends, W. S. & Co.....	2 00
Mr. Peter King	5 00
W. K., str. <i>Maipú</i>	2 00
W. S., a friend.....	1 00
Friend, str. <i>Cachapoal</i>	1 00
	<hr/>
	16 70
A lady friend, 2 months.....	2 00
Mr. H. Beith.....	20 00
X. L.....	10 00
	<hr/>
	\$ 48 70

For "The Alianza."

Mr. Davenport.....	\$ 1 00
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Sheltering Home.

New Subscriber, 3 months.....	\$ 5 00
Mr. Wm. Walker.....	5 00
W. J. M., monthly.....	50
W. W., "	50
	<hr/>
	\$ 11 00

Payta has suffered a loss of 250,000 dollars in a fire that consumed about a fourth of the town.

— The Pope has congratulated Iglesias on the return of peace to Peru; may it only remain.

— Three proposals are before the Government for constructing a railway from Calera to Ovalle, which would bring Coquimbo into connection with Valparaiso; branch lines to Papudo and Los Vilos are embraced in the scheme. The Government has named a committee to report on these proposals.

The Sea.

The chaplain, the Rev. Mr. Frank Thompson, has now been almost a year in the work. He embarked for this port *via* Panama in December last. His interest in it has been augmented as the time has shown how extensive the work is among seamen afloat and those on shore temporarily or permanently. In the Y. Men's Chr. Association, in the Abstainers' gatherings, and in those of the Good Templars he takes an efficient part.

One thing is now proved, that the seafaring men coming to Valparaiso are not indisposed, but inclined, to attend the worship of the Lord. They feel that the chaplain has a message for them and is their friend. The question that next begins to call for attention and thought and exertion is, how to provide a home for the congregation of the sea. It must have a local habitation of its own. Then, instead of one hundred, two, three, four hundred can be collected at the service. The true efficiency of the enterprise demands that an effort be made in this direction. How cheering it would be, if at the end of the first year of Mr. T.'s labors in Valparaiso resolute steps were taken to provide a hulk and fit it up as a House of God for our seamen! Will any respond?

Mr. Thompson has kindly furnished the following notice of recent work and the reception he has met with in it:—

Mission to Seamen.

During the two weeks ending with Oct. 28th, the chaplain visited 60 ships, representing about 1,000 men, putting into their hands 200 copies of the *Record*, 150 Scripture cards, and supplying 8 ships with large packages of good miscellaneous reading.

Divine Service was held afloat as follows:—

Oct. 19th, on board the Brit. bk. *Woodville*, Captain Ager.

Oct. 26th, on board the Brit. North American bk. *Mauna Loa*, Capt. James D. Whidden. An interesting part of this service was the baptism of Capt. W.'s infant son—Edgar Douglas—born on board in the bay.

The Hospital and Sailors' Home have had attention, and advice and counsel when offered were kindly received.

The necessity becomes more apparent every week for a permanent and commodious place to hold the Bethel service. It is no easy matter to provide room for the growing congregation.

Shipmasters do all they can, cheerfully offering their ships, and making all necessary arrangements for the service, but they can not enlarge their cabins sufficiently to hold all even of those who come.

Capt. Otis, of the American ship *Charles E. Moody*, bound from San Francisco to Hamburg with a cargo of wheat, met his death, Sept. 20th, from concussion of the brain, having been thrown heavily on deck during a severe gale encountered a little to the south-west of Cape Horn. He was unconscious until he died. He lived about 8 hours. Mrs. Otis was on board to minister to him during his last hours. The vessel was brought back to our port by the chief mate, a nephew of the captain, arriving here on the 31st Oct. Captain Otis was a member of the Church for many years in Bath, Maine. He left a good testimony in his life for the Lord.

During the week preceding Nov. 3rd, visited 36 ships; distributed 107 copies of the *Record*, 100 Scripture cards, 4 packages of good reading, and clothed one poor worthy man. The prayer meeting was

well attended at the Sailor's Home Oct. 31st.

Nov. 2nd, Divine service on board the British bk. *Woodville*, Capt. Ager, with a very good attendance for a rainy morning.

Sunday-School Pic-nic.

On the 1st of Nov. the annual pic-nic of the Union Church Sunday-schools was held at Quilpué. Eight cars containing about 70 each went out with the ten o'clock train for Santiago. A special engine was sent for the return at 6 p.m. Preparations had been made under Mr. Crichton's superintendence, with a number of ladies assisting. Mr. Blake had returned from Europe just in time to be, as heretofore, indispensably helpful. For Mr. Mackay it was the 28th pic-nic of the Schools at which he has been present, not having failed once since his first arrival in Chili. Mr. H. Fraser the Supt. of the Port School, Messrs. Beith, Patterson, Lumsden (of that in the Almendral), Murphy, D. Foxley, Kyle, Jno. W. Hardy, the Revs. Dodge and Thompson, all bore an active part in promoting the comfort of the young folks and older visitors.

Gathering about the tree, which now has become historic, hymns were sung; and then Dr. Trumbull introduced Mr. Blake, who gave an interesting account of the various institutions he had visited lately in England and the schools he had addressed.

All enjoyed the trip and the pastime. If another year it might be possible to avoid the protracted delays in waiting after taking their seats in the cars at Quilpué to return, and again at Viña del Mar, the satisfaction would be complete.

Capt. Murray of the Br. bk. *Clydebank* rendered most welcome assistance for the pic-nic; having prepared swings on board his vessel, he sent his mate, Mr. Draper, and an apprentice to put them up, and has left them for the use of the Schools on future occasions. He was present himself on the ground; so also were Capt. Pitman and family of the *Guinevere*, Capt. Swensen and wife of the *Lota*, Capt. Paul of the *Albany*, Capt. Evans of the

Mizpah, Capt. Wilcox of the *British India*, and Mrs. Captain Cotton of the Am. ship *J. W. Marr*.

Mr. Garvin is now in Concepcion.

Mr. Curtis remains there ministering in Spanish.

The Rt. Rev. Bishop Stirling is expected to arrive shortly from Ooshooia; probably in one of the steamers of the German line, as they call at the Falklands. A large number await his arrival for confirmation; several in Lota, and between 40 and 50 in Valparaiso.

PERU.—In the capture of Trujillo by the forces of the Government, October 10th, cost 150 killed and 200 wounded, counting both sides; 426 rifles were taken and 400 prisoners.

Chili.

The National Chilian Exhibition was opened in Santiago on the Lord's day, Oct. 26th. The display of productions is large and interesting.

The same day there were races at Viña del Mar.

The law of Civil Registration goes into operation in a few weeks now, Jan. 1st, 1885.

Buenos Ayres.

In a recent debate in the B. A. Congress a member, Señor Ocampo, said: "The hour demands that an energetic attitude be assumed with the Seminaries (clerical); . . . that of Buenos Ayres cannot be controlled by the bishop . . . he attacks the Constitution, and we cannot permit him to direct the education of the youth."

The entire appropriation for the Seminary of Buenos Ayres was suppressed, when the vote was taken.

Señor Calvo declared he voted to suppress the Seminaries, because the Church authorities had risen up against the nation and deserved to be punished. He said: "I am a Catholic, but first an Argentine."

("Roman Catholic," said a member interrupting). "No, sir, not a Roman Catholic: I am an Argentine Catholic; a tolerant Catholic, like the Protestant Catholics."

Several clerical members replied interrupting: "They are not Catholics."

"Yes, indeed they are Catholics," persisted Mr. Calvo.

"They are heretics!" answered a member. "Henry 8th was a Protestant and a heretic (laughter) In spiritual things the State is not supreme; the Pope is" (laughter).

The final vote being then taken, the appropriations for all the Seminaries were thrown out by 35 to 23.

Straits of Magellan.

The Mission stations in the Straits and adjacent Islands as given by Capt. Stephens are ten in number. Ooshooia, Gable and Picton islands, Orange, Good Success and Sleggett Bays, Liuya, Woolya, Pack-saddle, and Spaniard Cove; whether all are actually occupied we do not know.

Very material aid has been rendered to the unfortunate crews of European vessels, when cast away on those shores.

Mr. Bridges at Ooshooia has gone great distances to carry relief to seamen that were perishing. Testimony to this effect has been borne by Italian and French diplomatists, and by scientific observers, English and others. We repeat, therefore, that a humane use of means would be to provide the mission with a steam schooner so that access might be had from island to island more expeditiously, not only for humanizing and civilizing the natives, but in order to protect the interests of commerce, and preserve the lives of Europeans. The extreme peril of navigation could thus be somewhat diminished, and the resources of those coasts developed.

In fact why should there not be an attempt made to furnish light-houses at the more salient and important points, especially, to commence with, on the main route of the Straits themselves?

Only recently two steamers have gone ashore in the Straits, the *Cordillera* and

the *Arctique*, the former British, the latter French, disastrously so far as can be learned, tho' possibly and happily without loss of life. But why can there not be light-houses placed there? If not on every headland, there might be one, two or three. The navigation is important; great and augmenting interests are at stake in the Straits all the the time.

Four P.S.N. steamers pass every month, two going east and two coming west. Besides these there are the German and then the French; and, next, the English, French, German, Italian, Chilian, American and other naval steamships. Surely it is not an impracticable suggestion that lights should be erected and maintained by our enterprising nation, for these navigators, that the risk of navigating the Straits may be lessened in some measure if not entirely, and life and property rendered more safe.

Treating on Steamers.

It was stated recently that one of the steamship companies on this coast allowed twenty-five dollars a month to a captain for wine money, to treat visitors on board and passengers. Not knowing how it may be, beyond this statement, we venture to remark that it would be worth their while to add as much more on condition that the commander does not himself taste the wine or liquor he furnishes. Life will be safer if treating were to go out of vogue on the steamers that ply on our coast. Not that the commanders and officers are as a body open to criticism in this respect. Many of them are not. But an exception now and then brings in great risk and sometimes fearful loss.

Overworking Officers.

Some time ago an order is said to have been issued forbidding cargo to be received on board the steamers of the coast after a certain time in the afternoon—3 o'clock, perhaps, was the hour—the reason being that if officers and men were kept busy receiving cargo till sundown, or later

into the evening, they would be too much exhausted thro' weariness to take watch and efficiently perform their duties on deck; and then that they would be tempted to resort to stimulants in order to make up their strength. It may be late to refer to this incident, but at all events it was a step in the right direction. Officers who are overworked must have their efficiency impaired, however zealous they may be and anxious to be faithful.

THE ESMERALDA LODGE of Good Templars holds its sessions every Monday at 7.30 p.m., in the Union Hall. The membership is large. Every 2nd Monday of the month an *open meeting* is held, to which all are welcome.

Drowning not advisable.

Halstead of the Cincinnati Commercial was pestered by some one who wished to get employment or, any way, a loan of money; his wish not being in either way complied with, he undertook to enforce it by threatening that he should have to commit suicide forthwith; in fact he said he would betake himself instantly to the bridge and leap off into the Ohio river.

Halstead replied unmoved "Well that's a good idea; go straight down and do it. It will relieve you and me of a great responsibility for your future support. Go right off and do it while you're in the notion of it."

The tramp as if going moved away in the direction of the bridge, but to his relief immediately heard the other shouting after him to stop. Supposing he had won his point by the ruse of threatened self-destruction, of which he had not even the remotest thought really, he at once halted; when H., coming up with him said, quickly, "No, no don't do that; it will not be sufficient, not be safe, try some other plan rather; fact is added he the last two others who jumped from the bridge did not succeed in drowning themselves, but were both *got out alive!*"

The suffering caused by lack of tact is incalculable. The attrition of social life,

the friction of family life, the vicissitudes of friendship come very largely from a want of sympathetic perception of the things one ought not to say. Some people have a faculty for saying the wrong thing at the wrong time; they are certain to bring up the unpleasant association, to revive the poignant sorrow, to touch with a rude finger the sensitive spot. A mother who had just buried her little child, and with it a good part of her life, comforted herself with the thought that the child had never lacked any happiness which love could give it, and in the last painful hours had had every aid of skill and every alleviation of intelligent medical care. A neighbor of the blundering kind came, and going over the closing scenes, with that painful detail which some people mistake for consolation to the mourning, summed up the case by saying, "Why didn't you have Dr. A.? I don't believe you would have lost your child. Dr. B. is a very poor doctor; I don't believe he understood the case at all. Dr. A. could have done so much better,"—and then she went home, leaving behind a legacy of lasting and new anguish in the heart of the mother. There are many people of the same sort in the world, and they go about dropping vitriol here and vitriol there, imagining all the time that they are ministering angels.—*Chn. Union.*

A resident of an aristocratic locality in the States, recently employed a colored man to clear the winter accumulation of ashes from his cellar, and the job being well done summoned the Senegambian to his presence, commended his work, and intimated the possibility of further employment. "Glad to take yo' order, sah!" said the ash-handler, with a satisfied grin. "And what is your name?" asked the employer. "George Washington, sah!" was the complacent answer. "George Washington, George Washington," pondered the inquirer, quizzically; "seems to me I have heard that name before." The darkey's eyes rolled and his ivorys glistened as he delivered the crushing answer: "Pou my word, boss, t'ink you orter heard of it befo'; I'se been holler-ing ashes roun' here dese ten years!"

Young Men's Chr. Associations.

In a recent issue of the *Bay State Monthly* Mr. Russell Sturgis, Jr., stated that there are 350 paid secretaries of these institutions, adding: "Look back over the whole history of the associations, and can you doubt that He who meets the wants of His creatures has raised up the organization for the express purpose of saving young men as a class? And to do this He employs the Church—not in its separate organizations, but the Church universal. A work for all young men should be carried on by the young men of the whole Church.

First, because it is young manhood that furnishes the common ground of sympathy.

Second, because the appliances are too expensive for the individual churches.

Large, well-situated buildings, with all possible right attractions, are simply necessary to success in this work. These things are so expensive that the united Church only can procure them. That in

Philadelphia cost... ..	\$700,000
New York ..	500,000
Boston ..	300,000
Baltimore ..	250,000
Chicago ..	150,000
San Francisco ..	76,000
Montreal ..	76,000
Toronto ..	48,000
Halifax ..	36,000
West New Brighton, N. Y.	19,000
Roekport, Mass.	4,000
Nahant	2,000

In all here are eighty buildings, worth more than \$3,000,000, while as many more have land or building funds.

Mission work in China.

A TRAVELER'S VIEW.

BY REV. S. C. DAMON, D. D.

After a pleasant passage from Honolulu to Hong Kong, it has been my privilege to visit missions in the various ports along the coast, and to arrive in the

capital of this great empire in season to attend the last day of conference of the missionaries of the A.B.C.F.M., held in Dr. Blodget's house. The gathering was not comparable in size to meetings of this nature which I have attended in New England, the Sandwich Islands, and other parts of the world, but it was a most delightful reunion of the noble workers in this empire. There were present Rev. Mr. Williams and wife from Kalgan, Rev. Mr. and Mrs. Smith from P'angchia (Mrs. S. is a sister of President Merritt's wife of Oahn College), and other representatives of the Board in Peking. Also, from other societies, Dr. Dudgeon, medical missionary of the London Missionary Society, who is now expecting to visit England to do battle against the sale of opium,...and missionaries of the English Baptiste Society, two of whom dress à la Chinese, thinking thereby to ingratiate themselves among the natives. Also, Dr. Martin, president of the Chinese Imperial College, and the Rev. Dr. Edkins, the distinguished writer of books on Buddhism.

The special interest of the gathering was an address from Dr. Nevius of Chefoo, who has labored for so many years in China and written one of the best books relating to its inhabitants. During the last four months the station where he and his associates have been toiling has been signally blessed with an outpouring of the Spirit's influence, and hundreds have been added to the church. He told us, in a most plain, forcible, eloquent and instructive style, the story of his labors and visits among the sixty country stations. It reminded me of a similar story, from the lips of Rev. Titus Coan, relating to journeys along the coast of Hawaii. Dr. Nevius spoke for over an hour, and was then plied with many questions by his auditors.

At the close of the meeting some unfinished business was transacted, relating to the organization of a Peking Branch of the Evangelical Alliance. Dr. Blodget presided, and Drs. Martin, Dudgeon, Edkins, and Galick, of the American Bible Society, took part in the discussion and made some valuable suggestions.

I cannot refrain from expressing my

deep feeling of admiration in view of the address, the discussion and, above all, the noble Christian spirit manifest on the occasion. There was a solemn earnestness and hopeful buoyancy that spoke well for the character of the men and women engaged in this missionary enterprise among the Chinese. Coming a stranger to this part of the world, and somewhat rapidly passing from city to city, I feel the necessity of caution in drawing inferences and adopting conclusions, yet I cannot be mistaken respecting certain features in the great work in which these people are engaged. Congregationalists, Presbyterians, Methodists, Baptists and Episcopalians representing various societies in England, America and Germany, all unitedly labor in the one great enterprise of publishing the gospel among the Chinese;...they act under the grand leadership of the Head of the Church. I have met these Christians laborers in many cities, their homes, their schools, their churches, and with many of them I have conversed freely. They have referred to their trials and difficulties, as well as to their encouragements. I have not met with one who seems discouraged or and cast down. All speak of the fields as white, ready for the spiritual reapers, and the call is imperative for more laborers.

It is a most interesting feature of the mission work in China at present that many are pushing into the interior of the empire, which appears to be fully open. There is no "let or hindrance" to both male and female missionaries traveling from north to south through the very heart of China. I have learned much from conversation with agents of the British and Foreign and American Bible Societies, who are journeying from one province to another selling the scriptures. It is now a settled principle not to give away books and Bibles, but to sell them, although at a price less than the actual cost. The Chinese appear willing to buy and read. Copies of the Bible or New Testament find their way to most unexpected places. Dr. Blodget was with us yesterday, at a Mohammedan mosque where was found some time since a copy of the New Testament made by Henry Martin into

the Persian language. In this city of Peking there are over 100,000 Mohammedans, worshiping in some twenty-three mosques. In a long conversation Dr. Blodget had with a priest attached to one, he said he was not a Chinese but a descendant of Abraham. Another priest spoke of visiting Mecca, saying that it had never been his privilege, but he had Mecca in his heart!

It is not Mecca, but Christ, which we should labor and pray may become enthroned in the hearts of these millions of Mohammedans and Chinese.

This morning I was present at prayers, when the boys and girls schools of the American Board were assembled. The girls school is taught by Miss Harris, daughter of the late Prof. Harris of Chicago Seminary, and the boys school by a native assistant, the first convert in China, baptized by Dr. Blodget, who referred to him as a true and faithful preacher for over twenty years. If God can convert one through the missionary's labors, why not thousands, aye, millions! How important that prayer should now be offered as fervently for *China's conversion* as I remember to have heard it offered fifty years ago in New England that *China might be opened*.—Peking, June 5, Congregationalist.

The Pacific.

Rev. E. G. Beckwith, D. D., of San Francisco, formerly of Waterbury, Ct., has just returned from a visit of seven weeks to the Sandwich Islands, where he was formerly president of Oahu College. He received a warm welcome from many old friends and preached several times to large audiences. He visited Mr. and Mrs. Lyman at Hilo, both in the eighties, who went to the Islands in 1831 and were active workers with Rev. Titus Coan.

Rev. F. R. Marvin, D. D., of Portland, Oregon, is on a visit to San Francisco, having made the journey by rail and stage. There is now only 150 miles of staging and that will be reduced almost immediately to 110.—*Am. Paper.*

The membership of the Cumberland

Presbyterian Church in the United States increased last year nearly 10,000. The aggregate membership, at the close of the year ending April 30, was 122,240.

— During Mr. Moody's meetings in London the difference between one regenerate and unregenerate was illustrated by the contrast between a wax figure and a living person. The arrow hit the mark, as was shown by the reply of a woman in the inquiry room later on, who being asked if she were a Christian, curtly answered "No, I am wax-work!" Soon after, however, she experienced the power of a real union with Christ thro' the Holy Spirit, in answer to her fervent petitions to God to be born again.

— Mr. Moody preached in Britain regularly once a day for six days in a week for nine months, besides conducting a multitude of other meetings in the afternoon and working in the inquiry room.

Breaking the Sabbath.

The colossal temptation which threatens us is the giant of Sabbath breaking. The devil of Sabbath desecration is let loose in the summer: Parties of respectable men, who delight to call themselves upright before men, if not before God, trample on all the divine sanctions, trespass on the rights of order-loving citizens, and start on their pleasure trips with bands of music and shouting and laughter on this (the Lord's) day. Oh, the woe that is in store for this land, if this great law is thus wantonly trampled upon! Judge you then, if it does not behoove every decent, orderly man and woman to make a living breastwork of sentiment on the side of God's will, that shall say to this desecration, "Thus far shalt thou come, but no farther." If this day is to be rescued, it must be by a positive endeavor to lift it up as a day of worship and religious rest; little good is done by a negative, faint attempt to keep just on the border line of desecration.—*Sermon by Rev. S. W. Adrance in Portland Advertiser.*

A nine-days General Council of Presbyterians was held at Belfast, Ireland. The *Independent* gives the news that the Council decided not to make a consensus and thus formulate a new creed, as has lately been done in behalf of the U. S. Congregational churches, the delegates not thinking it wise. One important question before the Council was whether the Cumberland Presbyterian representatives should be admitted, some objecting on the ground of their recent revision of the Westminster Confession and Catechism. This was the third attempt of this branch of the church to gain recognition in the great Presbyterian family. In voting them in, the Council took pains not to say anything approving the recent revision made by them. The Council engaged a permanent secretary and appointed a permanent commission, with power to raise a revenue of not less than \$25,000 per annum, to carry on work until the next meeting. A marked feature of the occasion was the communion service, at which about 1,250 Presbyterians from all quarters of the globe sat down at the Lord's table, a thing which this Council has never done before, as some of the branches have had such a positive opposition to the singing of hymns instead of the paraphrases of David's Psalms! Drs. John Hall and McCosh were leading spirits in the meetings. The latter was for sixteen years a resident of Belfast; and at the close a breakfast was given in his honor. July 30, he was at Brechin, Scotland, the scene of his early labors; the same place from which the well-known Dove and Smith families in Andover originated, who have made such handsome donations to the Seminary there;—one being a new library building given by the Smith brothers.

Signing Letters.

In Illinois, an active farmer and merchant, who also was an Elder in the Presbyterian church, used to purchase as well as raise indian corn, shelling and selling it. He also earned a penny thro' selling the cobs for fuel and kindling, as they came from his steam corn-sheller.

On one occasion a Minister wrote an order asking that a load of cobs might be sent him, signing the note, "Yours in the Blessed Gospel." Vexed at this unnecessary intrusion of religion in such a matter of business, or it may be amused at it as written without reflection, the Elder sent what had been ordered with a note accompanying, signed "yours in the *Cob business*."

Taking up a collection.

A colored preacher came once to a Baptist church in Massachusetts, to solicit donations in favor of some good cause he represented, that needed assistance. After he had been heard in his appeal one of the members of the church rose and begged leave say, he wished to know "why it is that so many seem to come always to this church to obtain money." The minister rose remarking he feared the suggestion made might dishearten the brother: he regretted the enquiry had been raised. Nothing daunted, however, the colored preacher rose promptly saying "In a very few words I can 'splain de matter; *When I goes a shootin' ducks, I goes whar de ducks be!*"

The questioner gave him a hundred dollars for his enterprise, and complimentary reply!

Illinois.

A TENDER OCCURRENCE.

— At the recent ordination of Francis Woodward, pastor of the church in Gridley, the regular exercises were interrupted by a touching incident, as the Rev. H. G. Pendleton, who has been pastor of this church for the last ten years, and received into it 106 members, and been in the ministry for over fifty years, but whose failing strength forbids his doing further work, was called upon to make a few remarks. Most feelingly he spoke to his people for a few minutes, and then in a very affectionate manner turned and welcomed the young brother who was to become his successor. In response, the

moderator, in behalf of the church and the people, tried to express the deep feeling of the audience in a few farewell words and a warm grasp of the hand. As the old man, unable to remain during the exercises of the evening, walked down the aisle, the feeling of all was that they "should see his face no more"; there was weeping throughout the entire congregation.

— The Union Park Church of Chicago, Dr. Noble's, besides raising \$10,000 for the building of a chapel for one of its mission Sunday schools, has just given \$100 to the Englewood church toward the building of its new house of worship.

— The fact is stated in a letter from Washington, in regard to the legislation which authorized the coining of two millions of dollars of silver per month, that there are actually \$170,000,000 or 6,000 tons of it in the Treasury, for which there is no use.

The study of Hebrew has been promoted recently in the United States by a professor at the West who issues lesson-papers designed to encourage and assist students in acquiring at least a reading knowledge of the original of the Old Testament Scriptures; a school for the summer or vacation months of the year has been opened, of which the following notice is found in an American journal:—"The Hebrew summer school at Morgan Park, Chicago, which has just closed, has had an attendance of sixty-six. Ten different denominations and fifteen States were represented. Those who have been present speak warmly of Dr. Harper's method."

— It is true that "the Sabbath was made for man, and not man for the Sabbath," but it is equally true that man must "remember the Sabbath day to keep it holy," or the value of it, economical, intellectual and spiritual alike, will be lost.

— A movement for a Presbyterian church at Quincy, Mass., has grown out of the fact that there are five or six hundred Scotch people in the place, most of them brought up as Presbyterians.

— Mr. Matthew Arnold's recent visit to the United States already has led to

international consequences. His daughter, who accompanied him, is to marry a New York lawyer.

— A talented lady, who advocates woman's rights, and was recently speaking upon the subject, brought down the house with the following argument: "I have no vote; but my groom has, whose rent I pay. I have a great respect for that man in the stables; but I am sure if I were to go to him and say, 'John, will you exercise the franchise?' he would reply, 'Please, mmm, which horse be that?'"

— When Sir Walter Scott was at school, a boy in the same class was asked by the "dominie" what part of speech "with" was. "A nonn, sir," said the boy. "You young blockhead," said the pedagogue, "what example can you give of such a thing?" "I can tell you, sir," interrupted Scott. "You know there is a verse in the Bible which says, 'They bound Samson with withs.'"

— As the real cause of most divorces the Roman Catholic archbishop of Cincinnati says that it is because the parties concerned were married in the afternoon instead of the forenoon!

— 43 out of 129 graduates of Presbyterian seminaries the last year were from Princeton and 31 from Union. The ten other seminaries graduated 54, or less than half the whole number; Princeton alone had one-third of the whole.

— Profs. Schaff and George E. Day, Drs. John Hall and William M. Taylor, were to represent the United States at a Conference of the Evangelical Alliance in Copenhagen, Aug. 30 to Sept. 7. Interesting reports would be made on the state of religion in different countries.

— "John Bull and His Island" is being translated into Greek.

— The Empress Eugenie is about to publish a volume of personal reminiscences.

— Bishop Colenso's translation of the Pilgrim's Progress into Zulu is now in press.

— The birthday book fever is not yet quite run out; an Edwin Arnold volume is under way.

— Longfellow was one of the men who keep very minute diaries, and his bi-

ographer naturally finds them immensely useful.

— The Boston Art Museum thus far has cost about \$300,000, less than a third of the cost of the Metropolitan Museum in New York.

— A statue of Robert Burns has just been unveiled on the Thames embankment in London, Lord Rosebery performing the ceremony.

MICHIGAN.—The following notice refers to a young but by no means unfruitful church in Michigan. Churches should aim at producing ministers of the Word who may advocate and defend the Gospel for others. Reproduction is the true law of life for churches. "The corner-stone of a house of worship was laid at Benzonia, July 24. The church was organized in 1860, and now has 127 members. The people have worshiped heretofore in the school house of the village, or in connection with the embryo college existing there, but now feel encouraged to proceed with a separate enterprise. From this church, poor in this world's goods but rich in faith, have gone forth two ministers of the gospel in this land (U.S.) and one missionary (a lady) to the heathen."

— For many years the deaf mutes of London have been taught in eight of the board schools with the other children. They have a separate class-room, but during vacation they run about and play with their more fortunate fellows. They are taught to speak, and to answer, and to understand speech.—*School Journal*.

— The seating capacity of Tremont Temple, Boston, is 2,386.

— Is not Dr. Dio Lewis right in the assertion that women, as a rule, are exempt from hay fever? He says the reason is that men eat more to excess and take more meat and other similar food in hot weather.

— An inventory of the estate of the late Cyrus McCormick of Chicago has been filed in court, and the total is not far from twenty millions of dollars. The executors of this colossal trust furnished a bond for thirty millions.

— Two more of the leading railroads, in America, have adopted a rule discharging all employes who make use of intoxicating liquor. An officer in the Navy has lately been suspended for two years for drunkenness, and the Secretary expressed the opinion that he should have been dismissed. The Secretary was right.

The *Times* mentions a diamond found in South Africa three times larger than the Kolinoor, which weighs 106 carats; the newly found weighs in the rough 450, when polished it will be 300.

— A ship-canal through Ireland is proposed from Galway to Kingstown, to be 127 miles in length. Ships would be towed through in 24 hours. It would be at least 200 feet wide; and would cost from 8 to 20 millions sterling according to its size. The plans have been submitted to the Am. engineer Capt. Eades of Mississippi river renown.

— The papers state that the Abyssinian soldiers who smokes makes himself liable to lose his nose and lips at the command of the king.

— In Russia an officer claims to have solved the problem of aerial navigation in a balloon, cigar shaped, with a propeller and two wings, capable of carrying 16 individuals and 5,000 kilograms of ballast; and that he can direct it at will.

— A crank who claimed in Paris to be king Achilles I. of our Southern Indians, and successor of Antonio Tonnens, their former monarch, is reported to be just dead. He used to distribute badges of the Crown of Steel to his adherents. Like the Duke du Chambord he failed to have his legal rights recognized.

— An exhibition of Babies is to be held in Paris; 1,800 have already been inscribed. Prizes are to be given according to the judgment of a jury of experienced nurses and physicians, not merely according to size, but strength, beauty and muscular development also.

— A health Congress in the Hague has named a committee to draw up an international code of health; and voted unanimously to take measures for more effectually studying and combating epidemics

in their earlier manifestation. Holland is to treat with the governments.

— In Berne on the 8th of Sept. a diplomatic conference was to be held for the better protection of the literary property of authors, as well as of artists.

U. States and the Mails.

From the Post-office statistics an idea may be formed of the vast power, intellectual, social and commercial, that is wielded by this mechanism in a nation:—

With the growth of the country the post-office grows. There were on the 1st of August 52,245 post-offices in the country; and they increase at the rate of six or seven a day. During the last fiscal year the mails carried over two thousand five hundred million (2,500,000,000) packages of mail matter. This makes an average of forty-five pieces to every person in the land, young and old, rich and poor. Deducting those unable to read, and all the juveniles, who receive little mail matter or none, and a yet larger number who seldom receive a letter, it is estimated that every average man and woman in the country receives a hundred packages of mail matter a year.

— The World's Exposition is to open at New Orleans Dec. 1, and continue for six months; it promises to be a mammoth affair. Congress has appropriated \$1,300,000 towards the enterprise; the citizens of New Orleans give \$500,000; Mexico, \$200,000; the State of Louisiana, \$100,000; the city of New Orleans, \$100,000; and other States and countries have pledged sums varying from \$5,000 to \$25,000. The main building, covering thirty-three acres, is nearly completed and is the largest ever erected. It stands in City Park, which is easily accessible by both land and water.

New England School System.

The *Journal of Education* in New England makes the following spirited response to attacks made by Roman Catholic journals upon the common school system:

How does it happen that the half million Catholic people to-day in New England are, on the whole, more prosperous and comfortable in their circumstances, more respectable in their character, more generous to their Church, further along in all the requirements of peace, than any similar body of the same class in the world? Compare the Irish Catholics of Massachusetts and Connecticut with the corresponding class in Ireland; the Canadian French immigrants of Holyoke and Lawrence, with the corresponding class in the Canadian Dominion—even the Portuguese children in Boston public schools with the offspring of Portuguese sailors at home! Will the *Catholic Review* dare to tell these people that they are worse off in New England than at home? Yet the improvement is largely the product of the New England school system, while their young women are greatly under the influence of Yankee housekeepers, and all are in the circle of New England institutions. We do not think the Catholic clergy of New England more faithful than the similar class abroad. [Possibly they are.—Ed. *Record*.] The fact is, *New England within the past fifty years has done more for the uplifting of the lower class of the Catholic people than (all the priests in) all the Catholic countries of Christendom*. Is this the cause of these malignant assaults of the Catholic press?

Popular Education.

Two-thirds of the children in the United States, of suitable age, attend schools. Three-quarters of a million are at private schools, but numerically these are very few in comparison with the grand total. The following figures show what are the attempts made to educate the future citizens of that republic:—

The report of the Commissioner of Education, for 1882-3, places the number of children of school age in the United States at 16,243,822, of whom 10,013,826 are enrolled in public schools. It is estimated that there are 750,000 in private schools. The number of teachers in the public schools is 293,294, and their sala-

ries range from an average of \$21 a month in Alabama to \$76 paid to women in Nevada and \$102 to men in Massachusetts. Massachusetts and Connecticut are the only States where there seems to be much efficiency in enforcing laws for compulsory education, though such laws have been passed in twenty different States.

University Education.

The estimate set upon a liberal education, in the leading Protestant countries of the world, is manifested in a large degree by the University statistics. True, there are other institutions, as normal schools, military and naval academies, in which certain more advanced styles of instruction are attended to, but the colleges are, notwithstanding, an index that can be relied upon for showing how the best forms of learning are regarded. Here are facts drawn from Germany, Scotland, England and New England, to show the relative proportion of educated men to the total population in each country:—

Germany has a population of 48,000,000 and 22,500 students are in her universities. The New England States have a population of 4,110,000, and have 4,000 in their colleges and universities. England, with a population of 25,000,000, sends 5,000 students to her two great universities. Scotland, with a population of 4,000,000, has 4,500 university students.

In Scotland and New England the proportion is greater than it is in England or Germany; unfortunately these statistics fail to give an intimation of the number of students in England attending other institutions, as London University, King's College, York, Durham, &c.

Robert College.

This is the name of an institution in Turkey in Europe which has been founded to furnish a liberal education to all who desire it. The whole number of students at Robert College, Constantinople, during the year just ended was 215.

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Our Young People.

—
FAITHFUL.
—

(By Catharine M. Trowbridge.)

Ralph Warner and Joe Curtis, two lads, were neighbors; not very near, for both lived on farms, and the two houses were an eighth of a mile apart. The farm on which Ralph lived was a large and rich, but Ralph was not rich. He was only a poor orphan boy, who worked for Mr. Harris the owner of the farm. Joe Curtis was an orphan, too. The farm on which he worked was owned by Mrs. Douglas, a widow lady. It was a small one, so that sometimes this boy was all the help she had.

One afternoon Ralph asked Mr. Harris if he might go to the river with Joe to bathe.

"Have you done all the chores?" asked the farmer.

"Yes, sir."

Mr. Harris knew that if Ralph said so, it was so, and at once granted his request.

Ralph found Joe bringing the wood in for the next morning.

"Joe," he said, "will you ask Mrs. Douglas if you can go to the river with me?"

Joe readily assented; and, assuring Mrs. Douglas that the chores were all

done, received her permission to go with Ralph.

Knowing something of Joe's habits, Ralph said, just as they reached the gate, "Are you sure the chores are all done?"

"Yes, I believe so," was Joe's careless answer.

"The barn doors are open. Doesn't Mrs. Douglas expect you to shut them at night?"

"It doesn't make a bit of difference, and she won't see them, for they are out of sight from the house."

"I should shut them, if I were in your place," said Ralph; and the barn reminding him of eggs, he then asked, "Have you brought in the eggs to-day?"

"No, I forgot to look for eggs. But the hens don't lay every day, so Mrs. Douglas won't think anything about it."

"Let's see if we can find any, before we go to the river," said Ralph. "I like to hunt for eggs."

They went, and soon found several. Ralph, not satisfied with this, continued to look around, and soon discovered another nest with ten eggs of which Joe had no knowledge.

"Only think! we have found sixteen!" said Ralph, exultingly, after counting them. "Worth looking for, I am sure."

Two years passed, and each of the boys went on his own way; Joe neglecting his duties with little or no compunction, if he felt his unfaithfulness would not be dis-

covered, Ralph performing every duty carefully; and yet, during this time, the difference between the two boys seemed of little account. Ralph seldom got even a word of approbation from Mr. Harris, and Joe usually contrived to escape censure.

At the end of the two years Mr. Harris received a visit from an old friend, who was a very busy man when at home, and it was a great treat to him to spend a whole week in a quiet country farmhouse. He was a close observer, and one thing which did not escape his notice was the faithfulness with which Ralph did all his tasks. He spoke of it to Mr. Harris.

"Yes, Ralph is a pretty good boy," said Mr. Harris, rather carelessly, as if it were a matter of course.

"I wonder if you know how few boys there are who are as faithful as he is?" was his friend's reply.

About two weeks after this gentleman return home a friend said to him, "I want a good, honest, faithful boy, did you chance to find such an article while you were in the country?"

The gentleman's thoughts turned at once to Ralph, and he answered, "I did see such a boy. I never saw one more faithful and trustworthy;" and then told him all about Ralph.

"Do you think I could get him?"

"Very likely you may, if you try."

He did try, and the result was that Ralph found an excellent situation, which proved to be the first stepping-stone to a successful career in the business world.

.... The faithful, industrious boy is sure to be found out in the long run. He may think that no one observes him, but people around him have eyes and, by and by, there will be a place where such a boy is wanted, and some one, who has been silently watching him, will bring the place and the boy together.—*Congregationalist*.

— Cholera has been reported in B. Ayres, but this is now contradicted. It was *colerina* or as styled here *lepidia*, cholera morbus as distinguished from the Asiatic,

THE RECORD.

Changing the Constitution.

Fifty years ago the Constitution was framed in the final form that, with slight modification, has been preserved till the present hour. To effect any change requires the intervention of three distinct Congresses; and, as these are chosen for three years, five years at least are requisite to bring any alteration to a conclusion. One Congress votes that an article is "reformable," another votes upon the reform proposed, and then a third has to ratify the amendment.

In 1833 the intolerable 5th article, which forbade any public worship save the R. Catholic, was re-inserted to satisfy the clergy. A previous attempt had been made in 1828 to promulgate the principle of freedom, but failing to find sufficient support, the vehicle was dragged back into the old rut. Now, however, the 5th Art. has been cast out by the overwhelming vote in the lower house of 70 out of 75. The senate majority was not so heavy, but very large.

The president is no longer to bind himself to defend and protect the R. Catholic Church; and the Church is to have no longer a dignitary to sit in the Council of State.

While on these points the opinion of both Houses was almost a unit, a diversity of sentiment has prevailed on another question, viz: should the State retain the power to nominate bishops and canons, and aid the Church to meet its expenses? This is the patronato, patronage. Some advocating the N. American method, have desired complete and immediate separation, while others have favored the English method of lay control thro' the State. The latter, being the favorite plan of the Administration, has obtained the sanction of both Houses. A new Congress is now to be chosen in April 1885, to assemble in June, and if it ratifies the changes which have been voted they will become a part of our organic law.

Support of the Clergy.

To a great extent the clergy, after the approaching first of January, must depend on the voluntary support of their flocks. Formerly every interment brought the curate a fee for permission to bury in the public, consecrated cemeteries; but the consecration having been withdrawn the curates issue now no permits and receive no fees, save for prayers and masses said in the churches.

Marriages are still mostly in the hands of the priests; for which they receive large fees. Even when they register a merely civil marriage for protestants they exact twenty-five dollars; but in six weeks time this source of income, to which the law of the land has entitled them, must come to an end.

The grave questions present themselves, therefore, How will the R. Catholic ministers be sustained? Will their flocks see voluntarily that their wants are met? The year 1885 may bring its practical answer to these serious and far-reaching enquiries.

The American Seamen's Friend Society.

This Society, to whose exertions it is due that the Rev. Mr. Thompson came out to minister in Valparaiso to the men of the sea, writes of its unflagging interest in the work in this harbor. The suggestion that a hulk should be provided, and even a steam launch for the work of the Seamen's Mission in the bay has elicited encouraging enquiries. There is a possibility that, in case a hulk could be provided here, the steam launch would be furnished from New York. Now is the occasion for liberal souls to devise liberal things.

Mr. Blake has shown us letters received by him while in England from friends who have been out in Chili, that abound in Christian trust, as well as in gratitude to those who in the name of the Lord had shown them attentions and welcomed them to the house of the Lord here.

Mr. B. visited the Rev. Mr. Jones, formerly of Guayacan, who desired to be remembered to friends here most cordially. He preaches in Wales, and with his family is very well.

Broadcast on the Waters.

A seaman who years ago was here, penning a letter from H.B.M.'s *Britannia* at Dartmouth, wrote Mr. Blake: "You have been present with me every day since receiving your letter. I have borne you, at Valparaiso, up to the throne of heavenly grace. We have just returned to the ship after six weeks leave and it is not possible for me to get away. . . . but I trust the good Lord will permit us ere long to greet one another again. . . . Drop me a line when it is convenient and let me know all about the dear people. I have often talked with Mr. and Mrs. — about Bro. Muller and dear Mr. Trumbull. . . . I turn to my Lord and Saviour Jesus Christ, whose I am, as my all in all. I do delight in his service and hope I am not growing weary in well doing."

How delightful it is after years have passed thus to find men still adorning the doctrine of God our Saviour; joyous in Him, and happy and resolute to serve Him!

A Good Conference.

A minister was not long since aided by his people to make an evening prayer-meeting a genuinely good one, even when most of the regular attendants were kept at home by a shower of rain. The twenty or more who were present sat together as compactly as a Sunday school class. After devotional exercises the subject of Hindrances to a Revival was taken up in a conversational way, and some exceedingly practical thoughts were developed. The following list of hindrances was made out: Lack of union among Christians, lack of definite personal interest for the salvation of souls, worldliness, inconsistency, want of sympathy in older Christians for young

converts, the forsaking of religious assemblies, lack of earnest desire for a revival, and the lack of faith in God as the source of spiritual power.—*Am. Paper.*

Publications in Spanish.

We have in the hands of the printer a small volume entitled, "The Soul's Enquiries Answered from the Sacred Oracles." For each day in the year a Scriptural question is given with an encouraging and appropriate answer. The compiler in English is Mr. G. W. Moon, who published it in London. It has been highly extolled by those who have used it for daily edification; and we bespeak the aid of those who would promote the use of the words of life in order to circulate it in Chili in Spanish.

— The House of Commons has passed the Franchise bill again, without even a division.

— The cholera has appeared in Paris; 63 cases in one day. Precautions are enjoined here that vessels from France and Italy may not bring the malady to Chili.

— A steamer the *Mateo Bruzzi* with a thousand emigrants was forbidden to disembark them in M. Video. Three other vessels are said to be on their way with immigrants whose landing is not to be permitted without careful inspection. On board the *M. B.* cases of cholera, it is reported, had occurred.

— The *Independiente* congratulates itself that Mr. Cleveland has been chosen to the presidency, trusting the productions of Spanish America may have freer admission to U.S. ports, and so trade from the U.S. to Chili be increased.

— The Instituto Nacional in Santiago has eleven hundred students attending its classes. It is proposed to found a Liceo, or Academy, in Santiago under Gov't patronage, for students in the more elementary departments of university study; and probably this will be done. The Catholic Congress friends propose to move in a similar direction.

National Exhibition.

The visitors have been many. The display of wines, ale and liquors was thought by a gentleman to be prominent; tho' still there was a display of paintings in oil and water colors, printing, book-binding, furniture, harness, saddlery, hats, machinery, earts, cars, coaches, &c., &c.

"Catholic Congress."

A body so entitled met in Santiago, Nov. 1st. Addresses were made by laymen and clergymen. Proceedings are to be published in pamphlet form. "Conclusions" have been given to the public. In the main they are harmless, not because unobjectionable, but impracticable. They serve, to show that Rome never learns anything.

One "Conclusion" is that the Civil Power ought not to exercise the right of nomination to high Church offices, nor to prevent the official publication of Papal bulls and rescripts altho' it ought to support the Church pecuniarily, paying bishops' salaries, inasmuch as it collects agricultural taxes which are a substitute for tythes.

The "Congress" further concluded that the promiscuous interment in Cemeteries of catholics and non-catholics is an invasion of the rightful liberties of the former, and that the exclusiveness of the Church ought to be maintained.

As to instruction its "Conclusions" speak of the "University monopoly" pronouncing it an infraction of constitutional rights and that the State is not competent to afford moral education. It urges that individual efforts be made for founding Catholic Schools and Colleges.

Catholics are also urged to buy and favor catholic publications, books, periodicals, etc., and to refrain from fostering others.

"Catholic circles" for working-men and the young are strongly advocated.

There were 3,000 applications for divorce in France on the first day after the passage of the new divorce bill!

“The apostolate of prayer.”

An effort is made to promote prayer in the Roman communion, under this title. An orator recently stated that being organized in 1844 thirteen millions are now enrolled in the association. In Chili it has been established 20 years and has 300,000 adherents.

An orator, Rev. Luis Campino, delivered an address in the recent Catholic Congress on the topic of praying which contained much that was excellent, and not a word about prayer to any save to God in Christ. The absence of mention of prayers to Saints or the Blessed Virgin, was a hopeful indication.

The absence of some prominent laymen and ministers from the late “Congress” is noted and commented on. It is alleged that the old conservador party has now been captured by the clerical fraction of it.

President of the U. States.

The result of the election Nov. 1st has been the choice of Mr. Cleveland. Mr. Blaine has been defeated. In Chili few regret it. He has won the distinction of bringing defeat on his party.

The new president enters in March on the office to which he has been chosen; his party have a majority in the House; not in the Senate.

— Ralph, who was to pass the afternoon with the doctor's little daughter, was given two pieces of candy. When he returned his mother asked him if he gave the larger piece to the little girl. “No,” said Ralph; “you told me always to give the biggest piece to the company, and I was the company over there so I took the biggest myself.”

— At the *Pont des Arts* in Paris is a blind man, who carries a board around his neck with a sign: “Blind by birth and by accident.” “See here, my good man,” said a passer-by, “can you tell us how you happened to be blind by birth and accident at the same time?” “Easy enough,” said the old man. “You see I'm blind by birth myself, and I've bought

out a blind man who did business on the other side of the bridge, who was blind by accident.

Donations to the “Sheltering Home.”

Miss Leith.....	\$ 5 00
Mr. A. C. Mitchell	30 00
W. S.....	20 25
Anonymous, a lady.....	10 00
Mr. Andrew Murphy.....	2 00
The friends.....	3 50
A lady, name withheld.....	20 00
New Subscriber.	
F. S., monthly	1 00
	\$ 91 75

Donations to the “Record.”

Mr. A. C. Mitchell.....	10 00
“ J. F.....	1 00
A lady friend, monthly.....	1 00
Mr. M. Börger, for the Good Templars Lodge.....	15 00
Lady friend, monthly.....	1 00
Mrs. D., Santiago.....	5 00
Mrs. Elizabeth Robertson.....	2 00
	\$ 35 00

Donations for the Seamen's Mission.

Capt. Lordley Brit. N. Am. ship <i>Minnie H. Gerow</i>	\$ 5 00
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— The U.S.S. *Hartford*, Commodore Upshur, was at Iquique on the 13th, and taking coal, to come south shortly.

— Congress has been prorogued by the President to the early part of December.

— The needlework of the girls of the *Escuela Popular*, that was placed on exhibition in the National “*Exposicion*” in Santiago, is spoken of in terms of praise, by those who have seen it. It is hoped it may meet with official commendation.

Conversion from Sin.

From an interior town in the South where an effort is made to present the truth to the natives, and a few have received it, comes the following in a letter: "The wife of Señor — is now reached by the Gospel. To a relative who had remarked that the 'religion of Protestants is from the devil,' she answered, "How can that be possible, when my husband since he became a Protestant does not lead such a bad life as he did before?—which is a proof that this religion is better than the Romish in which he never was able to leave his vices."

This, adds our correspondent is a right conclusion for our Saviour says: "By their fruits ye shall know them. In reality, Señor — the longer he lives furnishes the better proof of what is said in John 1, 12: 'To as many as received him gave he power to become the sons of God, to them that believe in his name.'"

In the same town another woman, having read the New Testament and heard from a worshiper, a man in humble life, what he had learned of the Gospel, desires now to become a member of the Church of Christ, if she may be received. She too seems to be converted."

The condition of the passengers on board the *Mateo Bruzzo* and *Nord-America*, emigrants from Italy, 3000 in number, it is said, must be distressing; having been ordered away from Montevideo it is thought they may turn towards the Pacific coast, and here the authorities have ordered all vigilance to be employed to hinder their landing. The measures seem desperately severe, but are judged necessary to guard against pestilence. The papers speak of an island 25 miles from Montevideo on which the immigrants might have been allowed to disembark. Later news say the ships had gone to Brazil.

Peru.

All accounts concur in encouragement regarding the prospect in Callao under

the ministry of the Rev. Mr. Thompson; although we are without specially recent word from him, we are told by persons who have been there that the right man has been found for the place.

Santiago.

The Union Congregation in Santiago prospers: subscriptions towards its maintenance have been secured to the amount of \$1500.

At the station, the meetings on Sunday evening are remarkably well attended; the apartment being small for those who come: 30 regularly.

The preaching service by Mr. Allis is held Sabbath morning at 11.30, in the church of the Spanish (Chilian) Congregation.

This latter meets at 7.30 p.m. Mr. Lester preaching in Spanish, aided sometimes by Mr. Christen.

Valparaiso in the War.

Mr. Vicuña estimates that Valparaiso furnished for the recent war with Bolivia and Peru 6,000 soldiers, of whom one thousand lost their lives.

Ne varietur.

A telling exemplification of variation in the Holy Roman Church is noted in the *Mercurio* regarding burials. What is censured in Chili is accepted in Europe. The *Estandarte Católico* having said: "The church never has approved of cemeteries in common as good *per se*; it tolerates one in France for most weighty reasons that cannot be alleged every where, much less in Chili," the *Mercurio* avers that all public cemeteries in France are common, and that nine *chaplains for final prayers* are sustained by the French Government to officiate in the lay or neutral cemeteries; and then asks:—

"How is it that the Church authorities of Chili have execrated the public cemeteries here and not done the same in France?"

"How is it that mass can be said in those of France though they are neutral, and the same thing cannot be done in Chili?"

"How can the priest recite prayers and pronounce benedictions over the coffins of those of his own religion there, and not here?"

"How can he go to the grave there but not in Chili?"

"Do Chilian Catholics belong to a different class from French Catholics?"

"The Pope residing near knows well that this practice has prevailed in France for 80 years; and how is it that he has not sought to correct it? How does he consent to it?"

The real reason has been that Chili could till now be imposed upon and trifled with while France could not. That day, however, has gone by not to return. Chilians now know their rights and insist on exercising them. And as the papal policy is to yield when a thing cannot be avoided, they will carry their point.

Bible Colportage.

From the north the intimations are still more encouraging. Mr. Krauss was at Iquique on the 1st of November. In October he had visited Taltal and Antofagasta, and penetrated to some extent to the interior. His effort had been to reduce the expenses of traveling as much as possible for the Society; but the sales had been sufficient to justify the outlay required. Iquique was found to be in a measure supplied through the exertions of Mr. Milne last year. Even in book-stores copies of the Scripture can be purchased, and at very reasonable rates. Many houses possess the sacred volume.

Mr. K. met with some who were indifferent, some atheistic and some fanatical enough. In Iquique there is but one half-finished church, in a port of 12,000 inhabitants.

Mr. K. proposed to go on to Pisagna, Arica and Tacna, and then return to Valparaiso, visiting on his way Tocopilla and Cobija.

His sales in October had amounted to

404 copies of Scripture, of which 166 were Bibles, 189 New Testaments and 49 Gospels; nearly all being in Spanish.

We desire very much that Mr. K. might also visit Mollendo and Arequipa before coming South again. Just now it is out of the question as Mollendo is blockaded, and Arequipa held by insurgents. But should the way be opened Mr. K. will probably venture as far as Arequipa.

Generous Assistance.

The American Bible Society has made a grant of 1800 copies of the New Testament in Spanish in order to favor its distribution. It is expected they will all find readers. Never before was so much attempted or accomplished for the dissemination of the Gospel along this hitherto neglected and forgotten coast.

Santiago, Nov. 15, 1884.

To the *Record*:

Santiago has been moving on in the usual tenor of its way. Some notable things have happened. The Great Assembly of the Catholic Church has been held. Important topics have been discussed from the Catholic stand point, and that body has made its deliverances. Some of the papers think the movement is an attempt to start a belligerent religious-political party, to overcome the late legislation thought unfavorable to the Catholic Church.

The Exposition has been duly opened and largely attended. Many interesting productions are on exhibition. While the exhibits are of native manufacture, there are many foreign names attached to the goods. Not that the goods were made in foreign countries, but it looks as though manufacturing in this country was largely in the hands of men from other lands. And of the names of business firms in this city the majority are of European origin. Can you tell, Editor of the *Record*, why the Chilians do not transact the business of the country and manufacture their own articles?

Why is the cream of the business done by foreigners? Ought not the youth of

this land to be trained to trades and business, and to the idea that work is not unmanly, nay, that real manliness consists in a willingness and ability to work.

Our city is aroused by the terrible occurrence in the barracks of the Grenadiers. A soldier had been reproved by his captain for appearing in a state of great disorder at the review. It is rumored that the soldier was flogged, receiving 25 lashes. In revenge the soldier shot the captain, killing him instantly. This occurred directly after the reading of the regulations read usually to the company, at the close of review.

The name of the captain was Octavio Gomez M. He was 24 years of age, entered the military school at fourteen and has been in the service of the country ever since; was in many of the battles of the late war, and had received many distinctions from his Government.

To turn to subjects of peace. The schools here are all preparing for examinations. The boys in the Instituto Internacional, and in the Santiago College, and the girls in the Female College are working to be able to stand well at the close of the year. The attendance at the Churches has been good.

The Spanish Evangelical Congregation has been comparatively large, though not as large as we could desire.

In the English Union Church the attendance has been quite large and uniform, those who go to church at all being usually in their places. Unhappily there are many not yet interested. That there is a growing interest is manifested by the generous response to the call for funds to meet the expenses under the new arrangement, and to provide a salary for the clergyman soon to be on the ground. The amount so far subscribed is very encouraging.

We are looking for a visit from Bishop Stirling, to meet more especially the members of the Church of England who reside here.

The Union Church have signified their willingness to yield their hour of service in the church and join in the worship led by the Bishop.—Dios guarde a V.—ONE OF THE WORKERS.

The Rev. Mr. Wetherall sailed for the South in the coast steamer on the 14th instant for an absence of ten days.

—70 persons were at the service afloat on Sunday Nov. 16th, held by Mr. Thoupsou.

—Bishop Stirling arrived in town from Santiago, having come from Concepcion by rail, on the 15th. He conducted service in St. Paul's Church on Sunday; visiting also the S. School, and later was at the meeting of the Young Men's Christian Association, participating in its exercises.

A Convert.

Recently a man has asked to become a member of the native Protestant church here who states that for a length of time he has attended the preaching, 2 or 3 years, and that he was instructed in his childhood, by his father, who had been in North America, to read the Holy Scripture. This, he says, his father, who is now some years dead, enjoined earnestly on all his children, and that he has tried to comply with the counsel.

Dying in Hope.

Recently Dr. Trumbull was requested to visit a sick person, a young married woman, a Chilian, who desired to confess Christ and become a member of his visible church. Fearing it was to receive the Communion as a preparation for death he went notwithstanding, but found that her desire simply was to profess the faith with which she had accepted the Crucified Redeemer. She had sought refuge in an Evangelical family, saying as she reached the house, "Here there will be no vexing solicitations to confess from the priests!" And yet it was not that she shrank from Christian conversation and enquiries as to her repentance and faith in Christ. On the contrary she had welcomed such visits from the office-bearers of the Church; and to every question put to her by Dr. T. she made answer cheerfully and promptly. The brief Schednle

of doctrine held by the church was then read to her, as also the covenant with God and that with the Church, and she gave her hearty assent. Having been then received by a deputation from the church acting in its name, she died bearing a decided testimony to the last in the hearing of her family, her husband and all who approached her bedside, to the effect that she confessed her great need as a sinner against God, and accepted the ransom of the Slain Lamb of God, as well as the cleansing operation of the Holy Spirit in her soul. A Christian minister who called on and had conversation and prayer with her, later on, spoke of the clearness and hope with which she spoke of peace in the Gospel. When he adverted to this at the interment, the other members of the native church, who were present, rejoiced and were encouraged by the manifestation of the Grace of the Lord Jesus.

To the Editor of the RECORD.

Rev. Dr. Trumbull.

Dear Sir and Brother:

Enclosed please find fifteen dollars (\$15) as a donation to the *Record* from the Good Templar Lodge Esmeralda No. 1 of Chili.

The members of this Lodge hold their sessions every Monday night from 7½ to 9½ at their usual place of meeting, the Union Hall, Calle San Agustin.

There are also open meetings on the 2nd and 4th Monday of each month when visitors are welcomed.

The Good Templars are engaged in a work, in the success of which all men ought to be interested. Many undoubtedly feel that they should do something, but do not see clearly where to take hold of the work.

If men and women could be induced to do their duty, in regard to temperance, thousands might be redeemed from drunkenness, many families might be made happy by the restoration of husbands and fathers to soberness and duty, many hearts be made light that are burdened with woe at the impending ruin of dear friends and relatives.

The principles of the Good Templar Order are: total abstinence by life-long

pledges, and the absolute prohibition of the manufacture, importation, and sale of intoxicating drinks. The terms of membership are small; the quarterly fees for males 80 cts., for females 40. The members are instructed in the principles of temperance, and arrangements are made for visiting sick members. Both sexes are alike eligible for office.

The membership, under the jurisdiction of the Right Worthy Grand Lodge, is about a quarter of a million, and includes more than one member of the House of Lords, and House of Commons.

The Order originated in New York State, U.S.A., in the year 1851.

Yours truly,

M. BÖRGER.

The Hope of Faith.

Science has hopes,—magnificent hopes,—but they are not for the individual. “All organized beings,” wrote Darwin, “are slowly advancing toward perfection. There will be a period when there will be no more change; *i.e.*, when all plants and animals will have attained absolute perfection.” But what shall that be to me, if I,

“Who loved, who suffered countless ills,
Who battled for the true, the just,
Be blown about the desert dust,
Or sealed within the iron bill?”

But over against this Jesus tells us that “His delights were with the sons of men.”

In these melancholy days, when science and literature are so sad, because they are so largely divorced from faith—here is our hope. In spite of the failures of humanity, in spite of the long, dull, ignoble chapters, spotted with blood or mud, Jesus did not grow weary of it. In spite of all the sickness, suffering, sin, of so many lives, He did not despair of us. The tale or poem, with those subtle touches that make our tears start, is always dearest to the heart. He had the interest of infinite pity for the infinite pathos of human life. He smiled through all his tears as He saw the meeting-place of the threads of those million tales, and took and gathered them in His pierced hands.

And thus believing of Christ, man truly lives. There are too many who are trying to sap the *hope* of youth—if possible a more devilish thing than trying to sap even the *virtue* of youth. Choose high ends, and choose them betimes. Some forty years ago, this precept was illustrated from this pulpit by a remarkable anecdote in a University sermon. Two amateur naturalists—old men—who had devoted their lives, one to the study of ferns, the other of orchids, travelled alone together for many hours. At the end of the journey the collector of ferns observed, with a sigh, “I had wasted my life; if I had it to live over again, I should devote it to orchids.” Choose none of these inferior ends, which, sooner or later, end in such regrets. Listen not to any voices which tell you that human life is an evil thing, not worth the living. For most of you, there shall be pure pleasures, and tender love, and a measure of strength, and time to do some work before the shadows lengthen and the daylight fades.

To some, indeed, it is “a martyrdom:” but martyrdom has been good and holy ever since the King of Martyrs poured out the last golden drops of the best human life on the dust of Golgotha. Say, “We bless thee for our creation, preservation, and all the blessings of this life.”

There are indeed voices of anguish on every breeze; there are sobs that choke the utterance of the chant to which the purpose of God for man is set; there are shadows in the foreground of the picture of the history of humanity. Yes! but those voices of anguish are only surface discords, underlying which is a wondrous harmony. Yes! but those interrupted sounds are only broken syllables in the great poem of our redeemed humanity. Yes! but all those shadows do but set off the picture that closes with the long, long golden distance of sunlit hills, whose atmosphere is perfect Wisdom; whose magic colouring drips from the tender pencil of perfect love.

(From a discourse by the Bishop of Derry, preached before the University of Oxford, May 1884.)—*The Contemporary Pulpit*.

Workingmen and the Sabbath.

Can workingmen afford to have the sanity of the Sabbath tampered with? This is one of the most serious questions of society; of modern society some would say, but of society in all ages really. Some one finds it to his apparent advantage for the moment to disregard or call on his servants to disregard the Lord's day, but he injures the foundations on which the welfare of society rest.

The attempt has been repeatedly made of late to give currency to Sunday concerts in the U. States alleging that workingmen need them, because they are free to attend them only on the day of Holy rest.

On this question the *Congregationalist* of Boston remarks:—“Sunday concerts in Europe, whether inaugurated without apology, or under the plea of providing the poor with pleasure and opportunities of culture, invariably have aided the gradual blotting out of the distinctions between Sunday and the other days of the week. They have hastened the coming of the time when, as in France, the secularization of Sunday has become so general that multitudes of working-people have been compelled to labor, and not even had leisure to go to the concerts that were given. They have contributed appreciably to popular degeneration instead of elevation, and been a burden instead of a blessing. It is significant that the demand of the laboring classes for relief from Sunday toil is one of the causes of the present wonderful acknowledgment of the sacredness of the (Lord's) day, so that all over that land workingmen and women are calling, not for Sunday concerts, but for preachers of the gospel, and for the establishment of more such Christian agencies as the famous Mac All mission in Paris.”

— Dean Stanley once attended the funeral of a distinguished Nonconformist minister, at which a funeral oration was delivered by one minister and a prayer by another. After it was over, the Dean shrewdly observed to a friend that “there was a remarkable unanimity of sentiment in the *two addresses*.”

To cure rheumatism bathe the part affected with the water in which potatoes have been boiled, as hot as it can be applied, immediately before going to bed. The pain will be removed, or at least alleviated by morning. Obstinate rheumatic pains are said to have lately been cured by one application of this novel but simple remedy.

California.

Here are wise and suggestive uses of property by persons who realize its value.

Some time since Ex-gov. Stanford of that State, his wife and only son were travelling in Europe, when the son was suddenly cut off by death. As a memorial of him Mrs. Stanford remitted \$5,000 to Mrs. Cooper of the First Congregational Church in San Francisco, to be expended at her discretion in establishing one or more free kindergartens for poor children. The first, called the Stanford Kindergarten, was opened in a large house with ample and ornamented grounds and furnished with all needful appliances; all the children that possibly could be accommodated were enrolled.

Gov. Stanford has also in contemplation the founding of a college for the sons of working-men, at his beautiful country place on the west side of the bay, a few miles from San Francisco. He is president of the Central Pacific Railroad. \$2,000,000 are to be devoted to this institution.

Lincoln's Intellectual Power.

BY HON. SCHUYLER COLFAX.

Conspicuous among the elements of his character was an unflinching, inflexible, persistent adherence to right. "Forgiving all things personal, he hated only wrong to man." Closely akin to this was his conscience, to which test he brought all things and by which he was always ruled and inspired. Add to this his profound analytical power, and his remarkable ability as a reasoner, and it is easy to understand why he decided everything

pending before his mind with the calm and absolute impartiality of a judge. From his mental crucible came no dross no slag, but only pure principle. With convictions thus settled, his utterances were always a power. Without the bold and impassioned eloquence of Lovejoy, or the ripe and classical culture of Everett, or the ornate and flowery rhetoric of others, he was the superior of all of them in clear, logical, comprehensive statement of issues and the principles by which they were sustained. And he proved himself, of all American speakers, the master of political statement.

Mr. Lincoln's grandest fame in history will be that he saved a nation and emancipated a race. But his wonderful power and aptness in story-telling has caused many to believe and insist that this great fame resulted more from the accident of circumstance than from the real intellectual power brought by him to the discharge of his grave duties when environed by civil war. Allow me to correct this error, and to do justice to his memory, by some illustrations.

I cannot overlook that prophecy of his Springfield speech of 1858, which startled so many of his political friends when with such boldness for those days and that region, he declared in ringing sentences of argument, but with profound sagacity, "The Union can not permanently exist half slave and half free." In the debate with Douglas which ensued, he refused to retract or to qualify a single word of this defiant avowal, although it kept him constantly on the defensive. His armory of weapons, with which both to attack and repel, was the Declaration of Independence; and thenceforward, the sublime truths of that magna charta of American liberty were ever on his lips.

Who has more powerfully and unanswerably condensed the doctrines and the principles of the Signers of the Declarations than did Mr. Lincoln in this single sentence in a speech of that senatorial campaign in 1858?

"They grasped not only the race of men then living, but they reached forward and seized upon the farthest posterity; and so they established this great self-evident

truth, that when, in the distant future, some man, or some faction, should set up the doctrine that none but rich men, or none but Anglo-Saxon, white men, were entitled to life, liberty and the pursuit of happiness, their posterity might look up to that Declaration and take courage to renew the battle their fathers began."

At Independence Hall, too, in Philadelphia, on his road to Washington in February, 1861, to be inaugurated, he exclaimed, with perhaps, a foreshadowing of his fate :

"The Declaration of Independence gave promise that in due time, the weight would be lifted from the shoulders of all men. If this country cannot be saved without giving up that principle, I was about to say, I would rather be assassinated on the spot than surrender it. I have said nothing but what I am willing to live by; and, if it be the pleasure of Almighty God, to die by."

How clearly and conclusively he settled the ever-recurring conflict between capital in these memorable words:

"Labor was prior to capital, but property is the fruit of labor. Let not him who is houseless pull down the house of another. But let him, on the contrary, labor diligently and build one for himself; thus assuring that his own shall be safe from violence when built."

Quaintly and yet forcibly he stated the argument for the laborer owning himself, in a speech in 1859 :

"Whereas God Almighty has given every man one mouth to be fed, and one pair of hands adapted to furnish food for that mouth, if anything can be proved to be the will of heaven, it is proved by this fact that that mouth is to be fed by those hands without being interfered with by any other man, who has also his mouth to feed and his hands to labor with. I hold it the Almighty had ever made a set of men that should do all the eating and none of the work, he would have made them with mouth only and no hands; and, if he had ever made another class that he had intended should do all the work and none of the eating, he would have made them without mouth and with all hands!"

His power of putting a whole volume of argument into a single homely illustration, which the millions of the common people could understand, was no better illustrated than in the apt simile used by him in accepting his renomination for

the Presidency in 1864, and which was so often quoted in that campaign and was so effective :

"The Convention has not decided that I am either the greatest or best man in America, but rather that it is not best to swap horses while crossing the river; and it has further concluded that I am not so poor a horse but they might make a botch of it in trying to swap."

He, also condensed the true doctrine of self-government into a single unanswerable sentence :

"I admit that the emigrant to Kansas is competent to govern himself; but I deny his right to govern any other person, without that person's consent."

How grandly these brief sentences of his Gettysburg oration, summoned the honored living dead, *themselves* to dedicate that cemetery :

"We cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here have consecrated it far above our power to add or detract. The world will little note, nor long remember, what *we* say here. But it can never forget what *they* did here."

Mark how he touched with the spear of truth, and yet with a humor more effective than any extended argument, what he condemned as "counterfeit logic" :

"I protest against the counterfeit logic which concludes that because I do not want a black woman for a slave, I must necessarily want her for a wife. I need not have her for either. I can just leave her alone."

He seemed to have the rare ability of taking a great truth, a living principle, or a strong argument, out of all the mists that might be gathered around it, and placing it vividly before you in a single sentence. Witness the striking condensation in this single sentence of his referring to the Quakers :

"Opposed to both war and oppression, they could only practically oppose oppression by war; and, in this hard dilemma, some have chosen one horn and some the other."

Where can we find in all our American State papers such a remarkably impressive paragraph, as the following from his last inaugural, with which I conclude these quotations :

"The Almighty has His own purposes. . . . Fondly do we hope, fervently do we pray, that this mighty scourge of war may soon pass away. Yet, if God will that it continue until all the wealth piled up by the bondsmen's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword as was said three thousand years ago, so still must it be said, 'the judgments of the Lord are true and righteous altogether.'"

As this extraordinary State paper crossed the Atlantic to the Old World it elicited the most profound interest. Mr. Gladstone, himself the most eloquent of English statesmen, spoke in elevated eulogy of it, saying that it showed a moral elevation which *commanded* the highest respect adding in emphatic language :

"I am taken captive by so striking an utterance as this; for I see in it the effect of sharp trial, when rightly borne, to raise men to a higher level of thought and feeling than they otherwise could reach."

And the British *Standard* gave it the very highest rank among human compositions, declaring it :

"The most remarkable thing of the sort ever pronounced by any President of the United States from its first day until now. Its Alpha and Omega is Almighty God—the God of justice and the Father of mercies—who is working out purposes of his love. It is invested with a dignity and pathos which lifts it high above everything of the kind, whether in the Old World or the New."

There are atheists who would make one believe in God by the nobleness of their character and their life. Unhappily there are also professed believers who would make one doubt of Him by their intolerant and unfruitful lives.

— Dr. Murdock, after laboring twenty years in India and Ceylon for the London Tract Society, declares that European and American skepticism is becoming more and more the antagonist of missionary effort in the cities of India. Madras is now the headquarters of a society managed by American infidels. It has two free-thought weekly papers, in which

religion is called a cancer and Christians, superstitious fools. His fears accord with those of the Japanese missionary who dreads native heathenism less than imported infidelity.

— The new "Morning Star" reached Boston in Sept. and was to remain till the latter part of October for the inspection of stockholders and friends.

— A Baptist missionary in Barcelona, Rev. Eric Lund, has been excommunicated by the R. Cath. bishop, who also forbade the people to read Mr. L's monthly paper, *El Evangelista*. This may react in favor of the gospel.

— The Free Italian Church in Milan is one of the largest in Italy and in many ways remarkable. Last year the members, who are poor working men, raised \$580 for benevolence. One of the most zealous laborers is a converted game-keeper, who fills his game-bags with tracts and Testaments, and sallies forth two or three times a week to distribute them about the city.

— Neither the cholera nor the suffocating heat have affected the Mac All mission work in France. In Paris seventy-eight different meetings were held weekly during the summer. One or two schools were closed, not from lack of pupils but of teachers. At Bordeaux the average attendance continued good, and a new Bible class of eighty members has been organized.

— The *Missionary Herald* for October gave a graphic account of the great fire in Marash, Turkey, with touching incidents of devotion on the part of native Christians; also a fine map of Foochow, showing the mission premises, the relative position of the forts and the scene of the late bombardment.

— A bill posted on a wall in a village in the West England announced that a "lecture would be delivered in the open air, and a collection made at the door to defray expenses."

— "Well, well!" said old Mrs. Gumbo, as she laid down the morning paper. "So they've resened poor old Greeley alive! I do hope that Horace'll take hold of the *Tribune* again and edit it sensibly, like he used ter!"

— The Wellington statue has been taken down successfully in London, to be re-erected at Aldershot.

— As an antidote against the cholera, 1,500 faithful Catholics at Marseilles combined for the purpose of offering a gigantic wax candle to the Virgin Mary, Notre Dame de Lagarde!

— A reform in the Greek Church is headed by the Metropolitan Bishop of Nicomedia, who has written an able book on the subject, which the Synod of Constantinople is distributing widely.

— Cremation is becoming popular in France; the Prefect of the Seine proposes to establish crematories in several cemeteries at Paris, and to burn all remains unclaimed by friends.

— An avalanche of stones killed a man, a citizen of Geneva, who was attempting to ascend Mont Blanc; although the ascent of this mountain has been rendered comparatively easy, it never can be made safe from this danger of avalanches.

— M. de Lesseps insists that he will complete the Panamá Canal in due time and as agreed, and that it is easier than was that across the Isthmus of Suez; other accounts agree that immense sums of money are being wasted there in a hopeless task.

— A young lawyer talked four hours to an Indiana jury, who felt like lynching him. His opponent, a grizzled old professional, arose and looking sweetly at the judge, said, "Your honor, I will follow the example of my young friend who has just finished, submit the case without argument,"—and sat down.

— Smith met Jones on the deck of an ocean steamer one morning after several days of very rough weather. "I declare, Jones," said Smith, "you look years older than when I saw you last!" "No wonder," answered Jones, "I've had several berth-days lately."

— There is said to be a growing disposition on the Continent in favor of keeping Sunday; e.g. the great business house in Berlin of Rudolf Herzog has abandoned all Sunday work, letters arriving on that day being left unopened until Monday.

— The school census, recently taken at Chicago, gives that city a population of 630,000, an increase of 127,000 since the national census of 1880 and of 70,000 since 1882.

— A new savings bank at Newark, New Jersey, has been inaugurated with prayer. The event may have been a rare one, but not altogether inappropriate. Let the trustees be true to their obligations; and, so long as a man is faithful in prayer, there is little danger that he will prove recreant to the trusts committed to him.

"Tate, goin' by!"

BY HELEN PEARSON BARNARD.

(From the *New York Observer*.)

"Why, here's Tate!" observed old Farwell from the tavern platform. His remark served a double purpose, it accosted Take Sykes, and also let the other frequenters know of his approach. He added, with the peculiar inflection of maudlin sympathy, "How do you find yourself, after yesterday?"

"Middlin' well," said Tate, gravely; but walking on.

"Why, look ahere, ye ain't *again* by, be ye? Why, boys, here's Tate *again* by!"

Farwell's tone had changed from sentiment to intense astonishment, as if it couldn't be that Tate was passing their mutual haunt. Tate Sykes, whose nostrils loved the scent of liquor that floated through the open door, and who always turned in for one glass. It oftener became more.

But two days before, a sad-eyed, tattered woman had burst in upon their revels, her face full of agony.

"Where's my man? Where's Tate Sykes?" then imperatively, "Come home, Tate. Bess wants you; she's dying."

Tate had some manhood left, for he set his glass down with a groan, and followed his wife out, bare headed, in an unwonted stillness.

That was the last they saw of Tate at the tavern until then, and he was going

past, Farwell felt that it was unnatural. What had gone wrong? He scratched his slightly muddled head for the clew, then slapped his knee emphatically when he thought he found it.

"Hold on, Tate. Mebbe ye thought we'd ought to been there, us boys, bein' as we was old friends?"

Tate stopped, but did not reply. His hands were clenched, and a great struggle was written on his face. He looked like one ready for conflict, and he was; not however, with the poor deluded men he had drank with, but with the powers of darkness.

Farwell broke the awkward silence:—"We felt for ye, Tate. If we'd had the money we'd done the handsome thing with flowers and sich. I wouldn't begrudged comin' down with a hack'n' span o' horses; fact Tate; but I hadn't the needful, you know that, old boy. There ain't a man in the county I'd help out sooner, but I couldn't. Ye hadn't order lay it up again us, Tate."

"Boys," said Tate hoarsely, with frequent pauses to conquer emotion, "I didn't—expect ye to follow my little gal—to—to the grave. And yer posies would—a been—too late—too late. Ye see, it had been—all thorns for her—alluz—them her father had planted."

A deep sob swelled his brawny chest. He sank upon the low platform, leaned his head against a decaying pillar, and wept like a child.

The "boys" were silent. Old Farwell laid his pipe aside, and rose with the majesty of a purpose.

"There, there Tate, don't ye take on so, man. She's gone, an' partin's hard; but we can't call her back. Come in and have a drop o' something. It'll tone ye up. Come, all, I'll stand treat."

They started eagerly towards the bar-room, all except Tate. There was fierce longing in his bloodshot eyes, and every breath he drew of the impregnated air increased his thirst; but to the surprise of all, Sykes declined the drink, even implored Farwell not to urge him.

Farwell paused angrily; the faces of the others darkened also. Their murmurs would have been less gentle, only they re-

membered that Tate's child was dead, and most of these men, alas! were fathers, too! They meant sometime to turn about, but their good resolutions decayed with sight of the old tavern; by-and-by they would drop into drunkard's graves, their souls going—*where?*

"Don't never ask me to drink!" cried Tate, "for I can't! Don't ever call me in here again, for if I do, I'll shoot myself. I wouldn't be fit to live if I forgot the vows I made by that little grave. Sit down a bit; I'll tell ye how I come to this."

Then Tate began, in a strange, hoarse voice:

"Ye all knew why Meg come after me that night. She said Bess was dyin'. I thought she had left us—when I got home, she was so white and still. 'She wanted yon, Tate,' says Meg. 'She couldn't be easy 'thout ye. She telled me to go fetch father; said she'd wait. Oh, Tate, how I run, and now it's too late. She's gone; without her dyin' wish!' Meg cried softly, whisperin' this bit by bit, betwixt the tears. I can't tell ye what I felt, boys, settin' there beside my leetle gal. There wa'n't nothing comfortable for such as she, in that poor room. It goes without sayin' there couldn't be, and me spendin' what I did, here.

"Well, boys, whilst I was lookin' at her, all of a sudden, the color flashed into her sweet face, and them dear (Tate's voice shook) darlin' eyes, flied wide open—but not to see me, boys, they looked straight for'ard, beyont and up'ards, and says she, startled like, 'I can't go alone—its dark—*go part of the way with me, father dear!*'"

Tate groaned as he had the night he was summoned from the bar-room. When he could speak again, he said:

"Them was her last words. She give a great sigh, and left us. There wa'n't no backin' out for her, boys, even if her father couldn't go part way with cheerin' words, an' scriptur. She *had* to go alone, in the dark, my poor leetle gal. It come over me then, what I was and what I might a ben. There's one other left me; please God *I'll go part o' the way with her!*"

Tate had arisen. He stood erect as he uttered his vow, in a clear, distinct voice that reached even the man behind the bar. The fierce appetite had gone from Tate's eyes, they glowed with his new-born purpose. None of his old comrades detained him as he turned and left the old tavern forever.

Professor Scott on Dorner.

Dorner is dead. With him there has gone to the grave the last of a group of German theologians who, during the past half-century, sought to find a safe standing ground between regular Orthodoxy on the one hand and historical philosophical rationalism on the other. Ullman, Neander, Twisten, Julius Müller, Tholuck, Dorner, all gone!

These eminent mediating theologians were all under the influence of Schleiermacher; whose principle, which summed up religion in a feeling of dependence on the Infinite, can be traced in a certain indefiniteness of thought in much of the dogmatics of these teachers.

But the direct influence of Dorner as a thinker and a theologian is by no means so great as many American clergymen seem to think. There is no such thing as Dornerism in Germany. Dorner was my first teacher in German theology. I sat day after day, sometimes two hours at a stretch, listening to his deep discourse on the attributes of God, and his metaphysical subtleties on the necessity *a priori* of the Incarnation. His ingenious proof of the Trinity as a necessary postulate of a God of love—because love, unless self-love and egoistic, must have an object, and involves plurality—still lingers as a pleasant memory.

Dorner's influence has been wide-reaching by way of stimulus; but his particular views or speculations, his vague suggestions and philosophy of theology have never formed a system or gathered a school. Dorner belongs to the middle party in theology; and that party is now a small fraction of diminishing numbers. A theology that cannot be preached to the people, a speculative collection of thoughts, especially a series of balancing

statements—is always weak, and history is full of the graves of such. With all Dorner's strength, he was weak in just the direction here indicated.

The influence of Dorner as a man was most delightful. He had all the Swabian tenderness of heart and gentleness of character, made grave by long years of thought over deep, eternal things, and lit up by a faith that shone clear, across all fogs and clouds of transcendental speculation. I still see him standing at the door of my student's room in Berlin, to ask me and my room-mate to dine with him. I still see him at the entrance to the Father's house, saying to an earnest student of God and His truth: "Come, take of the water of life freely: come, it is the marriage supper of the Lamb."

Rev. Newman Hall of London arrived in New York for a short visit and was to be in Boston in the latter part of September. At a meeting of Mr. Hall's friends, held July 28, he stated that during his thirty years' ministry in London, he had only been incapacitated from preaching on two Sundays by reason of illness. He said that half the officers of his church are Baptists, while there are many Methodists and Presbyterians in his congregation, but "they had been of one heart and one mind, though not always of one opinion."

A CITIZEN went into a hardware store and inquired, "How much do you ask for a bath-tub for a child?" "Three dollars and seventy-five cents," was the reply.

"W-h-e-w!" whistled the customer. "Guess we'll have to go on washing the baby in the coal-scuttle till prices come down."

A WITTY lady says of the people of a famous New England town: "They are very pleasant, very intellectual, very delightful in a distant sort of way, and talk to you like so many books; but when you approach them socially, they all climb into their genealogical trees as though they were frightened."

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THE RECORD.

Foreigners and Natives.

In conversation not long since as to the expense of procuring a hulk for a floating Bethel for seamen, a native gentleman, benevolent and even generous, intimated that "there is so much to be done for our people as to forbid taking an interest in any thing relating merely to foreign sailors."

And yet, as was replied, no such distinction can really be maintained. The condition and conduct of seafaring men affects immediately the condition and conduct of many on shore. Perhaps, there is no way in which the best interests of many families could be promoted more effectually, than in seeking to enthrone the Gospel in the hearts of them that come here from abroad, that go down to the sea in ships, that transact business in the great waters. If in their hearts they only accept the blood and law of Jesus Messiah, their influence will be to comfort, to elevate and purify.

Some one declined to participate in any effort for the religious and moral welfare of seamen because the seamen are Protestants, and the effort for them has been begun by Protestants. On this ground gentlemen of respectability and wealth

refuse:—rather, perhaps, than have social questions raised or incur sometimes domestic censure.

One said he had no faith in any reformation that could be effected in men that were already grown up; only children could be influenced in their character.

How far these views were evasive need not be decided. How far they were simply inconsiderate, need not be defined. Let it suffice it to say they are partial, incomplete and ignorant views. The true method is to go forth seeking the salvation from sin, not only of these, but of those, not only of the younger but of the older, not only of Chilians but of Foreigners, Seamen as well as those of the Land.

A generous answer.

It may have been in the year 1854, when the effort was made to erect the first Protestant church in this city, which was the first on the coast, the subscription list was presented to a native merchant, apologetically rather, as his connections were all Roman Catholic; but at once he replied: "Señor no diga nada de eso. Vd. hace bien en venir a mí. Si no participo de las erecciones de Vd., sé respetarlas, i para edificar su iglesia le daré doce onzas con gusto." Sir say not a word about it, you are right

in coming to me. Even tho' I do not hold your views I know how to respect them, and for building your church have pleasure in offering you twelve ounces." These ounces were gold doubloons, and the value \$207. The assistance was important in its intrinsic value, its moral effect encouraging, and it helped found an institution that has since aided to bring the Gospel to the knowledge, homes and hearts of many Natives as well as Foreigners.

Bolivia and the Bible.

Mr. A. M. Milne writes from Brazil that about April he hopes to visit Peru, Ecuador and Nueva Granada with sufficient assistance, for carrying out the aims of the Bible Society in the distribution of the Scriptures in those destitute lands.

Some of Mr. M.'s colporteurs are now in Bolivia. At Tupiza Mr. Penzotti had held gospel services which were commended by the authorities. Still "they have to fight their way through the most bitter opposition" Mr. M. adds, "and need much the support of your prayers."

We follow them with our sympathy and with appeals for them to the throne of Grace, trusting their work is to break ground for the complete future evangelization of the land to which they have been sent.

The present civil war in Peru, owing to which Mollendo is blockaded, causes a momentary difficulty in forwarding boxes of books, but the indications are that Cáceres in Arequipa cannot hold out long, and then communication will be unobstructed.

Mr. Krauss the agent of the Valparaiso Bible Society is still at the North and finds an encouraging measure of success every where.

Bishop Stirling is here. The interesting and solemn ceremony of confirmation was held in St. Paul's Church on the 30th ultimo, when a large number came forward to make their solemn vows before God: 31 ladies and 13 gentlemen were confirmed.

By the way, speaking of Mallock's book "Is life worth living?" a rumor comes to us that somewhere on this coast recently, a copy of this work was found in the room of a poor youth who died by his own hand, with "No" written after the question on the title page!

The papers mention instances in which the orators, in the pulpits of the Roman Catholic churches of Chili, have lately indulged in unwarrantably violent language. One paper states that a priest told his female auditors that they would be justified in taking the life of a relative if he were an enemy to the Church. It seems incredible that such madness can prevail.

A clerical journal in Concepcion was recently prosecuted for defaming the character of a publisher, and condemned to pay a fine for calumny. It then assailed the jury for bringing in the unfavorable verdict, making charges against the citizens who sat upon it. These now, in turn, have commenced another suit against the journal for defamation of their character. At last accounts the editor was not to be found to have the summons served on him.

Liberal and Considerate.

The *Missionary Sentinel and Herald* from Lancaster, Penn., organ of the Reformed Church (German) in the United States, of September, propounds an enquiry regarding our journal in the following: "The *Record* published at Valparaiso and ably edited by Dr. Trumbull is welcomed by all English-speaking people along the Coast. It is said to be self-supporting, but how that is done we have not yet learned, as it is published for gratuitous distribution and delivered to all who desire it along the Coast or in the interior and mailed free of charge. Perhaps the editor has some Aarons and Hurs, who hold up his arms as he writes. Other Editors would like to have such supporters."

A more apposite reply in solution of this problem could not be desired than that furnished in the subjoined correspondence just received from the friends in Callao connected with the extensive works of the Pacific Steam Navigation Company in that seaport.

In explanation it may be added for readers in Great Britain and North America that the *sol* is a silver dollar, and the *peso* is a dollar in the currency of Chili:

P. S. N. COMPANY'S FACTORY.

Callao, Nov. 1st, 1884.

Rev. Dr. D. Trumbull.

Dear Sir:—Please accept of our thanks for your kindness in regularly sending us 50 *Records* monthly: and to assist in supporting the same we have made another yearly subscription, which you will please accept. It amounts to

92 soles, Peruvian silver.

10 pesos, Chilian paper.

I send the money with Mr. James Emslie, first engineer S.S. *Mendoza*.

I am, Dear Sir, yours truly,

DANIEL McNEIL.

P. S.—This morning one of the members of the Good Templars' Lodge in Callao gave me 12 soles 50 cents to send to you along with ours from the Factory.

D. McNeil.

SUBSCRIPTION IN AID OF THE "RECORD"
FROM THE EMPLOYÉS OF THE P. S. N.
COMPANY'S FACTORY, CALLAO, NOVEMBER, 1884.

M. Sharpe.....	\$	6
Wm. Smith.....		3
James McNee.....		2
Peter Gordon.....		2
Robert Byers.....		2
W. Cameron.....		1
John Christie.....		1
John C. Weir.....		1
Samuel Roy.....		1
Charles Johnstone.....		1
Wm. Young.....		1
George Howes.....		1
Peter Guy.....		1
Robert Smith.....		1
A friend.....		1

Wm. Smith.....	1
David Christie.....	1
Robert Bell.....	1
John Watson.....	1
Colin McLennan.....	1
Fred. W. Whittaker.....	2
George S. Sharman.....	1
Samuel Bryden.....	1
Andrew Davidson.....	1
William McKay.....	1
John B. Wiss.....	1
John Dand.....	1
Arehibald McQuade.....	1
Robert Paterson.....	1
John Carmichael.....	1
E. McGhie.....	1
Wm. Brown.....	1
John Galbraith.....	1
Walmsley Sudders.....	1
James Lennox.....	1
Alexander Cameron.....	1
Charles W. McKenzie.....	1
Wm. Petticrew.....	1
Matthew E. Gallan.....	1
James Thomas Henry.....	1
David McCandless.....	1
Peter Thompson.....	1
James Forfar.....	1
John Donaldson.....	1
John Allan.....	1
James MePhale.....	1
James Morrison.....	1
Malcolm McKenzie.....	1
George Jose.....	1
George Gray.....	1
William Rae.....	1
Andrew Smith.....	1
John Murray.....	1
John Cunningham.....	1
Peter R. Davie.....	1
Robert McDonald.....	1
J. M.....	1
John Brown.....	1
Duncan Turnar.....	1
Peter Brown.....	1
R. Hunter.....	1
Wm. A. C. McRoberts.....	1
Wm. Campbell.....	40
Daniel McNeil.....	2
Rev. J. M. Thompson.....	5
Henry Stevens, Chili currency...	10

Hulk Bogotá.

J. R.....	1
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E. Ellison.....	1
Charles Hanson.....	1
A friend.....	1
Andrew Anderson.....	1
Nils Bergqvist.....	1
Charles Mattson.....	1
Wm. Hall.....	50
Capt. Stamm.....	2
A. Skinner.....	2

\$101 90

Also from the Good Templar
Lodge in Callao 12 50

\$114 40

D. McNEIL.

The Sec. of the Lodge of Good Templars sent with their gift the following pleasant note. The additional copies of the *Record* shall be sent to any amount that can be distributed:

Callao, Nov. 1st, 1884.

To the Rev. Dr. D. Trumbull.

Dear Sir:—I have much pleasure in forwarding you the sum of twelve soles fifty cents, (12.50), bring the first half-yearly subscription, contributed by the Independent Order of Good Templars in Callao towards the *Record*: this sum would have been larger, but many of the members being in the employ of the P.S.N. Co. have already subscribed.

I beg to remain, dear Sir,
Yours very truly,

M. T., Secretary.

P. S.—Any *Records* addressed for the Order of Good Templars and sent in the usual parcel to Mr. D. McNeil, P.S.N. Co. will be thankfully received; arrangements having been made with that gentleman for the same.

M. T.

It only remains to be added that the silver money bears a premium, so that the 91.90 from the P.S.N. Co. employés is increased 30 per cent., making an addition of \$27.42, while the 12.50 from the Good Templars is increased by \$3.75, making \$145.07.

The total amount received is therefore	
Chilian paper currency.....	\$ 10 00
P.S.N. Co., in soles.....	91 90
Premium on same.....	27 42
Good Templars' Lodge.....	12 50
Premium on same.....	3 75
Total.....	<hr/> \$145 57

For this we are more than grateful. It is encouraging as an indication that solid, industrious men of skill find in the *Record* that which interests them, and that it is welcomed by them in their residence on this foreign shore. The coast owes more than can be easily stated in words to the P.S.N. Co. for service during 45 years, in which it has augmented its ships from two to a fleet of sixty; while to the practical men who have done the immense amount of work that has been requisite in the engine-rooms, machine shops, hulks and counting-rooms, a proportionate meed of praise is due.

For our own part it is gratifying and cheering to find in these kind responses that our exertions are not unappreciated and not in vain.

Special thanks are due to Mr. McNeil and Mr. Skinner for distributing the papers, and to Mr. Emslie who came in person to deliver the remittance.

Donations to the "Record."

J. F.....	\$ 1 00
A lady friend, monthly.....	1 00
Callao Gifts, names and details given in another column.....	145 07
"A friend, for the <i>Record</i> " (lady).....	12 00
R. M., Tamaya.....	11 00
Mrs. W. W., London.....	20 00
Mr. Wm. J. Daniel.....	10 00
" John Craig, Huaseo.....	10 00
" D. M. Henderson.....	15 00
A. I.....	5 00

December; by Mr. Muller.

Capt. Battle.....	1 00
Carpenter, str. <i>Mendoza</i>	1 00
G. F., str. <i>Mapocho</i>	5 00
S. T., str. <i>Limari</i>	1 00
A friend, ".....	2 00

Two friends, str. <i>Luis Cousiño</i>	2 00
A friend, str. <i>Thane</i>	60
“ “ <i>Pizarro</i>	1 00
“ “ <i>Bio-Bio</i>	1 00
“ from <i>Quinteros</i>	1 00
“ str. <i>Maiipo</i>	1 00
	<hr/>
	\$ 246 67
	<hr/>

Donations to the Sheltering Home.

Mrs. W. W. from England.....	\$ 30 00
A. L.....	5 00
	<hr/>
	\$ 35 00
	<hr/>

Donation to the Escuela Popular.

Mrs. W. W. from England.....	\$ 40 00
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Donations for the “Alianza Evanjélica.”

Felipe Villalobos.....	\$ 1 00
A. L.....	5 00
	<hr/>
	\$ 6 00
	<hr/>

Printing Spanish Tracts.

A. L.....	\$ 5 00
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POSTAGES.—The policy of the Government is liberal, so much so that newspapers are carried free within the limits of Chili. This is a great assistance to the *Record*. But copies sent abroad require to be stamped. On the last eight numbers the postages to

G. Britain were.....	\$ 3.20
U. States.....	9.64
Uruguay 16cts., Argentina 32,	
Sandwich Islands 16, Spain 16,	
Hamburg 40, Pern 64.....	1.84
	<hr/>
	\$14.68
	<hr/>

“El Catolicismo comparado con el Protestantismo en sus relaciones con la Prosperidad de los Pueblos.”

Of the new edition of this valuable pamphlet a friend's generosity has made it possible to send a liberal number of copies by post to different sections for gratuitous distribution.

Eighty copies have been sold at the Bible store over the counter. The aid of all right thinking people is requested in order to effect the distribution of all the copies.

Mr. James Blake.

A social meeting of the Valparaiso Total Abstinence Society, dedicated to Mr. James Blake, was held on the 20th November in the Union Hall. Kindly invited by Mr. H. Hill, Secretary, we regret it was not in our power, by reason of a severe cold, to participate in the manifestation of welcome to this friend of Temperance on his return, but heartily sympathize with the honor shown him. The true friend of the young and of the working-man is he that counsels them to avoid alcoholic stimulants as beverages, and takes his stand with them to swell the ranks of the abstinent and encourage them in abstaining.

The “Esmeralda”

Sir Wm. Armstrong who built the *Esmeralda* said recently in a meeting of his firm near Newcastle, he believed the *Esmeralda* was the swiftest and most powerfully armed cruiser in the world. Happily, he added, she had passed into the hands of a nation which is never likely to be at war with England, for he could conceive no more terrible scourge for our commerce than she would be in the hands of an enemy. No cruiser in the British Navy was swift enough to catch her or strong enough to take her. We have seen what the *Alabama* could do, he added; what might we expect from such an incomparably superior vessel as the *Esmeralda* is.—*Scotsman*.

The *Patria* of the 25th ult. gave extracts from discourses heard in the churches on Sunday the 24th, as follows: "The time has arrived, said one orator, for him who has no sword to buy one to employ it against his father, his mother, brother, wife or friend; for the hour has come in which to slay every heretic who obeys not the orders of the ministers of Jesus Christ."

"Vote not, said another, with the liberals for they are condemned.".....

"And do you (addressing the more fashionably dressed ladies) employ all imaginable means that your religion may shine victorious. Bear in mind that the plan is to dishonor the Holy Church of the Lord. Remember that the wicked have no God, country nor family, nothing save Satan for partner and friend."

Comment is superfluous. Well may the *Patria* add as it does: "Dios enloquece a aquellos a quienes quiere perder." Quem Deus perdere vult priusquam demtat.

SERMON

PREACHED IN UNION CHURCH, NOVEMBER 23, 1884, BY THE REV. DR. TRUMBULL.

A merry heart doth good like a medicine. PROVERBS, 17, 22.

The word "*merry*" translates sah-mé-hagh מֵשֶׁח, commonly rendered joyful, glad, rejoicing. It has in it not a spark of frivolity or incorrect mirth, nothing like recklessness, no excess; but means cheerful, light-hearted, hopeful. If an imperative sense of duty be not essential to a merry heart, it is in no way contrary or opposed to it. Courage, too, is an ingredient in the merry heart, though there need not be insensibility to danger. A humble estimate of self, also, promotes it and a readiness to sacrifice self in promoting others' welfare enters largely into it as a factor. I see not how a thoroughly selfish, can be a merry, hopeful heart. But a heart intent on being good, shedding radiant beams of comfort around it, wounding no one, cheering all, equitable, truthful, generous, uncomplaining, faith-

ful, benevolent:—such a heart is the delight of the sphere in which it moves; if a daughter, pouring joy through the home, if a son, the stay of the family, if a mother, the consolation of the household, if a father, the nourisher of every one in the beloved circle.

Blessed of God the dwelling is in which merry hearts predominate, blessed the school that has one to teach it and that counts such in its classes; so the sickroom that has one moving through it, the counting room that is controlled by one or the ship that has one in its cabin or even in its fore-castle. O, the benefit of having for a medical practitioner a man of a merry heart; and most useful it is in him that is trying to teach the way of the Lord!

How now shall we concisely paraphrase the expression "a merry heart?" Does it not meet with its equivalent in the word employed by the Apostle in 1 Cor. 13th: "I show you a more excellent way: follow after *charity*?"

Thorough amiability, urbanity, obligingness, considerateness, in a word GOOD NATURE frames the thought in the language of the fireside, in the nomenclature of daily care, contact and tasks. Hence I invite you to dwell for a little on GOOD NATURE AS A MEANS OF GRACE, or of doing good like a medicine.

I.

"Nature," is a term in rather questionable repute. Theologically speaking "nature" can hardly be styled good. But our Lord placed one example before us of a merry heart that did good like a medicine, in the case of a man badly off by "nature" according to the good people of his age and geographical relations, who poured oil and wine into the wounds of a traveler; and of him the Redeemer hesitated not to say: "Go thou and do likewise."

So that, while nature has been pronounced so sinful that by it all are evil, and that all done in it is evil, yet is there such a thing as "Good Nature,"—to which Christ set the seal of his lofty approval.

To define:—

1 It signifies a disposition to oblige, a leaning of mind to benevolence, a pleasure in giving pleasure or allaying pain, anxiety, fear and distress... A Roman bishop exiled from France had resided some time in Boston, whence the First Napoleon recalled him to be bishop of Toulouse in the south of France. He had many calls of charity: and when his secretary reported to him the case of an applicant one day, he answered "Give him 20 francs." "Sir," replied the secretary, "is that not more than your salary will warrant? Besides it is a Jew that asks." "Well that alters the case; make it then fifty francs, and thank him for coming." That was a "merry heart"—good nature.

2. Which consists, further, of a temper not ready to take offense, though most anxious not to give it. Charity is kind, is not easily provoked; beareth all things and thinketh no evil: for, negatively, that is not a merry heart which broods over neglects, or imagines grievances; which murmurs at having to work, covets the ease or wealth of some one else; puts the worse construction on the conduct of friends, or refuses to cherish gratitude for favors received: but a merry heart is that which buries an apparent slight received to-day, under the recollection of kindnesses last year; which invents excuses for a friend's coldness or hasty answer; interprets motives the most favorably it can; and refuses absolutely to worry over the losses of the past or dwell anxiously on the risks of the future.

3. A merry heart is, further, unsuspecting. You need not fear, in bidding such, Good bye! to-night, that he will scowl at you to-morrow because of something he has misunderstood and carried rankling in his heart in the interval. Because unselfish, he will be unsuspecting, and for both reasons will be uniform.

4. Good nature then, the merry heart, is contentment with one's lot in life because it is what God gives, and kindness enthroned in thought, feeling, language and conduct: ever looking on the bright side, and striving to make sure that there shall be a bright side for itself and for all around whom it can serve.

II.

Of this, now, how much is to be called "nature?"

1. I answer this is what Jesus desires that human nature should be. Realize his ideal, and human nature cannot fail to become good nature. In attempting to save his people from their sins Jesus would exalt them, and sanctify the world. In lifting up the lowly and casting down the proud, his aim is to improve their natures. He would fit his people for the holiest association; and, in the end of all, we shall be surprised to find how carefully the principle is carried through in his kingdom of the survival of the fittest. The final judgment will turn, not solely on what men have done, but on what they are, as they ascend and stand before the judgment seat of Christ.

2. But even now there is much that is voluntary in our nature. A man's nature to-day is not merely a thing of to-day's choice, but is the result of many choices, during many days. Habit becomes second nature, and hence is so hard to change.

For while our nature grows by steady accretion out of our choices, it ere long attains to such power and control that, later on, it rules the very choices from which it has sprung. I knew a young girl who had a gentle temper, generous she was to a fault, and capable; she developed good conversational powers, but allowed herself to indulge in moods, exaggerated her trials, made much to her own mind of her hardships and little, perhaps, of her exemptions and privileges; until she came to be so dour and tart and severe that her best friends, who admired her in some regards, felt constrained to blame her, could not justify her and grew alienated from her. She then became aware of her mistakes. She told a friend she wished she could correct them, had resolved and was resolved to correct them. But she found she had indurated her nature, hardened it, stereotyped it, made a rigid casting of it; so that there was nothing to be done but seek another nature, try to become a "New Creature;" and in order to do that she must become broken, be melted, and formed anew in Christ Jesus.

3. Should any at this point ask whether there be not some underlying substratum which we bring with us into being,—whether our nature, *φύσις*, is not a fact and something more than a fancy? I answer yes, there is such a thing as nature; there are in us natural tendencies that we found in operation as far back as we can remember: but they can be counteracted or cultivated. If our tendencies are selfish, we can augment or impair their sway in our volitions; if they are unselfish, we can foster or weaken them. For some it may be more easy to conquer a tendency to pride than for others; for some it may be more difficult to be unselfish now than it was formerly; but unless one have given himself up altogether to the domination of sin, he can resist his tendencies to evil, making to himself a new heart,—a godly, joyous, devout heart—a reverential, humble, willing heart,—a contented, glad, merry heart,—rejoicing in God his Saviour. Not, if left to himself? but the promise is that he shall not be left to himself. Self-destroyed, he shall be helped by Christ; only he must allow Christ to do it. If he ask, Christ will do it. He need not grow dull. It is not necessary to become uninteresting, tame or spiritless; He can cultivate the keenest intellectual acumen, the most facetious pleasantry, the most literary or poetic taste. There is no call for any sort of disintegration, moral, spiritual or mental: but only to receive the Heavenly King into the castle of the soul from which so long and so unfairly He has been excluded. When that is done the heart will be joyous, glad, rejoicing, merry, because at rest and in peace with Him that created it, with Him that redeemed it, with Him that renewed it.

III.

Such a heart “doeth good like a medicine.” This may be applied first:

1. To one's bodily health. Though not the only topic, yet the remainder of the verse indicates a corporeal condition when it adds: “But a broken spirit drieth the bones.” As terror has hastened death, so Christian cheerfulness has brought pa-

tients through dangerous maladies. Recently I heard of a minister whose happiness, when ill, in view of dying and going to be with his Lord, was so great that his medical attendant said for a time it actually prevented his death! Often, on the other hand, has it occurred to me when, by request of friends, visiting a sick person, that I have received the caution not to alarm the patient lest it might aggravate his malady. It is, therefore, of the highest importance to keep up the hope of the sick—in fact a patient's hope is a symptom for good and is hailed with delight by anxious and tearful friends, because it indicates and tends to effect a cure.

2. Then, too, a hopeful and merry heart adds to the strength of faith in a child of God. A clear glad confidence in Christ extinguishes the doubts which unbelief has suggested and drives them away, as so many vapors, out of the mind. The best antidote to infidelity is to know in whom you have believed and that He is able to keep you unto eternal life what you have committed to his hands.

3. But, in wider ranges “a merry heart doeth good like a medicine,” in the family, the workshop, the counting-room, the ship, the school, through the happy and elevating testimony it presents to companions in favor of religion. Unfortunately the sentiment prevails that religion is necessarily somber. We need not stop to ask through whose failure or whose fault it is so, but a prejudice prevails which makes it almost impossible with many to win any hearing at all for the Gospel. Religion, they admit, may be safe but it is so very tame: whereas in reality its keynote is joyousness. Consequently, when a Christian is joyous, elastic, and imparts to others a cheerful idea about the service of God, he is a benefactor in the circle to which he belongs. Already I have spoken of the good such do in fulfilling life's relative duties, but I now refer to the influence exerted in showing that piety is not cant, is not censoriousness, is not selfseeking, is not moroseness, but is a solace and joy to the mind. The happy believer in Jesus leads others to see that he possesses a peace which the world

does not give them. Coming to the Great Physician he obtains health which encourages others also to apply to Him for the curing of their souls. I do not urge that Christians should disown the truth, or disfigure it with flippancy, or make jests of religious doctrine; that will be no medicine, only poison; but a consistent acting out of the truth is what is needed, and it will do more to disabuse minds that are prejudiced, than almost anything else that can be indicated. You are quite right in feeling that the rigid and severe, the bigoted and unyielding, have often given proof of being in earnest; and yet they have not always been wise; and now the question we debate is whether earnestness cannot be combined with cheerfulness; genuine, consistent, dutiful believing piety be manifested in a hopeful, joyous temper.

(1) It can be. Sometimes it has been. Possibly your sweetest religious impressions have been derived from some gentle spirit that has pointed you to Christ, being at the same time accommodating, considerate of the feelings of others, cheerful, unrepining and of unailing good nature, under circumstances possibly even the most adverse: and, in consequence, the influence exerted on you has been not to repel but to win you to the Lord's service.

(2) Let it, therefore, be your prayerful effort so to comprehend religion in your mind and so to embody it in your deportment, that those most intimate with you may feel impelled to seek it; that, perceiving how it ennobles you, they may seek to be ennobled by it also; that, perceiving it promotes your symmetry of character, they may become anxious to have it mold their character and purify their hearts. Do not let down in any way the standard Jesus has given; do not unsay the doctrines he has inculcated; repeat, rehearse, reassert and emphasize them rather: being careful in your behaviour to keep his example so clearly before your mind, that in yours you shall reproduce his life.

The Christian is a tree of life, and the leaves of the tree are for the healing of

the nations; the leaves are his conduct: let then your conduct be so good, so consistent, so self-denying that it shall do good like a medicine.

(3) If you receive the Blood of Christ that was shed for many for the remission of sins, its profound tendency to cleanse from all sin will manifest itself in your soul and in your life. Christ took upon Him your nature that you might become a partaker of the divine nature; and if you receive Him he will confer on you his infinite, his heavenly peace. Allow him to introduce you to the brightness of his grace. Ask him to shed his light into your soul. Take up his hopes. Surrender to him without any reservation, and you will have joy, will rejoice, will have a glad heart, a merry heart; peace like a river, contentment like the beams of the morning. Then will your influence be encouraging, and you have the delight of leading many to righteousness who shall shine like stars in your crown of rejoicing.

(4) Should the picture seem overcharged and not corresponding with what any of you have found in religion, then listen to the question whether you have accepted the Slain Redeemer, and truly submitted every thought of your heart to Him. The misery of many a Christian is that, knowing so much more than Christ, he never has completely surrendered to Him. To the merry heart such a Christian must, therefore, be a stranger. But surrender would give it to him. The want of that keeps out the light. Let the prodigal and the backslider return, and the joy of the Lord will come into the soul; joy like an atmosphere will surround him wherever he goes to reside, and in every association of friendship, of instruction or of business in life. Then every day and every step of progress shall bring the soul nearer, joyously, blissfully nearer to God, until at the end the songs of Heaven shall be required to utter the eternal gladness of the soul.

The house is spiritually empty so long as the pearl of great price is not there, although it may be hung with all the decorations of earthly knowledge.—
Dr. Arnold.

Mr. Merwin.

BROOKLYN, N.Y., Oct. 17, 1884.

To the Editor of the RECORD.

Most gratifying it is to note in your always welcome journal items concerning the progress of the Y.M.C.A. in Valparaiso. Its members may be glad to learn that the sister organization of this city, Brooklyn, is pushing on its work with commendable vigor. At a largely attended meeting here last Sabbath in the Academy of Music, Messrs. Moody and Sankey were successful in pressing the claims of the Association and in culsting the cooperation of many leading men for increased facilities. From the estate of the late Mr. Marquand a considerable sum of money is on hand for the purchase of ground and the erection of a new building. It is proposed to increase this sum by an additional \$150,000, in order that the externals of the institution may correspond in some measure to the growing interest felt in the moral and religious welfare of the young men of this city.

While in Newburg last week I was shown through the recently completed building of the Y.M.C.A. of that place, a city of about 20,000 inhabitants. It has a fine hall for public meetings, a small gymnasium, a spacious reading room, parlors elegantly furnished and decorated, and pleasant rooms for lads under sixteen years of age who have their own meetings and papers. The President of this Association is a gentleman of culture as well as of earnest piety, and he has shown more interest in having the Y.M.C.A. rooms handsomely fitted up than in securing an elegant dwelling for himself. He lost an arm while serving his country, and people think he would gladly give the other if by so doing he could, as a soldier of Christ, better serve the young men of this generation. With such a spirit more prevalent in our churches how much broader and deeper would be the streams of benevolence, how the desert places would rejoice and the Kingdom of Christ be advanced!

Sincerely yours, A. M. MERWIN.

Published by request.

Friends in Bristol, Great Britain, desire to obtain information regarding Mr. John Stubbings Dodds, formerly in business in Arequipa, and in 1881 in Coquimbo.

The *Fife Herald* of September 17th brings the following editorial notice that cannot fail to be read with interest in Valparaiso:

Mr. Williamson, M.P., and Mr. W. H. Mallock.

The Member for the St. Andrews Burghs may not wield the finished pen of Mr. W. H. Mallock; but those who heard Mr. Williamson at Cupar on Tuesday night will admit that, in his straightforward homethrusts, he smote his Conservative opponent hip and thigh with a telling force that the author of "Is Life Worth Living?" could not command. The hon. gentleman had not only got up a good case; he delivered it with a dramatic action and oratorical effect that quite astonished and captivated his audience. Mr. Mallock may excel in rounded periods and polished shafts; but in oratorical accomplishments he is no match for Mr. Williamson. The hon. gentleman, since he entered Parliament, has acquired the art of public speaking and the secret of ingratiating one's self with a popular audience. Humour, sarcasm, and logical acumen were all laid under contribution on Tuesday evening, and made to do good service in demolishing his opponent. Mr. Williamson had thought he found Mr. Mallock tripping in certain references to Mr. Gladstone and Mr. Chamberlain in the speeches delivered by him in these burghs in the early summer. Not to reckon without his host he wrote to both the right hon. gentlemen, calling their attention to the doubtful passages. The interesting correspondence is given in full in our report of Mr. Williamson's address; in his letters to both Mr. Gladstone and Mr. Chamberlain, the hon. gentleman describes his opponent as "Mr. Mallock, the *novelist*." Mr. Williamson

evidently meant to hint that possibly the statements to which he wished to call attention, and of the accuracy of which he entertained grave doubts, were derived from much the same source as the incidents and characters in "A Romance of the Nineteenth Century." The replies he got from his distinguished correspondents quite confirmed his suspicion. Mr. Gladstone writes—"Mr. Mallock is, I apprehend, a man of much talent, but also of *powerful imagination*." Mr. Chamberlain writes—"The first is shamefully garbled, and the second is a *pure invention*." It remains to be seen how the Conservative candidate will dispose of these authoritative contradictions; but, in the meantime, Mr. Williamson has justified his designation of "Mr. Mallock, the *novelist*."

Of the hon. Member's contribution to the discussion, at present in every month, as to the Franchise Bill and the House of Lords, it need only be said that it showed how thoroughly Mr. Williamson has studied the subject, historically and otherwise; and the very hearty reception accorded to his remarks upon it, and to the resolution with which he concluded, demonstrated that in Cnpar, at least, he has the great blk of the community with him. The audience was one of the largest and most cordial our Representative has ever addressed here.

The New Sideboard.

BY ESTHER CONVERSE.

"It's all arranged, Tom; they will dine with us to-morrow evening."

"How many?"

"Only four; Judge and Mrs. Bailey, and Mr. and Mrs. Hopkins, uncle John and aunt Mary, and you and I just make a nice table of eight."

"All right," said Tom; "got everything you want?"

"Ye-e-s," said Tom's wife, hesitatingly, "only we ought to have a new sideboard."

"That's true; we do need one, and we've talked about it long enough."

"It's the one defect in our dining-

room. Thanks to our friends, we've plenty of silver and lovely china, but mother's old sideboard just spoils everything."

"Well, go and order one this afternoon, I happen to have the money with me now," and Tom, (with just a suspicion of a sigh), produced a roll of bills. "I intended to pay for coal and other things, but those can wait a few days.—No, I can't go with you; get Aunt Mary."

"But she isn't well to-day."

"Well, then, get Uncle John; he's better than all of us," and away Tom hastened.

Uncle John (an old shipmaster) and a stranger in the city, willingly accompanied his niece. He knew nothing of sideboards, and seemed almost bewildered by the elegant combination of marble, mirror and polished wood which bore that unpretending name. Jenny and Tom had examined this very assortment only a little while before, so she, knowing her husband's taste, soon selected one as being desirable and within her means, and consulted Uncle John.

"Sixty dollars, is it? My dear, can you afford it?"

"Oh, yes," said Jenny. "See, I have seventy-five dollars."

Uncle John said no more, and the purchase was made.

"It just gives the finishing touch to our dining-room," said Jenny, as she gazed at it admiringly and thought of it in its appropriate place.

Uncle John looked thoughtful, as he said, "Pardon an old man's question, but how much does Tom save from his salary?"

"Save! Why, uncle, how can he save on eighteen hundred? We just manage to live."

"I feared so; but the instinct of some of the smallest of God's creatures leads them to take thought for the morrow."

"Oh, Tom hopes to do better next year; his salary must be increased soon."

"Suppose his health fails?"

"Tom is very well; surely you don't think he looks ill?"

"Only thin and worn; he has aged considerably since I last saw him. Jenny, I am an old man and can speak from full

experience. Mysterious leaks or too much sail have wrecked the stanchest boats. Not many of us find smooth sailing through all the voyage, and some, as the current grows stronger and daylight darkens, are obliged to struggle for life in the cold waters of adversity. I've seen many a tired husband toil in rowing a boat in which the wife reclines at ease."

"But what can I do, uncle? We are more economical than most of our friends."

"Every captain should take his own bearings; the sea that your neighbor ships, or the wind that fills his sails, ought to be nothing to you. My rule has been to live on half my earnings. If I had but ten dollars a week, I lived on five; and if you'll try my plan, you'll soon find that the tide has turned and is heaping treasures at your feet."

"But, uncle, we can't live on half Tom's salary."

"Reef sail, bear a hand, Jenny, and stop all leaks. Put nine hundred dollars in the bank next year, and I'll make you a present of the sideboard; ask Tom and let me know before I go home."

Not until the dinner party was over did Jenny find time to speak with Tom, and then his eagerness to accept Uncle John's offer surprised her.

"It's time we tried something," he said. "Rainy days are sure to come, and we ought to be ready for them."

Something in his tone impressed Jenny, and the words, "Toil in rowing the boat in which the wife reclined at ease," passed through her mind. "I'll take an oar and bear a hand," she said.

As soon as she was alone, she seated herself with bills and accounts to find where retrenchment could begin. With pencil in hand she quickly checked off embroideries, laces, ribbons, hosiery, gloves, children's toys, confectionery and flowers. "Fewer and less costly," she said, as he passed to household expenditures.

"Don't scrimp Tom at table," Uncle John had said, and Jenny determined to obey; but the quantity of butter, sugar, eggs, canned fruit and vegetables, lemons, not to mention ice-cream and other dainties,

that had been consumed seemed incredible. The bills for coal, kindlings and gas she knew to be unnecessarily large. Tom cut off his "pet expenses and vices," as he termed them, and Jenny soon felt that the sails were well reefed. Temptation so frequently assailed her through beautiful but unnecessary articles, that she was daily made to feel how extravagant she had been in the past. Knickknacks, odd pieces of china, exquisite bits of painting, kitchen utensils, and other useful articles brought to the door, had helped to swell the sum total that Tom's salary had barely sufficed to meet. "I'll stop all leaks before I lose my captain and wreck my ship," said Jenny, bravely, and few of her friends noticed the economy that made Tom's purse heavier and his heart lighter as months passed. The check that Uncle John sent at the end of the year increased the sum which was already Tom said, "a cool thousand."

Jenny's letter of thanks did not relate so much to the gift as to the advice that had opened her eyes, and taught her to "reef sail, and bear a hand."

Mr. Spurgeon as an Author.

Although everyone would admit the personal popularity, or, if they prefer it, the notoriety, of Mr. Spurgeon, few comparatively are aware of the enormous sale of the productions of his pen. As a popular author he is a novelty to many, yet he is a popular author, and no mistake. He has a firm of publishers almost exclusively occupied with the publication and distribution of literature connected with his name. The catalogue of his publications fills four closely printed octavo pages. The backbone of the Spurgeon Library is the Tabernacle sermon. The regular weekly publication of the sermon dates back to 1855, when he occupied New Park-street Chapel, Southwark—the great demand for the sermons being suggested by those which had previously been published on special occasions. No. 1 was preached January 7, 1855, on "The Immutability of God." It has often been

reprinted. In the cellars of his publishers, in racks and cases running along the floor, are reams of sermons of various dates in sheets; yet these stores rarely satisfy the demands of the public. There are 1,730 stereo plates printed from over and over again. Up to this time a sermon delivered in 1864, entitled "Baptismal Regeneration," has had the most extensive circulation. It is now in its 199th thousand, and still in demand. Every admirer of Mr. S. has his or her favorite sermons, and there are runs on different sets. Next to the one on "Baptismal Regeneration," it is curious to note, the sermon which has had the largest sale is that delivered on the occasion of the loss of the *Princess Alice*; perhaps when it has attained a proportionate "age," it will even rise in point of circulation to that on "Baptismal Regeneration." The sermons in largest circulation, speaking generally, are those which are evangelical in their tone. A sermon is published every Thursday, usually the one preached the previous Sunday morning. The sermons are regularly reported by a professional shorthand writer, whose "copy" undergoes revision by Mr. S. Every week for the past twenty-nine years has seen a sermon of Mr. Spurgeon's issued to the public. The regular weekly sale of the sermon is now about twenty-five thousand. Tabernacle literature is largely exported to the Colonies and United States. Mr. Spurgeon's sermons have been translated into nearly all the languages of the world. It would be impossible to estimate the number of readers of the sermons. After being read by the original purchaser they are often covered with strong paper and circulated as tracts. Their popularity is greatest in Scotland, where they are on sale at all the bookstalls, and read everywhere. The monthly periodical, the *Sword and Trowel*, which the Bishop of Rochester recently rightly described as "a lively paper," has a circulation of about 14,000 monthly; its latest number 225 is its nineteenth volume. "Our Own Hymn-book," compiled by Mr. S. has a large and increasing sale. Then there are "Lectures to Students," "Speeches," Tabernacle "Histories," "Expositions," "Books of

Devotion," "Popular Books," "Shilling Series," "Extracts," &c., all from the pen of the famous pastor. His volumes of "Readings," for the family or closet, meet with a very rapid sale. Mr. Spurgeon's leading work is "The Treasury of David," which among other things contains a collection of extracts illustrative of the Psalms from the whole range of literature. In six volumes, it has sold extensively, the first volume, which was published in 1869, being now in its twentieth thousand. But by far the most popular of Mr. Spurgeon's books is his racy "John Ploungman's Talk." The "Talk" (published in 1868) is in its three hundred and twentieth thousand; of the Sequel, which was issued only four years ago, one hundred thousand copies have been sold. These figures may enable some who never go to tabernacles and never read sermons, to understand something of the immense and far-reaching influence which Mr. Spurgeon has upon the public. In many parts of Scotland, in particular, he is venerated. "We English," said a Southron once to the old lady who takes visitors round the ruins of Melrose Abbey, "have had many famous men, but we have had no John Knox." "True," said the dame; "you have had no John Knox, but then you have Mr. Spurgeon."

The Young Abstainer.

ANDREW FLEMING a lad of fourteen years, had to undergo an ordeal which almost any boy of his age would have felt it impossible to endure.

He was the eldest son of a working man in Edinburgh. His parents, had been reared in the country, were sober, decent, industrious folk, striving to keep out of debt, and to bring up their six children in a respectable manner. Although not pledged abstainers, they both avoided drink in every form, and thus, from his earliest infancy, young Fleming had the unspeakable advantage of a good example before his eyes. He was a big, shy lad, quiet and home-loving, and, like many Scotch boys, a reader and a thinker. His father's house consisting only of two

rooms, Andrew had no place, however small, that he could call his own; but he had a book-shelf on the wall, underneath which stood mother's large kist the lid of which served as a table for the young student, who occupied a stool beside it, with his long legs sprawling over the sanded floor. As he sat there many thoughts passed through his mind, which were never revealed to his parents, who, under the pressing exigencies of a poor man's home, were quite satisfied to leave him to himself, feeling thankful that he did not incline to any noisy or mischievous amusement.

Andrew Fleming had seen no drinking carried on in his father's house, he had seen enough of the misery caused by it in families around him, and more particularly he had seen it in the ruined life and shocking death of an uncle of his own. His parents never talked before their boy of this family disgrace; but the lad had silently pondered over it, and a deep resolve was formed in his young heart never to touch strong drink himself, or be instrumental in conveying it to any other human being. In accordance with this resolution, his first independent act, as a young lad in his teens, was to enrol himself as a member of the Youths' Total Abstinence Association. This somewhat astonished his parents; but on the whole they were pleased that he should connect himself with young men who would not be likely to tempt him to any form of evil.

About this time Andrew began his career in life, by being apprenticed to the trade of a mason. It was not very congenial work to him, nor were his new companions in labor such as he would have chosen, as (with one exception) they were all occasional drinkers, on pay-day especially; and the young apprentice had no sooner entered the mason's shed than his difficulties began. The senseless and evil habit prevailed of every newcomer being called upon to pay his "footing," or, in other words, as an entrance fee to his companions, a bottle of whisky. This was immediately demanded of Andrew, who, without any hesitation, refused to comply. He was a shy lad, but he was firm, almost dour, as we say in Scotland,

and there was a look in his eye that showed he meant to hold his ground. The anger of the men was both brutal and excessive—that one so young should dare to stand out against the rule of the yard, and show by his demeanor that he despised their intemperate habits, and refused to imitate them. The poor lad was sneered at, cuffed, and kicked, till tears rose in his eyes; he was but a boy after all, and his tormentors men, many of whom were as old as his father. At length after this disgraceful scene had been enacted for some time, the only man in the yard who never was known to drink took hold of the panting boy roughly, but not unkindly and drew him aside from the others.

"Look here, you young donkey," said he, "give them what they want; it is the rule; you need not take it yourself, but you can't hinder them drinking, fools that they are. Now take my advice, or they will never cease to bully you."

Andrew hesitated—the ordeal had been a trying one; he did not know that he could stand much more of it; then this man who was advising him was a sober, well-conducted man, who surely ought to know best. Can we wonder that the poor young lad gave way, and with a beating heart and a tear-stained face went to the publican's for the drink demanded of him?

It was a critical moment for Andrew Fleming, and perhaps it is not too much to say that it was the turning-point in his life. Oh, what a tumult of thought rushed through his mind as his lagging feet went on the hateful errand! He thought of all the misery caused by strong drink. He remembered the ruined life of his wretched uncle, he recollected his own vow never to touch the accursed thing himself or be instrumental in giving it to others; and the words seemed almost forced out of his lips, "Lord, help me, help me to stand, to endure."

As he entered the work-yard, bottle in hand, he was greeted with a shout, partly of approbation, partly of derision and laughter. "Here he comes, the young saint. Ah! but he'll soon be glad of a drop o' drink like the rest of us."

Andrew stood still when he heard those words, just as though he had been struck.

The idea that he might learn to love drink himself seemed to pierce his heart with horror. Suddenly he raised his arm and dashed the bottle to the ground. "You may kill me," he cried; "but you will never get a drop o' drink from me!"

It was a moment of deliverance from the power of the tempter. The lad's prayer had been heard, and strength given from on high to overcome in the hour of trial. Andrew Fleming worked out his apprenticeship in that yard, among his un congenial associates, who, if they never liked, at least respected him, and did not again interfere with him. He is now in New York, a busy and a prosperous Christian man, still a strong advocate for total abstinence, and (mindful of the struggles of his early youth) with a kindly heart towards all young people trying to take their stand upon the right side. Andrew is not forgotten in his old Scottish home, nor has he forgotten the dear ones there; his heart still beats warm and true towards the old country and the beautiful city which gave him birth.—*Band of Hope Review.*

A Missionary in Africa had been preaching on the Lord's Day about heaven; in the evening he was standing by the bed of one who had been converted from idolatry by the message of life through Jesus Christ which had been taught him.

"Teacher," said the dying man, "I understand that you have been preaching about Heaven to-day; before another Lord's Day I shall be there, and the first thing I shall do, after I get there, will be to go to Jesus, and thank Him for sending you from your home across the ocean to this land to teach us poor heathen the way to Heaven; and then I shall return to the gates of Paradise, and there wait, wait until you come; then I will take you by the hand and lead you to Jesus, and tell Him, 'This is the man that taught me the way.'"

Not one minute in the year
But I'll mind Thee;
As my seal and bracelet here
I will bind Thee,

In Thy Word, as if in heaven
I will rest me,
And Thy promise, till made even
There, shall feast me.

HENRY VAUGHAN.

Diligent.

In Scripture most of the great appearances to eminent saints were made when they were busy. Moses kept his father-in-law's flock when he saw the burning bush; Joshua was going round about the city of Jericho when he met the angel of the Lord; Jacob was in prayer, and the angel of God appeared to him; Gideon threshing, and Elisha plowing, when the Lord called them; Matthew at the receipt of custom when bidden to follow Jesus, and James and John were fishing. The Almighty Lover of the souls of men is not wont to manifest Himself to idle persons. He who is slothful and inactive cannot expect to have the sweet company of his Saviour.—C. H. SPURGEON.

Good works do not make a Christian, but one must be a Christian to do good works. The tree bringeth forth the fruit, not the fruit the tree. None is made a Christian by works, but by Christ; and being in Christ, he brings forth fruit for Him.—LUTHER.

The Rock of Gibraltar.

Two soldiers belonging to one of the regiments of the British army, stationed at Gibraltar, were brought to a saving knowledge of the truth as it is in Jesus. Living on that secluded spot, with few opportunities of hearing the Word preached, *they read it together*; the voice of God, speaking in His written Word, touched one of their hearts, and the conversion of the other soon followed.

One evening these two soldiers were placed as sentries at the opposite ends of a sallyport, or passage leading from the Rock to the Spanish territory. One was rejoicing in God his Saviour; and the other, in a very anxious state of mind and under strong convictions of sin, was

earnestly seeking pardon. That evening, an officer of the garrison came up to the sentry outside the sallyport, who was the soldier recently converted, and asked as usual for the watchword. The man, absorbed in the meditation, replied to the officer's challenge with the words, "*The precious blood of Christ*;" he soon, however, recovered his self-possession and gave the correct watchword.

His comrade, who was anxiously seeking pardon, stationed at the inner end of the sallyport passage, heard the words, "*The precious blood of Christ*," mysteriously borne to him at that solemn midnight hour, which came to him as a voice from heaven; his load of guilt was removed, and the peace of God was granted to him.

He was afterwards, with others of his regiment, drafted for service in India, and proceeded to the island of Ceylon, where a long career of usefulness opened before him, and where he became the honored instrument for the completion of a great and important work. He was called to fill the office of master in the principal school of Colombo, having had a good education in early life; to this end his discharge was procured from his regiment.

He acquired an intimate knowledge of the Cingalese language; and, as a translation of the Bible into that tongue was lying unfinished, owing to the death of the individual who had commenced the work, he set himself to the task completing the version which was afterwards printed by the British and Foreign Bible Society, in four quarto volumes. The remainder of his life was spent in India, devoted to the service of his Lord and Master. Ere he died, he became acquainted with no less than thirteen languages. From *Gleanings for the Young*.

The Old Sailor.

Our old friend Tom Jones served, when a boy, under Lord Nelson while he was engaged in the Continental wars of 1805 and 1812. Often we boys sat for hours at Tom's side, listening to him telling his marvelous and enchanting yarns about

bombardments of towns, battles and capturing Spanish and French vessels.

But what marked him most amongst his friends was his religious energy and enthusiasm. At sea his messmates had called him holy Tom. Next he was called holy Jones. His holiness was real and living. The village where he came to live after giving up the sea, though it had four chapels and a church in the neighborhood, did not know what a prayer-meeting or Sunday-school meant. This was too much for Tom Jones to bear. In his simple way he went to work. His method was to find out the sick people in the village, and then on Sunday afternoons go to their house and ask them to let him hold a prayer-meeting. This he did until his meetings required a bigger house. A bigger house was given him by Lady Hamilton, in which a Sunday-school was started; also prayer-meetings during the week which resulted in conversions and the reformation of the whole village.

He saw the fruits of his labor and, when called home in death, departed in peace. He was sick only a few days. During his illness one of his friends asked him, "Well, Tom, how is the old ship now?" His answer was rather disappointing; for said he, "The sea is awfully dark and foggy—a rough coast."

About an hour before he died the same question was asked, when the old veteran, as with a new life, answered, with a smile, "The sky is clearing up, the waters are bright with sunshine. I see the light—the lighthouse! I think I see the harbor, a beautiful port."

Then, as with an effort, he said, "Let go the anchor! Furl the sails!"—and he lay back to say no more.—From *Chart and Compass*.

Scattered seed increases, hoarded seed dies.

— Contentment furnishes constant joy; much covetousness, constant grief. To the contented, even poverty is joy; to the discontented, even wealth is vexation.

THE RECORD.

No. 184. Valparaiso, December 17, 1884. Vol. 13.

The RECORD is published for gratuitous distribution. It will be delivered to every person who may desire to receive it; such as reside on the coast or in the inland sections of the country shall have it mailed free of charge. Address, Rev. Dr. D. Trumbull, P.O. Box, 202.

THE RECORD.

Mr. Laveleye.

A postal from this distinguished Belgian, the author of "El Catolicismo comparado con el Protestantismo en respecto de la Prosperidad de los Pueblos," has come to hand, in which he expresses his interest in learning thro' these columns that a second edition of his brochure had been published here, and requests 2 or 3 copies may be mailed to him. We have complied with his request with great satisfaction, sending him a larger number. He adds that Mr. Williamson had forwarded to him the *Record* and that the mention made of the death and sentiments of the late President Pinto regarding the work had touched him very tenderly.

Since the postal came, Mr. Williamson has also forwarded a letter that he had received, in which Mr. Laveleye lays stress on "the unfortunate condition of Romish lands;" "Voila le malheur, he says, des pays catholiques!" Mr. L. modestly attributes the success of his pamphlet to its having been translated by Lady Cavandish and favored with an introduction from the pen of Mr. Gladstone endorsing his argument; adding that it has been published in 14 different languages.

Again, therefore, we beg to call attention to this work requesting all friends of the truth in freedom to favor its circulation. It shall be sent by post to any who desire it.

Congress.

The two houses have been called to extra-sessions by the President. The great heat of the season in the capital prevents very large meetings however. The annual budget is to be voted.

Civil Registration.

There are to be two offices in Valparaiso opened in January, one in the Port and one in the Almendral. We have heard a measure of anxiety expressed by some of our native friends lest the nominations might be dilatory and not punctual in attending on the duties of their office. Let us hope wise selections may be made, however, and the noble purpose of the President and Cabinet ably and faithfully seconded by those they appoint.

Preparing for the Elections.

Elections are to be held next spring for Congressmen, Senators and City Councils.

Voters are now being registered. To vote a citizen must be 25 years of age, possessed of a moderate income or sufficient education to know how to read and write, not a domestic servant, and free from condemnation for any infamous crime.

The largest taxpayers choose the men who compose the registering boards, who decide the question of qualification: and register those who are entitled to vote.

If the liberals preserve their unity they will triumph. Efforts are made to detach the radicals from the liberal party. It is hoped they may prove abortive.

Archbishop of Santiago.

Rumor says an appointment is to be made ere long: that some arrangement has been concluded with the Pope, thro' the intervention of private tho' "influential" persons who have recently visited Europe. We shall see what we shall see!

Conferring with a Priest.

"Come with me to see the Padre"—said a native lady to her son who, learning to distrust the claims of the church of Rome in which he had been reared, had spoken and written with great plainness.

He went.

The first remark of the priest was, "If you adhere to the Bible how do you know anything about the Bible or the books that belong to it save through the Holy Catholic Roman Church?"

"And how, sir, do you," replied the other, "know anything about the battle of Waterloo, and the life, career and fall of Napoleon?"

"Through history," answered the other.

"And through history we can know about the Bible, as in fact about the church itself," replied the youth.

And rightly, for the question touching the Scriptures is one of history, to be decided on the testimony of the Church Universal,—on what the Jewish writers, the Greek, Syrian, Latin and Nestorian fathers wrote: whereas, to claim that all

the wisdom on the subject is a monopoly belonging to and furnished by the Church in Rome exclusively, is not only unfair to the truth, but calculated to mislead and ensnare all such as are easily imposed upon.

The young man in question was not intimidated and, having spoken of the estrangement of papists from the Gospel of our Saviour, frankly though respectfully, took his leave. Not long after, the mother, suggested to the priest that she would bring her son for another conference, but was answered by "his paternity" that he did not consider it would be of any use, and that the young man had as well not return.

Concepcion.

Letters from Concepcion state that the Rev. Mr. Garvin is busy in successful efforts to acquire the Spanish language. He has once and again preached in English in the chapel held by Mr. J. M. Spangler to the congregation meeting there. The Rev. Mr. Curtis is in Concepcion. His Spanish paper *El Republicano* is circulated in many towns of Chili; an edition of more than seven hundred copies is printed every week.

A new lady teacher, Miss Grant, has just arrived via Panama and proceeded to Concepcion; as also a preacher, a German gentleman, named Kreve who has gone to Angol to join Mr. Krauser in his work at Contulmo in the German colony he is founding.

Aid has been obtained from a Christian gentleman in the States for purchasing a school property in Concepcion: \$5,000 it is said.

The 8th instant was the anniversary of the burning of the church of the Compañia, in Santiago, in which was celebrated the idolatrous worship of the Virgin Mother of the Redeemer in 1863. The flames commenced in the hall moon on which stood her figure. Twenty-three hundred perished in the midst of the flames, victims of erroneous instruction and of misplaced devotion.

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Among other enormities then practiced was the *Buzon de la Virgen*, a box like a Post Office into which the votaries of Mary were encouraged by the priests to drop letters containing requests addressed to the Holy Mother. In the attempt to remove this precious box through the rear door leading into the sacristy during the conflagration, it became jammed, and so came into the power of the Civil Authorities, into whose hands fell a number of the letters that had been dropped into it by those who were led to believe Mary would answer their prayers thus sent to her.

VALPARAISO, December 10th.

To the Editor of THE RECORD.

Dear Sir,—In looking over the last published number of the RECORD, I was not only much interested in the list of subscriptions sent down from the P.S.N. Company's factory at Callao in aid of your excellent paper, but also very curious to notice that of the 76 subscribers nearly every one bore an unmistakable Scotch name.

Reading the list, one might imagine himself just for a moment in the very heart of Scotland calling the roll of the Clans. How is this? Are all the Scotchmen on the Coast under bonds to the RECORD?

—The above note calls for reference to the fact that while the steamship engineers are almost entirely from Scotland, no class of residents or navigators on the coast show a kindlier interest in aiding the RECORD to hold on its way than do the steamship people. Not a month passes but Mr. Muller, the colporteur, brings in of their voluntary donations to sustain it.

Seamen's Mission.

Doubtless there are results following the preaching of the Gospel to seamen, although not so readily seen, or so easily gathered up, as they would be in a permanent community. The sailor is here to-day and to-morrow away, passing rapidly out of one set of influences into

others. Continued instruction under the care of one Teacher is out of the question. But the hope and endeavor is that he may be met at every port, by the Gospel, the seed sown by one be watered by another, and eventually the fruit of holiness be seen.

—It is rather a rare thing to meet an open unbeliever amongst seafaring men. As a general thing the head is right, on the great Truths of Religion. The great trouble is, that Jack is impulsive, and yields too readily to the influences that are nearest him; and as these are usually of the wrong kind, he finds himself too often on the wrong side of his duty. But on the other hand, he responds quickly and (apparently) gladly to the appeals of the Gospel; and could he be surrounded by a healthful spiritual influence, there would be more encouragement, and more hope of blessed results.

Hence the necessity of having a permanent place in our harbor, where not only distinctively religious services may be held on the Sabbath and during the week, but where social gatherings may be had, and a pleasant evening spent, with conversation, music and song interspersed. It must not be forgotten that the sailor has a social nature and social wants. And if there be no means of offering him healthful amusement with good moral surroundings, he will seek the gratification of these wants elsewhere.

The Sabbath service during the month of November was attended by an average congregation of 69.

One hundred and thirty copies of the RECORD and other reading were distributed.

Captain Lordly was detained at Callao by reason of sickness in his family; we hope he may soon be able to resume his journey homeward.

Be noble in every thought and in every deed.—*Longfellow*.

—True bravery is shown by performing without a witness what one might be capable of doing before all the world.—*Roche foucauld*.

Donations to the Seamen's Mission.

Capt. George of the Brit. bk. <i>Lang-</i> <i>land</i>	\$ 5 00
Capt. Evans of the Brit. bk. <i>Miz-</i> <i>pah</i>	5 00
Total.....	\$10 00

Donations to the Valparaiso Bible Society.

D. E., Colonia Contulmo, Angol	\$ 5 00
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While the colporteur of the Valparaiso Bible Society was in Pisagua, a gentleman who is favorable to the cause, paid, unostentatiously, his hotel bill of sixteen dollars.

Donations to the "Record."

Mrs. N.....	\$ 5 00
„ N's Daughter.....	5 00
	\$ 10 00

Donations to the "Sheltering Home."

Mrs. N.....	\$ 5 00
„ N's Daughter.....	5 00
„ Wm. Wotherspoon.....	5 75
	\$ 15 75

Free Cemeteries.

The Rev. Mr. Thompson, seamen's chaplain, reports having attended the funeral of a seaman, named John Smith, of the Shetland Islands, and of the Brit. bark *Peruvian*, Capt. McKinnon, on the 11th instant at the Playa Ancha Cemetery. The captain and the crew of the ship, 12 in number, were present.

The services were conducted in the open air; and the crew were also left to fill in the grave, in fact compelled to as the attendants of the Cemetery considered it no part of their obligation.

The use of the chapel was not asked for; but as Mr. T. entered the enclosure and pointed to the chapel, not having Spanish at command, the sexton pointed him to the grave, and around it the friends gathered. Had it been practicable it would have been more comfortable and much more to edification to hold the service under shelter. But while the cemeteries have been secularized by the Civil Authorities and execrated by the Ecclesiastical, so that the graves are free to all, yet the chapels remain closed. Whether they were any more consecrated than the other cemetery precincts, seems questionable, and if not, it would be a courtesy and a comfort at the same time if they might be opened for use in the last offices of interment of strangers. Otherwise the freedom of the cemeteries remains only partial and incomplete.

The Roman Clergy are forbidden to hold service in the mortuary edifice at P. Ancha by their Bishop, and if the Dissenting Clergy are, are at the same time, not permitted to enter it by those who hold the control of the premises, it becomes altogether useless, of no possible benefit to any one, Catholic or Protestant, *sans raison d'être*. Would it be too much to ask that the reform, which has been begun by the Government, be now carried through and the rights of all regarded!

On the 4th we had the pleasure of welcoming the Rev. Mr. Duncan Cameron who has come *via* Liverpool in the *Cotopaxi* from New York. Mr. C. is a student of Auburn Seminary, New York state, who has dedicated his life and attainments to the promotion of the Gospel on this coast. He had been a fellow student with both Mr. Dodge and Mr. Lester before they came to these shores. Heartily welcome Mr. Cameron is. May his ministry be blessed to many and for many years to come!

Do what thou dost as if the stake were heaven,
And that thy last deed ere the judgment day.—*Kingsley*.

Santiago.

(Correspondence, Dec. 10, 1884.)

We have good news to relate of affairs here. The Union Church, English, has welcomed their new pastor who has just arrived from the United States, the Rev. Duncan Cameron. There was a large audience at Church on Sunday. The Communion was observed. As Mr. Cameron had just ended a journey, he asked to be excused and the exercises were conducted by Mr. Allis, who recounted the steps taken by the Mission and Presby. Board in N. Y. in securing Mr. Cameron, assuring the Church that neither feels the least inclination to touch in any way the plans, organization or work of this Church, but desires the congregation to work out its problems with independence and freedom.

In closing his reference to the new relation Mr. Allis said:—"It is fully believed by every member of the Mission that when you and Mr. Cameron shall have become acquainted personally, when you become cemented in Christian love and zeal in united work, when he has not only spoken words of counsel to your souls from the pulpit but has joined his prayers with yours in the household, entered into your affections in the joyful experiences of your home life, mingled his tears and sympathies with yours as you pass through the shadow of your sadder hours, you will find how blessed it is to have a pastor all your own. Sure we are that you will discover in him, qualities that will call out your interest and affection.

"Men sometimes put glass over plants to call out all their vigour and hasten their growth. So do you cover my brother with the protection of your personal interest and love; let fall upon him the warm rays of your confidence and support; and he will reveal qualities which you will rejoice to find, while you shall see him growing in usefulness, effectiveness and power to serve you."

The discourse closed with a reference to the fact that, after all, the Church must look to the Lord Jesus Christ and to the

Holy Spirit for the real success that they and the Mission crave.

On Monday the 8th of Dec. the annual pic-nic of the Santiago Sunday-school was held at the Cousiño Park. There was a large gathering. The exercises consisted of sports and games in which the youth, young men and maidens took part with gladness and freedom. The tables were loaded with the rich abundance which Santiago housewives know so well how to provide. The young ladies who served the tables, made the pleasure doubly delightful. The whole affair was carefully and smoothly managed by committees able and willing. The time was passed in social intercourse and in the introduction of the new pastor to many of his flock.

Happy to note the presence of many friends from Valparaiso, we were pleased to hear some say that our pic-nic was one of the most enjoyable they had ever attended. The little people were happy and ran races, made high and low jumps, or attacked strawberries and ice cream with equal gusto.

The Santiago College gave last week its annual "Parlor Concert," a delightful affair, reflecting credit on the Institution as well as on the young ladies who showed much proficiency, and entertained so pleasantly the large gathering of friends that had come to share in the success of the young musicians. The programme consisting of 19 selections, was given in two parts. The music, of a high order, was rendered with great skill and expression.

Prof. Farwell may be congratulated on his excellent work as an instructor on the piano, and the young ladies and their families on their progress and success. The school and the community will suffer a loss in the departure of the Professor at the end of this term for the U. States. Mr. Le Fetra, now in the States, will send some one to take the professorship of music made vacant by the departure of Professor Farwell.

While space forbids a personal reference to the excellence of the individual performers, all are to be commended for faithful work and for a tasteful pro-

gramme for the occasion.

13th. The Boy's department of the Santiago College gave an entertainment last Friday night. It consisted of music, declamations and ice-cream, all of which were exceedingly interesting. The boys did finely in their English speaking, but the native eloquence showed itself when they recited selections in Spanish.

The attendance was large showing an appreciation on the part of the friends of the institution of its work. Sincerely yours, ONE OF THE WORKERS.

A Remarkable Avowal.

In November an individual began attending the Spanish Evangelical Church in Santiago, doing so for some weeks, until at length seeking the pastor he stated that he resided in the South and had been led to renounce his belief in the Roman faith; yet had found no peace for his soul in such negation, until reading some of the sermons published in the *Alianza*, and the Scriptures, he had accepted the Lord Jesus as his Saviour.

He added that he would like to procure some Bibles, as well as to know further what portions of the Scripture might be most suitable to read to people whom he knew and would benefit. Again he came, and carried home with him three Spanish Bibles, copies of Laveleye's "Catolicismo comparado con el protestantismo," of "¿Quién dará Lluvias?", also of the *Alianza* and Spanish Hymns.

At the same time he left with Mr. Lester an *Alianza* on the margin of which he had written the statement that, while denying Romanism, he wished to avow his faith in Jesus.

The Northern Coast.

In November the sales of Scriptures by Mr. Krauss at the North in Iquique, Pisagua, Arica and Tacna amounted to 221 Bibles, 270 New Testaments and 2 Gospels: in all 493.

These were all in Spanish excepting 2 English and 1 German Bible.

Tacna.

In Tacna there was some demand for other evangelical books beside the Scriptures, which had in a measure been supplied by Mr. Milne last year. By this time his assistants will be working in Bolivia again. He will visit other places not before reached and will go to upper and lower Peru, Ecuador and N. Granada. Our sales of other books in Tacna, Arica and Iquique in November amounted to 398 volumes, of which only 36 were in English; the rest all in Spanish.

SERMON PREACHED BY DR. TRUMBULL IN UNION CHURCH, DECEMBER 7TH, 1884.

"I have found David the son of Jesse, a man after mine own heart."—Acts 13, 22.

This is given by Paul, in a discourse delivered in Antioch of Pisidia, as the equivalent of I Samuel 13, 14, where the prophet Samuel says: "The Lord hath sought Him a man after his own heart."

The clause has been urged by rejecters of Christianity, who have said, How could a man be after God's own heart when his life had been defaced by such offenses as David committed? Believers also, have been troubled and have sought to relieve the Gospel of the imputation of approving of David's misconduct. That his conduct was reprehensible is beyond a doubt. But is it ever approved of in those points which are censurable? It is held up to condemnation rather. "Thou art the man" said the prophet Nathan when sent to him to denounce the displeasure of Jehovah: "Thou hast despised the commandment of God to do evil in his sight.....thou hast given great occasion to the enemies of the LORD to blaspheme," (2 Sam. 12, 10 and 14). In consequence, his infant child was removed by death, even tho' David had penitently said: "I have sinned against the Lord."

I.

How then could the language of the text be applied to him?

1. Give attention first to the fact that the phrase under criticism was that of Samuel. It was not that of the Lord.

2. But it was uttered during David's youth, in the outset of his career of life. Better things could be and were hoped of him then than the misconduct of which complaint had been made in regard to Saul.

3. Let this too be borne in mind, that while Saul, when he was reproved, persisted in wrong-doing, David acknowledged his error and his sin, sought to render a new obedience, to repair his mistake, and in bitter self-censure not only prayed for forgiveness, but that God would create in him a clean heart and renew within him a right spirit.

II.

Be the force of the words of approval of David what it may, as thus early in his youth he had formed purposes of piety and determined that he would live in the fear of the Lord, is it a fair principle of interpretation that would find in it the approval of all that he might do afterwards in his later years? Assuredly not. His misconduct in the matter of Uriah and his family took place a score of years afterwards, and these words previously uttered cannot be applied to any subsequent acts of ill-doing.

1. His probation was not ended with his early manhood. Still was he on probation and dealing with the question, Would he to the end of his life faithfully adhere to the purposes with which he had begun. He had formed resolutions when following his father's sheep with comparatively little temptation, but how would it be in all the exposures inevitable to military life? How when enemies were seeking to murder him, breaking solemn promises made to him, pursuing him as an outlaw, chasing him "as a flea?" How would it be when he came to the throne, was in prosperity and victorious as a king, was armed with despotic power and had wealth at his command.

Surely if under these altered circumstances he relaxed his watch, allowed

himself to become less circumspect and grieved the Holy Spirit, he would lose the joy's of God's salvation; but it is not easy, even then, to see why his earlier aspirations and intentions and purposes should not have been to his credit, and should not have had the approval of his Creator at the time. The true key to David's fall when he fell, is not to be found in the thought that the antecedent and general volition of his life had been to pass it in rebellion against God, but that, while he had resolved to obey, he, by trifling with temptation and not resisting the beginnings of evil, had gone a great deal further in the ways of the disobedient than ever he had intended to go, or even dreamed that he was capable of going.

III.

And yet we perhaps have not struck the granite which underlay his life. However deplorable and open to censure his misconduct on several occasions, during the many years he reigned, may have been, still there was something in David's heart which reasserted the authority of God even when he fell into its violation and a disregard for it.

In terms that to-day describe the sorest forms of penitence he blamed himself for his infringements of his Maker's will. David did give the enemies of the Lord emphatic occasion to blaspheme, but was there ever a man more emphatic in the acknowledgment of his offences, or ever a man who mourned and asked at God's hands remission, and sought renewal in language more telling and pointed than he? The predominating form of self-assertion, in all that we possess of his words spoken and written, is that of self-renunciation and self-blame. He was a man after God's own heart, as contrasted with Saul when anointed to succeed him in the kingdom, because he meant to do God's will, tho' he grieved the heart of God afterwards when he turned aside from walking in his commandments; and, yet again, when, with a broken and contrite spirit he returned, the Lord looked to him tenderly, kindly and welcomed him

back, not approving of his erratic departsures, disapproving of them all the while, but approving of his return, of his penitence, of his sorrow for having sinned and of his new determination to obey.

IV.

And now to conclude ;—

(1). Has not too much been made of this clause in the text? Has not a meaning been read into it, that was never meant to be conveyed by it when it was written? Already it has been mentioned that the words are those of Samuel in the history, and not of Jehovah. But in any case, for the question of their applicability they were not intended to apply to everything and anything David might do in the future, but only to his character as then shaped, and taking shape, and to his conduct up to that time practised.

(2). The current criticism on the clause is superficial, partial, often evasive, paltry, and indicating more a disposition to invent apologies for sinning than a filial and holy aim to honor God. It is not honoring God to say that he does not forgive sin. There is forgiveness with him that he may be feared; but it is very difficult to teach any doctrine of remission of sins, of which a disloyal, self-loving and sin-loving person may not be able to take advantage. No doctrine is more indispensable to the reformation of human society than that of pardon. But of all doctrines it is the most easy to misunderstand and misappropriate. Instead then of criticizing what the Scripture says about David, as the elder son in the parable did what his father said about the erring but returning brother, let us lay to heart our own offences, be critical to discover, prompt to confess and resolute to forsake them.

(3). The right use of the history of this ancient warrior and king is to console you and at the same time to put you on your guard. Do not attempt to feed upon his sins, for poorer and more dyspeptic diet your soul cannot find. Let David's history induce you to come out of transgression, trusting in the compassion of the Lord and his readiness to forgive, not

to go astray, because presuming that at any time you can return and that He will forgive.

It could be wished that David had never sinned, at least that he had been always correct and consistent, but the Sacred History has been penned impartially; it has narrated when he fell as well as when he stood firm. It has shown that in many things he was weak and was to be blamed, and how he suffered when he went astray. So that warning comes blended with encouragement, and the lesson taught is that complete submission to the will of the Lord, and entire surrender to Him to obey him in all respects, is the only safety.

If you would be saved, accept in a good and honest heart the amnesty God in Christ has provided. It weans from sinning, while it confers forgiveness. It obliterates the past thro' the blood shed on the Cross for many for the remission of sins, while it invites nay commands to lift the yoke and follow Christ in the regeneration of a new life.

Young Men's Christian Association.

The Bishop of the Falklands, Dr. Stirling, was invited to meet the members of the Young Men's Christian Association at their rooms in calle Blanco, on the 4th instant. After tea had been served, Mr. H. Fraser requested their honored guest to address the gentlemen who were present. More than a hundred were assembled. The Bishop did so very pleasantly, referring to the purposes of the Association, and stating that his wish was to be acquainted with all who were there, and to be helpful in fact to all residents upon the Coast so far as his visits might bring him near them.

Mr. F. then called upon the Rev. Dr. Trunbull; who remarked that it was a pleasure to welcome Dr. Stirling in this third visit to our Coast (4th said Dr. S.) as the official representative of that Branch of the Church of Christ which had been the earliest to follow the foreign residents of this country, English, Scotch, Americans and Germans, and their fam-

ilies, with the ordinances of the Gospel. In briefest retrospect, mention was then made of the Rev. Mr. John Rolandson who in 1837 was chosen rector of St. Paul's Church, to which commencement we owe in signal measure the privileges since enjoyed. Great importance was also attached to the visits now by the Bishop to churches established on the coast, and to the more remote and outlying districts where as yet no public worship has been commenced. Bishop Stirling was assured that he would be followed with our sympathy, best wishes and prayers in his work.

There were present the Rev. Messrs. Wetherall, Dodge, F. Thompson and Cameron, Messrs. P. Mackay, Wm. Walker, James Hardy, Wm. Helfmann, George Jenkins, David Gordon and James F. Fowle. Messrs. Bonthron, Daniel, Marshall of the P.S.N.Co., Lopez and James Blake favored the company with entertaining songs, and Mr. Henry Finn, with comic recitations.

Before separating, Bishop Stirling said he desired to remark, and could do it with the more freedom as Dr. Trumbull had then retired, that he felt all were indebted to Dr. T.'s exertions for the religious rights and privileges now enjoyed; adding that before ever meeting Dr. T. he had heard similar remarks of appreciation from merehants who had resided here, and was pleased to join his own testimony in corroboration.

It was proposed in closing to sing the doxology: "Praise God from whom all blessings flow." And all were lifted up with emotion and inspiration as the entire company joined their voices in the act of devotion.

Messrs. Fraser and Daniel, who were the promoters of the gathering to receive Bishop Stirling, are not only entitled to thanks for taking the initiative in it, but to congratulation in view of the success which crowned their endeavors.

A gentleman not long in Valparaiso, who has arrived from Liverpool, expressed himself especially interested in the proceedings of the occasion, as being so similar to the pleasant social influences and

entertainments in vogue at home.

The Young Men's Christian Association is fulfilling its aim as a Social Power in our foreign community, and reflects honor on all who participated in its inauguration.

THE EPISCOPAL CHURCH.

Very indistinct notices have been found of a Mr. Kendall (Dr. some have said) who once was here but left in 1828; having conducted divine service at the British Consulate.

The Rev. John Rolandson, who came to Chili as a tutor in the family of the late Mr. Richard Price senior, was the earliest rector, in 1837, of what is now St. Paul's Congregation. A volume of sermons from his pen was published by him, after his return to England, in 1840, that had been preached here. The volume was inscribed: "To the General Protestant Body in Chili, and to the members of his Congregation at Valparaiso in particular, as the humble tribute of kind recollections and of unceasing interest in their real welfare, by their grateful and affectionate friend and faithful servant in Jesus Christ, THE AUTHOR."

Why Mr. R. left is not known, but his ministry seems to have lasted between 2 and 3 years.

1841-1851. The Rev. Wm. Armstrong, son of a chaplain in the River Plate, came in 1841 and remained ten years.

1851-56. The Rev. Benjamin Hill was here five years.

1856-1869. The Rev. Richard, afterwards Dr. Dennett, was rector about fourteen years. During Dr. D's absence in 1867 the Rev. John Buncher acted as his substitute for a year.

On Dr. D's withdrawal in 1869 Dr. Trumbull conducted the services for a brief period, and the Rev. Mr. Sloan followed during 2 or 3 months.

1870-1883. The Rev. Wm. H. Lloyd was here twelve years. During Mr. L's absence the Rev. Wm. Brown Keer served the congregation temporarily for a year.

In 1883 the Rev. Hy. E. Wetherall became rector.

The American Bible Society.

The total receipts of the American Bible Society for August were \$46,079. The number of colporteurs now in the employ of the Society is 264.

This is the Society that has, with the British and Foreign Bible Society, so frequently assisted the Valparaiso Society with grants of Scriptures and money for its operations during the last quarter of a century; and that has recently taken up the more extensive work in Bolivia, Peru, Ecuador and New Granada, which had been beyond the means we had at command. Mr. Andrew M. Milne, who made a beginning last year in Bolivia, coming thro' to the Pacific coast, has now again sent his helpers to La Paz, expecting in April of 1885 to join them and then prosecute the work with vigor. There is every reason to hope for large and substantial success in this present endeavor. Mr. Milne has shown great energy and consummate diplomatic skill in overcoming all the opposition that strove to defeat his Christian undertaking. The clergy sought to induce the civil power in Bolivia to serve as a cat's-paw for the wicked and blinded church of Rome, which unfortunately predominates there till the present hour and hinders the light of the Holy Gospels from reaching the people. Frown who might, Mr. Milne never flinched. He made no secret of his errand, but showed frankly what he had come to sell, disarming opposition by openness, while at the same time insisting on his *right* under the Constitution to go where he chose and make sales to all who cared to buy the Bible. Not only did he wait upon all the authorities when summoned, but he offered even to confer with the ecclesiastics when any of them censured his operations.

The work is, therefore, in hands that are tried and safe. Mr. M. is from Aberdeen and adds to the tenacity of his countrymen the kindly benevolence of a disciple of the Blessed Saviour, Whom he would fain assist in making known to the people of those lands at the north: giving what their mistaken teachers have

failed to communicate to them as the true Gospel of the Grace of God.

Mr. Merwin.

Our latest date from him is of Oct. 31st. He was then fully occupied with work for S. America. Subjoined is a private letter from him which cannot be withheld: below it, will be found a graphic description of public gatherings in favor of larger gospel effort to disseminate the blessed Salvation from sin among the nations.

BROOKLYN, Oct 31, 84.

My dear Doctor T.—Last mail was the only one that has failed to bring one of your good letters, but you were off to the South, and I was glad you could have a little ontng. Mrs.—wrote that the *Cordillera* was wrecked, passengers saved. We wait anxiously to learn if A. and the missionary party were on board.

Father has been more feeble these last days,—says he can hardly hope to get strength. Always inquires about you and Mrs. T. and sends kind messages. Dr. Green at Princeton also asked particularly about you. He is looking much older, but is the same *grand* man of younger days.

Tract Society keeps me busy;—translating and correcting. This week Ryle on Matthew is coming out. I think they will soon undertake work to meet the wants of the educated and skeptical classes in Spanish countries. They want their revised Bible Dictionary, which is just being published, to be translated; I tell them I think we can do it in Chili, if they will publish Naville for us.—There is a project for sending out to our missionary centres, a lot of blank sheets with attractive cards for front, on which we can do our own printing of tracts. So cheap too! In a few weeks some will go to Valparaiso.

Doctor, I would like to say that we *expect* to start early in December, but cannot, just now. Ask the Lord to show us the *right* way, and to give us help to take it.

With much love to all the family, Fraternaly yours,—MERWIN.

To the RECORD:

BROOKLYN, October 31 1884.

My dear Doctor T.

Some two hundred delegates to the Synod of the Presbyterian churches of New York State met last week in Buffalo. For the first time the Presbytery of Chili was represented by a delegate, and the claims of that part of the world were listened to very kindly and attentively. At this gathering the subject of systematic beneficence came up for consideration and was ably presented in an interesting paper prepared for the occasion. It was shown that if all the communicants of the Presbyterian church in the State of New York would contribute individually *two cents per day* during the entire year, the sum of \$1,000,000 could be raised in this State for the benevolent purposes of our various Boards for home and foreign work. A pastoral letter from the Synod to the churches urged the more general adoption of the plan of systematic giving. This subject is engaging more widely than ever the attention of the various denominations. An individual in the West writes that when letter postage was reduced one cent, about a year ago, he resolved to give Foreign Missions the benefit which might accrue to himself by such reduction, and he was thus enabled to increase his usual contribution by the sum of \$4.80. Surely the power of *mickles* is mighty.

One interesting feature of the synodical gathering, was a supper of which nearly six hundred persons partook. The large parlors, lecture and Sunday-school rooms of the church building were thrown open; provisions prepared in the basement of the church, and these, consisting of oysters raw and fried, sandwiches, ice-cream, cake, coffee, &c., were served to the guests by the best ladies in the city.

There were present one or two aged men who were infants in their mothers' arms when the latter were obliged to flee from the Indians in that quarter. Buffalo was then home missionary ground. Now it is one of the great centres from which blessed influences go forth for the healing of the nations.

But before closing I must tell you of

a gathering at Princeton N. J.—that seemed to me far more unique and significant. It was the Annual Session of the "Inter-Seminary Alliance." Ten different theological seminaries of evangelical denominations were represented there; Baptists, Methodists, Episcopalians, Lutherans and others; some four hundred delegates spent three days together in that classic spot, with the principal object of deepening and extending an interest in foreign missions. It would be difficult to gather in this country a finer looking body of choice young men. I was especially interested in the one who appeared to be the moving spirit of the occasion, a son of Chief Justice Harlan of the Supreme Court of the U. S. The prospect of having an increased supply of ministers and missionaries, was never better than to-day. I never attended any thing like the consecration meeting, at which many gave brief and manly expression of loyalty to Christ and of willingness to go wheresoever He should lead them.

Chili came forward to claim some of those young men for laborers. After my short address four or five fine students, mostly from Princeton, expressed a desire to know more of that field, so needy and so long neglected. Next week at their request Mission work in Chili is to be brought more fully before the theological students of that town. Do you think there is any danger of the West Coast becoming too popular as missionary ground?

One delightful feature of the visit to Princeton was the intercourse with a college professor, whose guest I was,—one of the most humble Christians I ever met. It was hard for me to part with him. He insisted on carrying my traveling bag to the station. I told him that it was all very well for "Science to be an handmaid to Religion," but really this was pushing the thing a little too far! Dr. Mc Cosh, the President of Princeton College is a light from Scotland that we rejoice in and are proud of. He manifested much interest in the progress of Christ's cause in Chili and in the fact that some of his countrymen are most

faithful in promoting righteousness there.

A. MOSS MERWIN.

Santiago.

December 15th.

To the Editor of the RECORD.

I take the liberty of sending you a report of our Sabbath service. The presence of Bishop Stirling of the Church of England, on this coast, in his official visit to the flock under his charge, gave us an opportunity to enjoy his ministrations.

Our congregation united in the worship; consequently there was a very large congregation to welcome the Bishop and to hear words of divine counsel from his lips.

To many of us who have not often the opportunity of listening to the service of the Church of England the occasion was one of peculiar pleasure. Every word seemed full of sweet and strengthening meaning, and the imperfect attempts to follow the order prescribed, made that order all the more interesting.

The sermon was a suggestive gem, not long, not abstruse nor dry, but sweet, tender, clear, eloquent, and full of unmistakable devotion and fervor. It was on the question of John the Baptist to Christ: "Art thou he that should come or do we look for another." MATT. XI., 3.

The Bishop prefaced his sermon with a happy acknowledgement of the fact that the Union Church had set aside its usual services, and invited him and those of his flock resident here to this "guest chamber;" he felt that he was a guest at this service and appreciated the kindly spirit that had extended the welcome.

In regard to the question of the text the Bishop said, It was not asked to give a lesson to the disciples, nor did it indicate that there were doubts in the mind of John. The Saviour's own picture of John as not being a reed, as not one clothed in fine raiment, but as the greatest born of women—showed that John could not waver. The question was an exhibition of John's desire that Christ's

work should advance more readily. In reply to this desire, the Saviour sends an assuring message, "The lame walk, the blind see, the lepers are cleansed and to the poor the gospel is preached."

This reply showed John and us that the work of Christ is a gradual one. To pull down error is easy, but to build up truth is slow. Christ is preparing the material for his grand structure. His work is still going on; there has been progress through the centuries. This is seen in the advanced religious life and in the higher degree of control of individual conscience.

The subject taught 1, The need of patience. 2, Of personal growth. 3, We all may have a part in securing the final success.

After the service many remained to the communion.

I cannot close this account without mentioning the unusual excellence of the music. The Choir of the Union Church had prepared themselves for the occasion and right royally did they discharge the duty that fell to them.

All honor is due to each member of the company, for this group gave faithful work to preparation, but there should be a special recognition of the skillful leadership of Mr. Radford. Under his direction this choir is taking a front rank, and the rendering of the difficult and beautiful music chosen for this service in a manner of highest excellence, shows how capable he is and how good the material is with which he has to work.

The congregation did not know with what anxiety the Bishop must have fulfilled his duties, in the burden of the sickness of his daughter in Valparaiso.

Had the people known of this trial to Dr. Stirling there would have been greater sympathy with the prayers that ascended for the sick. We almost wonder that Bishop Stirling could remain, and while glad that he felt willing to do so, sincerely hope he may be rejoiced in the speedy recovery of his daughter.

Sincerely yours,
A MEMBER OF THE
CONGREGATION.

Tierra del Fuego.

A steamer for the Fuegian Mission was dedicated at the London Docks, Oct. 13th, bearing the name *Allen Gardiner*: a wooden vessel, auxiliary screw, length 80 feet, 16 beam, and of 87 tons. A lady in Manchester, Mrs. Langworthy, contributed \$15,000 towards its construction (£2,000.)

This is the third vessel of the name: a schooner of 100 tons launched in 1854; a smaller vessel of 50 tons to replace it in 1874; now in 1884 this steamer leaves England for Christian employment in the channels and islands.

Lives and property have already been saved there when European vessels were wrecked on those inhospitable shores; this work will no doubt be carried on more extensively and easily, while the increased facility of communication will enable the missionaries (Mr. Bridges and others) to reach the indians more numerously and to better advantage. William Mc Andrew Esq. and the Rev. William H. Lloyd took part in the ceremonies of dedication, Admiral Prevost presiding. It was resolved on motion by Mr. Pite seconded by the Rev. H. Turner: "That this meeting dedicates the ship *Allen Gardiner* to the service of God, thro' the So. Am. Miss. Society, and wishes her Good speed on her voyage."

She was to leave G. Britain on the 20th of October.

Electors Registered.

During the week ended Dec. 13 about 4,000 voters have been qualified and registered to cast their votes in April next.

FOREIGN.

The Salvation Army.

Dr. H. M. Dexter, editor of the *Congregationalist* of Boston, Mass., writing from Boston in England, describes vividly what

he saw the Salvation Army do in that city; it cannot fail to interest readers in this far off section of the earth:

The evening shadows were beginning to fall, when my attention was attracted by a new style of sound. A tremendous bass drum, with a brass horn almost equally tremendous, were the principal ingredients. To my surprise the waiter answered my exclamation of "What is that?" "It's the Salvation Army!" "Ah, indeed! and is that here?" "Yes, sir, it's here werry wigerous."

I thought it odd, that my first personal experience of these well-meaning enthusiasts should be under the shadow of the great tower of John Cotton's old church:—a little group of perhaps twenty men and women, with laced caps, red jackets, and some other slight uniformities, formed into a circle on an unoccupied corner of the market-place, one holding aloft a red flag with a cross, while others drew the crowd by the rude "music." The Bostonians seemed to take it rather as a matter of course, and most of them kept to their buying and selling. Soon, however, the music stopped, a really sweet Gospel hymn was sung, and, on going back, I found the audience much increased. Directly a young fellow in a red jacket, jet-black hair, and an intensity of manner greatly exceeding his immensity of matter, began to walk round the inside of the circle and harangue the company almost fiercely; shaking his fists continually in the faces of those to whom for the moment he happened to be speaking. He did not mean to be irreverent, but what he said lacked but little of being so. "Thank God-er," he shouted, "He can forgive-er sins-er, for Christ's sake-er. He has-er, forgiven *my* sins-er; and he can forgive your sins-er; and he will-cr. He can forgive little sinners-er, like me-er; and big sinners-er, like you-er. All you've got to do-er, is-er, to believe that He has-er, and He has-er." When, for substance of doctrine, he had repeated this message around the circle as long as the captain, or the major, or whoever might be in command, thought to be expedient for the best effect, he was unmercifully squelched by the starting up of

another Gospel hymn, in a chorus of loudness which drowned him out.

An old man, with a wonderfully queer face, and a manner suggestive of much [and recent] communion with a beer-barrel, then knecled on the cobble-stones in the center of the circle, and dramatically throwing up his hands announced that "he believed they were honest people, and he was much obleeged to them, and he wanted his sins pardoned, and should be glad to have it fixed so—he was sure he was e'en a'most drunk now—he never, no never, would sip another sup of beer." One of the "officers" at once knecled by his side, threw his arms around him, and began to pray in a very earnest way that his sins might be forgiven. Others prayed in a loud tone. Various songs were sung. Finally he was asked "if he didn't feel saved?" He thanked them, said he believed they were angels from heaven, thought he felt better, and "hoped he shouldn't sip another sup of beer." Whereupon they sang again and shouted "Hallelujah." The leader then thanked the audience for their kind attention, but remarked incidentally that he had been a little disappointed in the receipts—which, in place of the five shillings for which he had confidently hoped, as yet amounted only to a miserable half-crown—and then, with drum and horn, they moved on to another spot not far off.

I wondered what John Cotton would have said to them, had he encountered them in his Saturday evening walk two hundred and fifty years ago; what I ought to think of them, now? What they were doing, and the way in which they were doing it, to the last degree revolted against my taste, and defied my judgment; yet who was I that I should judge the servants of Another? to their own Lord they stand or fall. Many of them looked honest as well as earnest—and as though they had come out of much tribulation up to a better than their old life. And how could I tell that they were not really doing a good work for one stratum of the population, which St. Botolph's, with its surpliced choirs, and its vicar with his five curates, and all the Baptists and Con-

gregationalists and Methodists, Primitive or otherwise, would be leaving undone! And how careful we ought to be not to fight against God! While thinking, uncertainly, these things, I had wandered in through the open door into the great beautiful church, and, as the notes of the organ, with the rehearsals of the choirs for the Sunday service, came sweetly sounding up its immense and shadowed spaces, I could but notice how strangely the renewed tumult of the big drum and the horn as, softened also by distance, they came in through the doors and the windows, harmonized even with these choral utterances—almost as if both, without and within, so intended the same tune, and so clung to the same key, that all must be making essentially one harmony to the Great down-listening Ear!

Is it not Slave Trade?

Great Britain was induced to oppose the slave trade early in the century, and 50 years ago emancipated the slaves in the West Indies; but the cupidity of individuals still strives and succeeds in evading the most benevolent aims of their Government by taking advantage of weaker and uneducated nations. For example the "*Pall Mall Gazette* calls attention to a new form of trade, which is carried on in the Western Pacific by British ships under the protection of men-of-war, offering the evidence of an "old master mariner" in proof of the fact. A vessel is surveyed by a government officer, provisioned and licensed to carry from 130 to 150 men and women. She then secures the co-operation of boats' crews from the Island of Tanner, or some such place, and makes sail among the islands where natives can be secured. Then, men and women are purchased, or kidnapped, among the Solomon Islands, the New Hebrides and other kindred groups, and made to "affix their mark to articles" of agreement to go to Queensland and work for three years. On landing in Australia £20 is usually received for each man and £15 for each woman—thus

hired out to labor, in what is practically slavery.

St. Peter's in Rome.

St. Peter's is the most glorious structure that has even been applied, so Gibbon wrote, to the use of religion. It occupies the site of a Basilica erected by Constantine in A.D. 306, but the present structure was built in 1506, the foundation being laid by Urban II. 20 years were occupied in its erection, during which as many popes reigned. Architectural unity does not characterize it, as might be gathered from the fact that the work was carried on by more than 10 architects, some say by twelve. Of these Michael Angelo was one. Of all parts of the edifice "the front is most open to criticism." Michael Angelo had no part however, in that. The dome was of his designing, and in its praise the all unite. Stupendous in extent and altitude it has been pronounced the triumph of modern architecture. The diameter including the walls is 195 feet; the interior diameter being 139 feet. The height from the pavement to base of the lantern is 405, to the summit of the cross outside 448 feet. The whole of St. Paul's in London might stand within St. Peter's, leaving 46 feet at each end unoccupied, 25 feet all round the eupola and 64 feet to spare above its dome.

The dimensions of the church of St. Peter's are 613 feet length in the interior, 197 breadth of nave, length of transepts 446, height of nave 152 feet.

The dome of St. Peter's has been newly covered with lead at a cost of not far from \$30,000. The weight of this covering is 708,610 lbs.; if spread out flat, it would cover more than an acre and a half of ground.

Consecrated Wealth.

The oldest Presbyterian church in the city of New York, the First, stood originally in Wall Street, Dr. John Mason being its pastor in the earliest years of this

century. Afterwards it was removed up town, following the tide of city emigration. In 1859 it lost by death the excellent Dr. James W. Alexander, who was succeeded by Dr. Hoge until 1867; Dr. John Hall was called to its pulpit not long after from Great Britain, who stands at the head of his profession in the city, as does the church among churches in all the generous enterprises of Christian zeal and charity. Here is an astonishing record for 1883-84.

It is stated that the benevolence disbursed through the treasury of Dr. John Hall's Fifth Avenue Presbyterian Church in New York last year was \$91,007; while \$36,564 additional was also raised for parish purposes of various kinds.

These Parish purposes include city mission enterprises and mission Sunday Schools, as well as the maintenance of worship in the large and influential church and congregation. An idea of its extent may be formed from the fact that the number of communicants is 1800.

Wellesley College.

This College for ladies, now about ten years old, is situated 16 miles from Boston on a beautiful lake called Waban mere. It was founded by Henry Durant Esq. whose aim was to promote female education dedicated to our Lord Jesus Christ. The College has commenced its new year with 496 students and 54 resident teachers, besides about 25 occasional teachers and lecturers. The number in the freshman class is 115. There is no more room, and 50 students are already obliged to board in the village. In accordance with an arrangement made by Mr. Durant, the founder of the College, the first sermon of each college year is from the text, "God is Love."

Scottish Disestablishment.

It is announced that Mr. Gladstone has had a private conference in Edinburgh with ministers of the Free Church of

Scotland, in which he promised them that if a distinct majority of the Scotch members returned to the House of Commons at the next election shall be pledged to the disestablishment of the Church of Scotland, the government will carry out the popular will.

Fuller reports of the recent speeches of Mr. Gladstone at Edinburgh, and the enthusiasm with which they were received, show them to have been even more significant than at first supposed. The premier considered the reform of the House of Lords inevitable, but that the Franchise Bill is of sufficient importance for the present, and must be settled first. He spurned the claim of the peers to a right to settle the time of dissolution. In the second speech he showed that in its last four years the Tory government left a deficiency of £7,330,000, while his own administration for an equal time has a surplus of £1,550,000; the former paid off a debt of £10,984,000 in four years, while the latter in the same period has paid £25,024,000. The addresses were received with unbounded enthusiasm, though there was dissent to the principle of hereditary legislation. Parliament was convened in Oct. 23, and passed at once the Franchise Bill. Later dates by wire state that the Lord's have passed it also. The Liberals hoped for a short session, but the Parnellites threatened obstruction.

Education.

Principal Dawson of Montreal has been knighted by Queen Victoria.

— The freshman class at Yale College numbers 125—the smallest for several years. The junior and post-graduating classes at the law school are unusually large.

— Miami University, at Oxford, O., after being closed for ten years, during which time it has paid its debts and accumulated a capital of \$50,000, is to be reopened this season under the presidency of Rev. R. H. Bishop, D.D., whose father

was prominently identified with this institution.

— Dr. Eliza M. Mosher and Dr. Lucy M. Hall, who were for some time physicians at the Sherborn Prison for Women, have become professors of physiology and physicians to Vassar College.

— At the examination in September for entrance to the normal school or college in the city of New York, 293 applicants were rejected because their average fell below 82 per cent. The attendance the first day of this term was about 2,600. The introductory class alone numbered 791.

— The schools in Utah under the New West Education Commission are opening with greater numbers and more public sympathy than ever. The fear that the two months' vacation would be used by the Mormon authorities to antagonize the Commission has proved groundless. One hitherto comparatively small school opens with eighty-two, another with seventy-two, while at Ogden three rooms are overflowing.

The Maine Liquor Law.

The permanence of prohibitory legislation in Maine, it would seem, cannot longer be questioned, since the prohibitory amendment has been adopted by a majority of over 40,000 votes. The amendment reads as follows:—

The manufacture of intoxicating liquors, not including cider, and the sale and keeping for sale of intoxicating liquors, are, and shall be forever prohibited. Except, however, that the sale and keeping for sale of such liquors for medicinal and mechanical purposes and arts; and the sale and keeping for sale of cider may be permitted under such regulations as the Legislature may provide. The Legislature shall enact laws with suitable penalties for the suppression of the manufacture, sale and keeping for sale of intoxicating liquors, with the exceptions herein specified.

THE RECORD.

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THE RECORD.

Rome or Santiago?

The question is whether the Chilian nation have or have not anything positive to say in the question of the reverend presbyter who shall rule as archbishop over them. Let any European potentate assert a claim to interfere in the selection of their Chief Magistrate in political matters, and the manly out-spoken resistance, with which his claim will be met, will be in keeping with the lofty spirit of independence that has so long characterized the Chilian people. They would resist to the uttermost; every man and every woman would rise in arms to maintain the refusal to submit to such domination. How is it, then, in regard to a Chief Prelate in church matters! In this, one might feel that he had come into another nation. The people who were so self-asserting and so brave, are now found willing to go, cap in hand, knocking at the door of a ruler who dwells in Italy, soliciting his consent that they may have over them in the Lord the man of their choice! Independent enough in other things here they have asked, waited, supplicated, sought interviews, prayed, besought and cringed, till on-lookers have felt moved to pity them.

And now, the most recent phase of the question is that, after a delay lasting five years and more since they made a choice, an arrangement has been brought about, or is on the point of being concluded, with the oppressor, in Europe, who lords it over God's heritage, so that his consent shall be given for the people of Chili to exchange the man of their choice for some other to wear the miter in the capital.

Rumor says that the archdiocese of Santiago is more likely now to be filled, since a presbyter is about to be selected and proposed for the position of archbishop, whose acceptance in Rome is known beforehand to be sure, having been arranged and bargained for in that city.

It is necessary to wait and see what truth there may be in this rumor. It may prove false after all. God grant it!

Respect for the higher powers of the State, and for the opinion of the nation clearly manifested in Congress and through the Press, impels us to say so. To change the candidate named would not bring the Government of Chili an inch nearer an honorable solution of the question. It has not been a question of persons but of principles. The Chilian Minister in Europe said, March 7th, 1879: "The Holy See denies us in theory the right of making a nomination in that form," *i.e.*, without an understanding beforehand with the Pope as to who shall be the candidate.

2 years
 And here has been the dead lock for the last two years. It had been understood there would be no yielding in Santiago so long as Mr. Taforó might live. And it is to be hoped the President may not ever move from that position. Without advocating any form of Episcopacy save the Parochial, it still is permitted us to wish that the Church of Jesus in Chili, even though it chooses to retain Diocesan Episcopacy, may maintain for itself the independence which by charter from the Saviour belongs to it, and of which all the tyrants that ever dwelt in Rome have neither the right to deprive it nor the power, unless it parts with its birth-right for a mess of pottage.)

SERMON.

PREACHED IN UNION CHURCH BY DR.
 TRUMBULL, DECEMBER 21, 1884.

Jesus and the Sinner exchange places.

We pray you in Christ's stead be ye reconciled to God. 2 Cor. 5, 20.

Whatever may be the definition given to this reconciliation, it is clear that it has commenced with our Father in Heaven. From Him comes, not only the offer of reconciliation, but the entreaty to us to be reconciled.

I.

He is anxious to have us reconciled to Him. This is why He has caused the walls of Zion to be erected and this Book written. This is why the Christian church has been organized and maintained till this present age. He would not that any should perish, but come and be reconciled and obtain peace with Him.

1. Not more benevolent was the father of the Prodigal when he longed for the return of his erring child. Jesus recounted that specially in order to show the parental sentiments of our Maker, who sent Messiah because He loved the world and would win it back from estrangement to harmony; from disregard for his will to an assiduous desire to know and

comply with it. When any man's feeling is that of disinclination to be God's child, subject, servant, soldier, He would have him lay that disinclination aside, and be converted so as to say: "Lord what wilt Thou have me to do?"

2. God would not have you, my hearer, come to this radical change in your sentiments towards Him simply in order to obtain happiness, tho' he assures you that you shall obtain it; neither in order merely to escape sorrow and his wrath, tho' that is promised also: but his desire is that, on lofty grounds of rectitude, gratitude and obligation, you lay your plan of life, of existence in fact, to walk in perfect harmony with him, because that is your chief end; what He created you for. His aim was, not to have your heart and life an independent castle whence He is excluded, or where his voice is only heard in matters convenient to yourself, but a dwelling in which you may render him homage in holiest aspirations, wear his badge, call on his Name and identify your life with his Kingly injunctions.

3. God has planned that in such loyalty to Himself your soul shall find its true development. It will preserve you from disappointment, discontent, misanthropy, regret, remorse. It will prevent your powers being shriveled, wasted, misdirected. It will enable you to look on every thing and see in it your Father's glory, his purpose and aim: in your own course recognizing his guidance, and in the historic occurrences of your nation the development and outworking of a plan for the furtherance of righteousness in it and in the earth. From every type of indifference the Lord desires to have you come away, because he longs for your moral elevation and would have you grow in resemblance to Himself.

4. This is his longing; but underneath the longing lies his authority. His is a strong hand, tho' wearing a soft, velvet glove. He wishes you to obey Him, yet not with a weak wish as of one that has no executive force. Having created and sustained you, he demands your filial regard; but you have disappointed Him, not sought and served Him; and, there-

fore, He has set in motion events aimed to show you impressively, and yet affectionately, that He has not given up his claims on you and not relinquished his lawful rights. The "mystery of the ages" has been brought forward in the appearance of Messiah who exemplified his Father's claims and then met them by the Sacrifice of Himself:—He has been made sin on account of our sins. God has reasserted his authority and reenacted his law more impressively than when in lightning he appeared on Sinai's sacred peak. The slain sin-bearer, Jesus, was laid in the tomb, and his Father, who is our Father and yearns to have us become his adopted children, raised Him from that cold bed full of life, exalting Him to the throne, a Prince and a Saviour for all who by Him will return and be reconciled.

II.

For the reconciliation is incomplete. Tho' "finished" so far as the suffering of Jesus was necessary, it is not finished until we repent and believe. The table is spread, but the guests, where are they? Hearer, are you one of them? God hath made a marriage for his Son, and the Bride, the Lamb's wife, is the Church; are you a member of it? A dutiful painstaking, prayerful, self-forgetful member of it? If you are, then you have accepted the reconciliation and are reconciled to God.

1. But just so long as alienation rules in your heart, his grace is received by you in vain, his scheme of love toward you is balked, frustrated, and your own hand keeps back from your heart the blessing He would confer. And so it must be until you desire to be reconciled to God. That is the axis, the pivot on which the question of salvation turns. You possess a self-determining power. "Choose you this day whom you will serve!" is the divine call that comes thro' the world: "I have called, and you have refused," is your Lord's complaint: "Come for all things are now ready," is his invitation. You imagine possibly that you are awaiting for some clearer conviction,

of the truth of the Gospel and would see more proof than you do; but, really, your delay grows out of the want of conviction of the sinfulness of sin. Were you heartily in earnest to be reconciled to your Creator, you have not a doubt that could detain you from surrendering to Him; not one. Your deficiency consists in something different from what you imagine. Make God Supreme in your thought and you will at once find you cannot live without exercising faith in Jesus, his Messiah whom He hath sent.

2. But, until that is done, God is limited by his subject's refusal. For He is careful not to overstep the bound of man's free choice. He desires each to choose, but would have it done freely. The call is, "Thou shalt love the Lord thy God with all thy heart, and mind, and soul and strength," and the essential principle of obedience would be lacking were God to do our work. Strong terms are employed to describe the divine efficiency in conversion, that is true: God works a regeneration—men are born again, of the Spirit—are created in Christ Jesus—are quickened from dead works by the Father's power, enlightened by the Spirit's warmth: it is God that worketh in them to will and to do of his good pleasure: it is not in man that walketh to direct his steps: and yet, we are to will and are to do, are to walk and are to come. And, if not, shall perish in our own sins. The abuse of freedom brought disobedience in, and the abuse of freedom now hinders reconciliation to God in every impenitent person.

3. A man's own consent is an indispensable preliminary to being saved, and yet more was needed than consent, and it God has provided in offering to be reconciled thro' the death of his Son, nay still more in offering to bestow the Holy Spirit of Promise graciously and effectively to aid, regenerate, heal and convert. "What more could have been done in my vineyard?" is the prophet's appeal, and he adds the pertinent question, "wherefore, then, brought it forth wild grapes?" Help has been laid upon one mighty to save. Jesus, the Good Shepherd, has declared he will east out no

one that cometh unto God by Him. To the blind he will give vision, to the lame power to walk and to run in the way of his Father's commandments. With warmth, therefore, I "beseech you be ye reconciled unto God."

III.

In saying this I only reecho, alas ! too feebly, the asseveration of the first heralds who went forth to tell their benighted fellowmen the terms of the amnesty of God.

1. Their plea, their entreaty to all who would hear them, was not to think the message brought beneath their notice, but to act upon it and taste and see how gracious the Lord is.

2. The *basis* of the entreaty, its foundation, is here brought forward in one of the most remarkable statements ever penned, a statement which describes a curious transfer, and interchange of persons, a compound and twofold transposition, that is surprising, recondite, and so difficult to understand—that many "who profess and call themselves Christians" hesitate to admit its significance ; viz : that God "hath made Him who knew no sin to be sin for us." In Gal. 3, 13 it is stated "Christ was made a curse for us ;" in Isaiah 53rd "the LORD laid on Him the iniquity of us all ; and by his stripes we are healed." Messiah assumed our legal place because the Father directed Him to take it. "He bare our sins in his own body on the tree," 1 Peter 2, 24. He was dealt with as a sinner while not one, that we who were sinners might be allowed to escape the consequences of our misdeeds.

This is the counterpart of the statement: "That we might be made the righteousness of God in Him,"—might be dealt with as righteous, faultless, sinless and without guilt while guilty. The antithesis is made strong intentionally. The statement is meant startle you, to attract your attention, to awaken your enquiry and tax your contemplation, until you perceive what it means. Christ knew no sin, never fell into it. The Father was well pleased in Him. And yet He bruised Him, put

Him to grief, to shame ; all in order that you might not go on inattentive, careless and self-willed in your guilt until you perish in the final doom of the lost thro' impenitence. The Father gave the Sinless One unto death, made his Son a sacrifice, a spectacle, before men and Angels, to the end that He might, out of a loving heart, pronounce you accepted, remit your sins, and confer on your soul the free gift of everlasting life.

IV.

Be then persuaded to receive the Son of God that was Slain. Let no fondness for transgression continue to set you against Him. Were his yoke even heavier than it is, you should take it and bear it. Were sin even more attractive than it is, you should forego it, pass it by, touch it not, taste it not, because it so grieves your Father in Heaven, was such a burden to his Holy Son, and will so embitter your own eternal history, if persisted in : has already embittered it, and will a hundred-fold more

Possibly, some one will thoughtfully enquire : In what is the reconciliation to God to consist ? What is it to be reconciled to Him ? The answer shall be brief. It is :—

(1). First, to be willing that God should rule. Not in storms or seasons or stars, for there no man has any thing to say. God doeth his will in the armies of Heaven ; the winds are ministerings spirits blowing where they list at his control. But it is different in the conduct of men. There the laws God has given can be respected or disregarded. Consent you, then, that He should rule.

(2). And promise Him that in you, your life, your lips, your hands, your heart, He *shall* rule. He asks you to repent, do it then ; he calls on you to accept the blood of Jesus, do that ; he bids you submit every thought to Christ, submit it then. Vote publicly that God sit on the throne of the world, and pray to Him that he may sit upon the throne of your heart subduing you unto Himself. Have no interests that are not his interests, and thus most effectually you shall advance your

own. Seek first his kingdom and his righteousness, and all things else shall be added unto you—or, if any be not added, other things shall be given you, which you shall say are a thousand times better and to be preferred.

(3). But, lastly, remember that, if God spared not his own Son, but had him go thro' to the bitter end and die the death as your daysman, peacemaker, Saviour and sin-bearer, you cannot escape while you spurn the offered substitution; for continuing in your sins you will have them laid back again in all their crushing weight upon your own soul!

O dire calamity! Rayless doom! To go into Eternity without God and without hope! Hearer, is this to be the termination of your personal career?—in outer darkness with weeping and wailing and gnashing of teeth? No, no. No! Risk no such perdition, I beseech you. No one can tell just what the perdition of lost men is to be; do not you thro' trial of it make the terrifying discovery.

Instead of that, call on the name of the Lord. Make prayer to the Lamb Slain. Be reconciled to God. Let all controversy with your Maker come to an end now, at once, to-day. Do not perish, and do not risk perishing, but receive into your own soul as your King, Him who is the light of the World and who for you laid down his life.

Chrysostom.

St. Sophia is the name of a mosque in Constantinople associated with the renowned preacher of the 4th century, him of the Golden Mouth, so styled because of his eloquent advocacy of the Gospel and its purity. Since the city in 1453 fell into the hands of the Turks, it has been occupied by the Mohammedans. During the last forty years American Missionaries, aided by British Christians who have sympathized with their work, have sought to enlighten the Armenian Christians of Constantinople and of Turkey generally, and more recently have striven to reach the Mussulmans. Of them and their anticipations, Dr. Goodell writes:—The

missionaries have a dream that some day there will be preaching of the gospel in the splendid Mosque of St. Sophia, recon-verted into a Christian temple, and the truth set forth by Chrysostom in the days of his wonderful eloquence be again installed in power in the land of the Moslem.

College Education.

The mission in Constantinople has been conducted by wise men and a very energetic far-seeing plan. Education on an intelligent Christian basis has been their aim; to qualify young men for efficient work in the various departments of life thro' good learning has been their method. Not piety without acquirement; not instruction without faith in Jesus; but piety and acquisition combined—they have sought to promote. To this end a college has been founded, named Robert from one of its benefactors, in which hundreds of young men have already been trained, and two hundred are now attending its classes.

Of it Dr. Goodell writes:—Robert College is a point of exceeding interest. It would be difficult to say too much of the value and usefulness of this institution. It has the finest location of any public building in Turkey. Perched as an eagle high on the western banks of the Bosphorus it is one of the brightest testimonials to American Christian benevolence in the East. God has widened its influence, and its light shines afar. There are 211 students, comprising at least a dozen nationalities, speaking many tongues, and a full corps of competent teachers. The College is well equipped for work, with library, laboratory and museum, and in full tide of usefulness. When this great number of students, the finest young men of the country, break away from their surroundings and come to this American College, it is of the Lord. He is raising up men for His own uses in the future. The day of redemption is coming to this land, so long ground down by Turkish rule, and God is sharpening the instruments. Some of my choicest days in the East have been spent within its portals.

The "Record's" Account.

This is the closing number for the year 1884. No. 161 was published January 5th and this is No. 185, so that during the year 25 numbers (35,000 copies) have been published. The total expense is \$1,307.55, including this number, towards which there have been received in voluntary offerings from friends here, on the coast, in Peru, California, Great Britain and the United States, \$1,212.53. This leaves a debtor balance of \$95.02, to meet which any assistance will be welcome, so as to commence with the first number of vol. 14 free.

To all the many friends who have assisted the RECORD hitherto we tender grateful acknowledgements; and shall be glad to have it mailed or sent otherwise to any who desire to receive and read it.

English School.

The distribution of prizes in the school of Messrs. Mackay and Sutherland took place on the 20th of December. The Rt. Rev. Dr. Stirling addressed the scholars very pleasantly. So did the Rev. Mr. Dodge. Beautiful prizes were given, and they had been worthily earned. The school separated to reassemble February 4th. Dr. Trumbull presided.

English Board School.

The exercises for the year terminated Dec. 23rd. A larger number of persons than usual attended the distribution of prizes, H. B. M's Consul Drummond Hay Esq. presided. The principal Mr. Fowlie stated that the number of scholars had doubled within the past year. Pieces were sung under Mr. Contt's direction that elicited applause. Recitations from Milton and Wordsworth were given in English and in Spanish by the lads and by one young lady.

The Consul spoke of the prosperity of the School, and called on the Rt. Rev. Bishop Stirling and Rev. Dr. Trumbull who both addressed the scholars and their

friends. Mr. Gepp proposed a vote of thanks to the Chairman. Prizes were given for scholarship, good deportment, fancy work, plain sewing, music and drawing. The samples of drawing were very creditable. The singing excellent. It was most gratifying to hear Mr. Fowlie state that the scholars were increasingly truthful.

Escuela Popular.

On the 24th the Escuela Popular gave out premiums. Mr. J. M. Lopez G. presided. Two hundred Scholars are enrolled. Mr. William Trumbull, the principal, addressed the scholars making pleasant allusion to the Rev. Mr. Merwin now absent, but anticipating his return ere long. The year has been one of successful work. The school is to meet again in February, on the 4th.

The Intendente don Domingo Toro H. had been invited but was unable to be present; he, however, requested Post Captain Hurtado to represent him who did so expressing his satisfaction. The Rev. Messrs. Dodge, Thompson and Trumbull were present.

Donations to the "Record."

Rev. and Mrs. David Taylor	\$ 2 00
Premium on same (U. S.).....	1 00
Mrs. G. T. S., California.....	10 00
“ J. Harris.....	15 00
“ H. Beith.....	15 00
X. L.....	5 00

December; by Mr. Muller.

Two friends, str. <i>Lautaro</i>	5 00
Five “ “ “ \$1 each	5 00
A friend, “ <i>Itata</i>	1 00
A friend, English Hospital.....	70
Steward, British bk. <i>Moss Rose</i> .	1 00
Mr. W. from Quillota.....	2 00
T. H., str. <i>Chiloé</i>	3 20
Chief engineer, str. <i>Arauco</i>	1 00

THE SEA IS HIS:

Officers, str. <i>Chiloé</i>	30 00
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By Mr. Wetherly, from friends in Guayaean.....	30 00
Mrs. Demorest.....	10 00
	\$136 90

Donation to the Sheltering Home.

Mrs. G. T. S., California..... \$ 10 00

Donation to the Seamen's Mission.

Miss A. L..... \$ 5 00

December 20.—The small-pox is reported to be very prevalent in Lota; in the pest-house there were 37.

Rain in December.

A copious rain fell on the 21st, the longest day in the year, and when rain is what no one looks for. More than 2 inches of rain fell. Some years ago, about nine, a very deluging rain fell on the 8th of December flooding the bodegas in Calle Cochrane. The occurrence, however, while not unprecedented was very unusual.

The majority for Cleveland in New York State was 1042.

— A fearful fire occurred in an orphan asylum, Roman Catholic, in Brooklyn, occupied by 800 children: 18 lifeless bodies have been recovered. It is feared there may have been more victims still.

Dec. 29.—Additional donations have just been sent in that materially reduce the debit balance of the *Record*, so that it now remains less than fifty dollars.

The communion of the Lord's Supper is to be celebrated on the first Lord's day of the New Year in the Union Church.

Seventeen persons partook of the Lord's Supper in the German congregation gathered by the Rev. Mr. Kreuter, Dec. 21st.

On the 23rd a very interesting distribution of prizes took place in Mrs. Chapman's school, Calle San Agustin. Messrs. Lopez and William Trumbull, the Rev. Mr. Dodge and Dr. Trumbull were present. The Young Ladies recited from the Lady of the Lake, as well as other pieces in English, French and German; singing also and playing on the piano. In giving the prizes Dr. T. and Mr. Lopez addressed the scholars and teachers in words of felicitation and encouragement.

Christmas Tree.

The ladies who teach in the Chilian Sunday School, Spanish, provided an entertainment for the pupils on the 26th, which afforded great satisfaction to an immense circle of friends. Tea was served in the large room of the Escuela Popular, to the S. S. scholars and member of the Chilian Congregation. Ten or twelve young ladies, who forbid the mention of their names, assisted by several gentlemen, served to the guests the refreshments they had also provided.

The entire company then adjourned to the still larger room of the English Board School, in the same edifice, where a superb Christmas Tree, hung with gifts and sparkling with illuminations, was unveiled eliciting an outburst of applause.

Mr. Lopez gave out a hymn to be sung, and Dr. Trumbull, having briefly invoked the divine blessing, requested Bishop Stirling to address the scholars, who did so very pleasantly, in English, Mr. Lopez giving his remarks an instantaneous translation into Spanish.

The dismantled tree was then set aside, and Lientenant Bleecker of the U.S.S. *Hartford* came forward with an exhibition of legerdemain and ventriloquism, that entertained the grown people as well as the children. The originality of his remarks in Spanish added a spice to the performance that all could relish. A very hearty vote of thanks was given him by the entire assembly at the close.

Four hundred persons it is estimated were present. All was concluded by ten

o'clock.

The Rev. Messrs. Wetherall and Dodge were present, and Drs. Page and John Trumbull. Mr. Blake rendered valuable assistance. Mr. Lopez was everywhere. But in praise of the young ladies for their exertions (begun even two months ago) a great deal more deserves to be said than we have dared to say here.

At the time of the festival of the Spanish S. School a little scholar belonging to a class taught by a young lady was detained at home by illness which has since proved fatal, who mourned that she could not go and receive her presents so as to give them to her weeping mother. When asked did she fear to die, she answered, No; for she hoped to be soon with her Heavenly Father and with Jesus her loving Saviour. God be praised for the faith of a dying child!

"And hast revealed them unto Babes,"
Matthew 11, 25.

Owing to the illness of Captain Clayton of the P.S.N.Co.'s steamship *Serena*, who was unable to embark for the voyage to Pimentel, Captain Kissack took command, sailing hence on the 27th.

The *Chiloi*, Captain Steele, came in on the 25th beautifully decorated with ever-green boughs at the mastheads, the points of the yards, the bowsprit, the davits and all other available places.

The Rev. Mr. Cameron preached in Saatiago in English twice on the 21st: a.m. at the Union Church, p.m. at the station.

— The National Exhibition was closed on the 28th instant.

— January 1st, 1885, the office of the Civil Register is to be opened, under the care of señor William Blest Gana. The *Patria* suggests the use of the office of the Ecclesiastical Governor.

Michigan has a population as shown by census just taken of 1,850,000. The increase has been in the northern section.

A Plea for the Little Folks.

Don't expect too much of them: it has taken you forty years, it may be, to make you what you are, with all your lessons of experience; and I will dare say you are a faulty being at best. Above all, don't expect judgment in a child or patience under trials. Sympathize in their mistakes and troubles: don't ridicule them. Remember not to measure a child's trials by your standard. "As one whom his mother comforteth," says the inspired writer; and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the un-failing sympathy with all her children's griefs.

Hymn of a Child.

Loving Jesus, meek and mild,
Look upon a little child.

Make me gentle as thou art,
Come and live within my heart.

Take my childish hand in thine,
Guide these little feet of mine.

So shall all my happy days
Sing their pleasant song of praise.

And the world shall always see
Christ, the holy child, in me.

Foreigners in Chili in 1810.

When the revolution against Spain commenced there were in all Chili only 79 foreigners in all, residing in

Copiapó	3
Santiago	38
Rancagna	3
Valparaiso	10
Andes, Talca, Linares, Chillan 1 each, in all.....	4
Talcahuano	15
Valdivia.....	6

79

These were, Portuguese.....	21
Italians.....	19
French	10
Bostonians or North Americans.....	10

English.....	6
Irish.....	5
Swedes.....	2
Scotch, German, Russian, Hollander, Austrian, Hungarian, each 1, in all	6

79

It is rather graphic to find that every body from the United States at that early day, 1810, in Chili was not only from the old Bay State, but from its capital. The incident is recommended to the notice of all admirers of that renowned center of light. It brings to remembrance the Bostonian who in walking out of town met with a milestone bearing the inscription "1 m. from Boston," and mistaking it for a grave-stone read it as an epitaph, *I'm from Boston*, expressive of the inextinguishable love of the dead for the modern Athens, in which he had supposedly been born.

Emigrants Wanted.

(From the *Chart and Compass, London.*)

Emigrants for Emmanuel's Land should lose no time in having their places secured, as only one vessel sails from our shores for that happy country.

The vessel's name—The Gospel Ship.
Port from which it sails—The City of Destruction.

Destination—Emmanuel's Land.

Time of sailing—To-day.

Price of passage—Without money and without price.

Captain's name—Jesus Christ.

Crew—Converts and ministers.

Passengers—Sinners saved by Grace.

Sea over which it passes—Time.

Lighthouse—The Holy Scriptures.

Compass—Truth.

Sails—Faith and love.

Wind—The Holy Spirit.

Helm—Grace.

Anchor—Hope.

Passengers are supplied with everything on the voyage.

"My God shall supply all your need."—Philippians iv, 19.

"And yet there is room."—Luke xiv, 22.

A Converting Sermon.

BY H. S.

I recently procured a hundred sermons that were published in the *National Preacher* many years ago. Having read I sent them to an aged friend in a neighboring town. Calling upon her yesterday, she said, putting one of those sermons into my hand: "I was converted by means of that sermon." The sermon (No. 100) was preached by Rev. Joel Parker in the old Tabernacle church in New York during the great revival of 1831. The text was, Jude, 14 and 15, the subject, "Conviction of Sinners at the Judgment."

This lady, now residing in one of the hill towns of Massachusetts, says that at the time she listened to this sermon she was in a rebellious state of mind and opposed to the revival. But God made use of it for her conviction and conversion. She has since, now almost fifty years, lived a consistent, Christian life.

Call to Prayer.

The following circular has come from London. Reproducing it with some slight abbreviations we commend it to all who love the Lord and who pray, "Thy kingdom come, thy will be done in Earth as it is in Heaven."

It emanates from the Evangelical Alliance and is a request to Believers to call upon the name of the Lord, which deserves universal attention and will have a response in millions of hearts.

Unum Corpus sumus in Christo.

Evangelical Alliance.—Annual Invitation for the Week of United and Universal Prayer, at the commencement of the year. January 4-11, 1885.

Beloved Brethren in Christ,—Again the season of united prayer returns, dear

to our hearts, rich in blessed memories. The encouragements to prayer are innumerable. Precept, promise, instinct, experience, revelation and history enforce the duty. *Whosoever* will can come and ask; and *whatsoever* we ask in Christ's name He will give. Never was invitation more *free* or promise more *full*. Without there is an open door, within, exhaustless grace. Earnestly and lovingly we invite you to join in prayer at the beginning of 1885—in one Spirit; and through one Mediator we may all have access to the Father.

The times are trying. Christian life has manifold temptations; society is agitated; the struggle of principles is at hand; on all sides we see wide openings for usefulness, and hear loud calls for light. Amid these troubles and hopes, prayer is duty (Luke xviii. 1, Rom. xiii. 18) always binding, never completed. It is the beginning of every good thing; our resource in difficulty, our safeguard in success; a power with God, when offered by one righteous man; much more when with one heart we ask and plead with God, a united and waiting Church and for a world in unrest.

We lay before you suggestions which are not intended to supersede the individual sense of need; still less to interfere with the promptings of the Spirit of grace and supplication within. Use them, as you find them hopeful; even with diversities of ministration, it is the same Spirit who worketh all in all.

Nor let us forget to cultivate a grateful joyous spirit. Our prayers are to be presented with thanksgivings. The joy of the Lord is our strength. Followers of our Master in faith and love and prayer are heirs of all the promises, and form a part of that blessed community which is destined finally to triumph. "Therefore let us offer the sacrifice of praise to God continually, giving thanks unto His name." (Heb. xiii. 15.)

We remain, in the love and faith of the Gospel, on behalf of the Evangelical Alliance, Yours faithfully,—(Signed by the presidents and secretaries in many lands.)

TOPICS SUGGESTED FOR EXHORTATION
AND PRAYER, JANUARY 4-11, 1885.

Sunday, Jan. 4.—Sermons. "The good fight of faith."—I. Tim. vi. 12; Ephes. vi. 10 to 12.

Monday, Jan. 5.—Praise and Thanksgiving, for many answers to prayer during the past year; for the gifts of Fatherly goodness and mercy; for the opening of all countries to the Gospel, and for the power of the Holy Spirit in its publication.—Psa. lxxxix, 1 to 29.

Tuesday, Jan. 6.—Humiliation and Confession on account of the increase of lawlessness; the non-recognition of God's judgments; unfaithfulness to God and His truth; personal transgressions; the growth of infidelity and superstition; and the desecration of the Lord's Day; with prayer that the Holy Spirit may convince and lead men to repentance.—Dan. ix. 3 19; Isai. lvii.; Hosea xiv.

Wednesday, Jan. 7.—Prayer for the Church of Christ. That all may be filled with the Holy Spirit; that the unity of the Church be manifested and brotherly love increase; that the Churches may work for the masses; that all Pastors, Evangelists, Teachers, Workers may become fervent, diligent, and faithful in preaching Jesus Christ crucified; for Sunday Schools; and for the better observance of the Lord's Day.—Ephes. iii. 13 to 21; John xiv. 15 to 27.

Thursday, Jan. 8.—Prayer for Families and Instructors of Youth. That parents may more fully recognise the obligation to train up their children in the fear of God; that young people may be saved from intemperance, immorality, and other sins; for Universities, Schools, Professors, Teachers, and Students for the Ministry.—Matt. v. 1 to 16; Micah vi. 1 to 8.

Friday, Jan. 9.—For the Nations. For Rulers; for the prevention of war; that laws favoring vice and cruelty may be removed; may loyalty and good citizenship prevail; for soldiers and sailors; for the removal of the opium traffic, intemperance, and social evils; and for the suppression of all that is impure in literature.—Isai. xl. 9 to 31; 1 Tim. ii. 1 to 8; Eccles. viii.

Saturday, Jan. 10.—For Missions, Home and Foreign. For the outpouring of the Holy Spirit and the spread of the Gospel in all lands; for laborers to be sent forth with power from on high; that Converts may be established in the faith and be earnest in seeking the salvation of their countrymen; for missionaries; for God's ancient people Israel, and their conversion to Christ; for blessings to attend the circulation of the Scriptures, and the religious training of the young in Missiary Schools and Colleges.—Joel ii. 23 to 32; John vii. 37 to 40.

Sunday, Jan. 11,—Sermons. Waiting for the Lord's appearing.—Isaiah xxv. 9; 2 Thess. iii. 3 to 5.

[All who arrange for the observance of the week of Prayer are requested to communicate the results to the *Secretaries* of the BRITISH ALLIANCE, 7, Adam Street, Strand, London. It is specially desired to have a complete list of the places in foreign countries where meetings are held.]

Constantinople.

BY REV. C. L. GOODELLI, D.D.

In the Bible House the publishing work of the whole mission is carried on, with a large repository of Bibles in various languages, and religious books and tracts. Thousands of volumes are published there and sent out every year. It is an armory of the Lord, full of shields and bucklers. The building contains the offices of translators and various classes of literary and Christian workers. There is a weekly ministers' meeting held, and in the great hall the anniversary assemblies are convened. The house seemed large when built, twelve years ago (of stone, and four stories high) but has already become outgrown; foundations are being laid for enlarging it to double its present size.

As an Exchange for strangers and ministers brought here from wide fields of work, it is never wanting in visitors. The weight and worth of Christian character

gathered beneath its roof gives great confidence to the cause of missions. Heads white with years bow here in toil and prayer. The outlook over Constantinople from the flat roof of this building is wide and grand; but, with the memory of Schaufler and others who have labored here and passed away, the look toward heaven is brighter still.

The House of the Lord.

BY MIRIAM B. MEANS, DORCHESTER.

(*Abbreviated slightly.*)

"Alice, did you feel particularly edified by the discourse we listened to last Sunday?"

"Not especially so; it did not strike me as remarkably profound."

"The singing was enough to set one's nerves all on edge. Of all inflictions, the worst is sitting under a volunteer choir."

"If they only would not be so ambitious. Why don't they select some simple hymn or chant?"

"Any one could give those; a volunteer choir must sing. . . . But I was about to propose—Do you not think it would be more profitable for us to have a little service by ourselves this morning? We could take our Bible and Hymnal and volume of Robertson's sermons down to the woods by the cliffs, and everything would be so quiet and harmonious, with nothing to jar upon us or annoy. The groves were God's first temples."

"It would be delightful, and I do not see what objection there can be to it."

"Not the least in the world. We go to church to be fed, and if we can get better nourishment at home, we ought to avail ourselves of it."

These words passed between a young man and his wife, sitting on the old-fashioned stoop of a farm-house, enjoying the stillness that pervaded everything that beautiful Sunday morning, when nothing broke the silence save the ceaseless, though almost unperceived, sounds of nature. In the tear of the house, t

good farmer and his wife, with the assistance of a son and daughter, were hurrying through the morning's work, that they might not be late to "meeting."

"We'll take the big wagon this morning, Thomas, said the farmer; the boarders can have the hind seat, and your mother and Jemima can sit with me in front. Do you think your foot is really so lame that you can't walk?"

Tom managed at that moment to have quite an animated conflict with the old horse, prolonging the process of adjusting the bit, and escaped the necessity of an answer; as soon as all things were in readiness, the father and his wife, with Jemima smiling between them, drove up to the front door. They looked somewhat surprised at seeing young Mrs. Hardy without her bonnet; but, thinking they were not aware of the lateness of the hour, the farmer called out, "It is time to be starting, sir. 'Tis up hill a good deal of the way, and I can't hurry the old mare much."

"We thought we would read a sermon at home to-day, Mr. Marston," Philip replied, after an instant's awkward silence. "Thank you for calling for us!"

The farmer and his wife looked a little surprised, and an expression of disappointment came over Jemima's smiling face; for she had cherished a hope that she might be so happy as to sit next in church to Mrs. Hardy, whom she greatly admired.

The old wagon disappeared, and the open-air worshippers, with wraps and books, started for the cliffs. Going through the turn-style they encountered Tom, who had been a witness of the scene between his father and Mr. Hardy, and gave a little laugh when he saw them, saying, "Father thinks a man is a gone case if he does not go to church. He's dreadfully old-fashioned about some things. If I hadn't stubbed my toe yesterday, I should have had to be footing it over those hills before now. He looked mighty disappointed to think I wasn't ready to take your place in the wagon. I guess by night the foot will be well as ever." Then with a start, "I declare! I believe Dick scents a muskrat;" and in

a moment he was rushing over the field with little trace of the limp which had been recently so apparent.

These remarks of Tom's did not give either of our friends a very comfortable feeling; and at length Alice said, "Do you know, Philip, I almost wish we had gone to church after all; people are so apt to misunderstand one's motives."

"Don't trouble yourself about that, Alice; each must decide for himself."

A beautiful spot being chosen for their place of worship, Philip spread the shawls underneath a fragrant pine, and, sitting down, they gazed out upon the sea. As far as their eyes could reach lay an unbroken stretch of ocean. The sun was shining brightly, and the blue sea with its sparkles glittered like a bed of diamonds. Two or three snow-white gulls were floating lazily along, while several little sand-pipers skipped briskly over the sand. The sea was quiet, and made only a little soft sound, as the incoming tide slowly crept up the beach. The breeze blew softly through the pines around; a delicious perfume filled the air.

"Now, my dear," Philip queried, as he settled his wife in the most comfortable spot, "don't you think this outlook more inspiring than the white-washed walls that glared on us last Sunday? And do you think my taste very strange if I prefer that clump of scarlet lilies to the bouquet of sweet-william and asparagus-green that graced the table in front of the pulpit?"

"Come, Philip, stop making fun. I grant that you have selected an ideal place, and if only we do not forget to look from nature up to nature's God, perhaps we shall get as much good as by going to church; only I wish Tom had not said what he did, and I am afraid that my example may have an influence on Jemima."

"Nonsense, my dear, you are positively growing morbid. But look at that sloop coming toward us; what can be more graceful than a yacht in full sail?"

Alice took out her little watch; it was half past ten. "Time for the service to begin, Philip."

"Yes, dear; but just wait till that sloop

comes about; it seems to me she is going very near that sunken ledge."

Alice waited patiently until her husband had satisfied himself of the safety of the yacht, and then, giving him the hymn book, asked him if they should not begin with singing.

"Yes, in just a moment. I see some luscious blueberries over there; wait until I get you a few;" and he was away before she could remonstrate.

Alice began to be in despair; for first her husband caught sight of what he fancied were seals, and then he wanted to watch some wild ducks to see which course they were going to take; but at length he took pity upon her and said, "Well, let us commence with 'Lead, Kindly Light.'"

The hymn was sung beautifully, Alice's pure soprano voice harmonizing well with her husband's cultivated tenor, and they gave it with much delicacy of expression. Philip then chose for their Scripture reading the Nineteenth Psalm, with its majestic opening of "The heavens declare the glory of God;" then Alice took the book of sermons and selected one that she had particularly enjoyed reading to herself last winter. Her husband settled down into a most comfortable position, and Alice began. She had read but three or four pages when she felt her husband leaning rather heavily upon her, and, looking down upon him, found him peacefully reposing. The sound of her voice had lulled him to sleep.

"Why, Philip," she said, rather reproachfully, "are you not listening?"

"Listening? Certainly, my dear. Why did you ask?"

"Simply because I don't think you can listen when you are fast asleep."

"Is that so?" he said. "Well, that's too bad. Here, give me the book, and then I will be sure not to go to sleep. Look, there are those ducks coming back again. Unless I am very much mistaken, there will be some grand shooting to-morrow. I wonder if Ned Sears has noticed them."

"Yes; but, Philip, are you not going to read? Remember, this is church time." Thus reminded he turned to the book and

read steadily until the sermon was finished.

"Now let us sing that lovely, 'Hark, Hark, my Soul,' to Dr. Dykes's arrangement," said Philip, "and then the congregation may be dismissed."

Another perfect Sunday came, and before breakfast Tom appeared at their door, with a twinkle in his eye, and said father wanted to know if they were going to meeting, because, if not, he wouldn't take the heavy wagon. He evidently was rather hoping that they would not go, not unwilling that some one should establish the precedent of non-church going, and looked a little disappointed when Mrs. Hardy replied promptly, "Yes, Tom, tell your father we are going, and we would be glad to ride home, though we had planned to walk over, if you will show us the way across the fields."

Tom, good-natured fellow, after promising to be on hand and serve as their guide, departed to tell his father that he guessed "Miss Hardy" had been reading her husband a lecture, for they were going to church this morning.

The walk to church that bright Sunday was most perfect. Recent rains had made the country clean and fresh, and no heat was felt in that early morning hour. Clumps of wild rose-bushes lined their way and gave color and beauty to the scene. Suddenly the sound of the church-bell fell upon their ears. The rather harsh clanging bell was softened by the distance, and sounded impressively and invitingly amidst the prevailing stillness. With deep meaning the words of the Psalmist came to Alice, "I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."

A few more hills were climbed and they reached the old white church. The service was very similar to the one of the previous Sunday but one, yet neither to Alice nor her husband did it appear the same. The thoughts that the church-bell had brought to Alice gave a new meaning to all she heard; she thought less of man and more of God; while her husband, too, had a restful consciousness

of being in the way of the Lord's commands, and this thought submerged all minor feelings of offended taste, so that he entered heartily into the service.

The congregation being dismissed, they were standing in the shadow of an old oak, waiting for the farmer to bring round his "team."

"Alice, I think you were in the right of it last Sunday, as you usually are," her husband said, as he looked down upon her with a smile. "I am glad we came up to the old meeting house this morning. One's taste isn't always the best guide in the world."

"And, Philip, I cannot think that it was pure imagination that the tired-looking minister's face brightened when he saw us come in. But, whether it was or not, I have felt all this morning as David did when he said, 'I was glad when they said unto me, let us go into the house of the Lord.'"—*The Congregationalist*.

Bible School in Constantinople.

Still another point in this city, around which special interest clusters, writes Dr. Goodell, is the Sabbath school of Mrs. Schneider, the devoted widow of the missionary who, six years ago, was called home. This school, started by herself, and now numbering one hundred and fifty of all ages and both sexes, is held every Sabbath in her own house. Each room is thrown open, the Bible is taught in various classes and in five or six different languages. Singing is also taught with zest. Some very important fruit has been gathered from her work here. Soldiers from the Turkish army have stolen in to listen to the teaching of the Bible, and persons of advanced age and standing have also found themselves in these circles. God's Spirit is poured out in marked measure upon the work, which is not confined to the Sabbath instruction, but is carried on through the week in visits and other methods of helpfulness that a Christian woman knows so well how to administer. The friends of Mrs. Schneider have reason to rejoice at the signal way in which God owns and blesses her work.

Girls' School.

The Woman's Home in Scutari, Constantinople, is a girl's school of a hundred pupils doing a work the counterpart of that of the College. It takes woman, in her degradation and ignorance, out of the prison house of superstition, where she has been for centuries, and makes her the companion and helpmeet of man. It is a work against great odds; half a century ago the faith prevailed in Turkey that woman was not capable of being educated. But the young ladies in their recitations, dress and deportment commend the education they are receiving; many of them have embraced the Christian faith and give evidence of Character fitting them for varied usefulness. One of them was married, during our stay, to a clergyman, a graduate of Robert College.

The school is presided over by a faithful corps of lady teachers, and the buildings are convenient and commodious for all present uses. The memorial hall was given by Mr. Chapin of Providence. The grounds are extensive, rich and beautiful in Oriental shrubbery and flowers. This Home, on the Asiatic shore, is situated on a high commanding a fine view of Constantinople and the Bosphorus.

Crime in the Italian States.

In the census completed in December 1881, the number of murders according to government returns had been at the rate, in a thousand inhabitants,

in Tuscany of...	2.1
„ Piedmont....	1.23
„ Lombardy....	1.13
„ Liguria.....	1.2
„ Venice.....	.62

whereas in the districts more under the control of the clericals the proportion was immensely worse; e.g.

in Calabria the rate was...	3.7
„ Rome „ „ ...	4.5
„ Basilicata „ „ ...	4.4
„ Sardinia „ „ ...	5.8

Education in Italy.

In 1882 the population was 28,459,000 of whom 19,149,000 could not read and write or 67 per cent. This was an improvement on 1872 when the illiterate were 73, six per cent. more. Many cities have schools, liberal views, and to a great extent have become independent of the priests; but merely intellectual education, will not bring about a change in the population. That it will improve the condition to a certain extent, no one will deny. But it is a spiritual reformation alone that will clear the horizon. No half-way measures will do. "Old Catholicism" will not do for Italians. There can be no compromise. The work that is done by one Waldensian colporteur, one Methodist missionary, one man of the Free Italian Church, or one Bible Christian worker of the several Baptist missions in Italy, will tell more, and is telling more, than a score . . . of half-reformed Romish ecclesiastics, who have an uncertain sound about the confessional, but a very certain sound in adhering to "apostolical succession" through the Pope.—*Rev. J. C. Fletcher*, writing from Naples.

Connecticut.

A noble use of wealth is to promote popular enlightenment. A successful man has sought to do it:—

Mr. William A. Slater of Norwich, Conn., son of John F. Slater, Esq., has given \$400,000 to build a memorial hall, to be used for a museum, library, art-room, and for other purposes by the Norwich high school.

A Pocketful of Kittens.

One day last winter, when it was very cold, a gentleman walking along a city street noticed a man carrying a basket, and followed by a cat. The man went into a small yard and opened the basket and took out five or six quite young kittens, and threw them on the snow, and went away. He thought the man was mean

and cruel to treat the kittens thus. Watching, he observed the anxious mother cat take one of the kittens in her mouth and go to a house and spring up with it upon a window sill and look through the pane, as if wanting some one inside to open the window. But, as no one did so, the cat returned with the kitten and laid it at the man's feet. He took it up, and put it in his overcoat pocket. The cat was pleased, and brought to him the rest of the kittens; and he put them all in his pocket. He then went to his house, followed by the delighted mother cat; and, finding a box, he put the kittens in it and put them in the cellar. The cat showed her joy and gratitude by purring and rubbing herself against the legs of the man who had treated her kittens so kindly.—*Hartford Times*.

Electric Fishes.

There are a dozen species of fishes, alone among animals, in the possession of electric organs,—truly the most remarkable weapons in the entire animal armoury. The application of electricity to the arts is one of the proudest achievements of nineteenth century man; yet those fishes, there is little reason to doubt, applied their electric batteries to the art of capturing their prey long before man had come into existence. Those natural batteries exhibit true electric phenomena, their currents behaving in exactly the same way as those produced artificially; Gunther says, "they render the needle magnetic, decompose chemical compounds, and emit the spark." To receive a shock, it is as necessary in one apparatus as in the other that contact should be made at two points in order to complete the circuit. The various species of electrically-armed fishes are not, as might have been expected from the common possession of so unique a weapon, by any means all closely related. They belong to three widely different groups,—rays, eels, and sheathfishes,—which would seem to indicate that electric organs have originated independently in each group. The electric eel of South American rivers is the most

powerful of those creatures, growing to a length of six feet, it is provided with a pair of batteries containing some hundreds of minute cells copiously supplied with nerves.—*Longman's Magazine.*

(Postscript.)

A Voice in the Wilderness.

From the interior an educated Chilian gentleman writes:

I envy those places which have a pastor to instruct the people in the truths of the Gospel. Mr. Lester told me that it was very likely that in three months more a missionary might visit us, but what would a visit amount to? Fifteen days and it would end. The people would desire to have a pastor. However, even in a visit a missionary would have a good audience, and if he comes you can advise me beforehand so as to prepare a place and make other arrangements. After his withdrawal if he would authorize me, according to my strength, and with God's aid, I would have the greatest pleasure in conducting some simple worship and explaining the Holy Word. . . . I desire ardently to spread the truth among my countrymen. The only thing I would ask would be to fit up a suitable place, and am sure that in a short time I should form a small congregation which would gradually go on increasing. Did I possess the means, I would rent a place and fit it up nicely, but that for me is out of the question. To have such a place, I think, would not cost much here. At the outside the rent would be from \$15 to \$20 a month. The necessary fittings, benches, desks and lamps could not cost more than \$100, calculating as follows:

10 benches, \$5 each..	\$ 50
Desk	30
6 lamps.....	10 50
Another for the desk .	3 50

In all \$94; add \$6 more for carriage and hanging lamps, altogether \$100. Twenty Bibles could be sent from Valparaiso, and as many more hymn books; and then with God's aid and asking the illu-

mination of the Holy Spirit, I doubt not we should obtain a good result. What think you of my plan? Can it be carried out? I wish a fortune were mine so as to work it out at my own cost, without burdening the Evangelical Society with any increased outlay. But a hundred dollars could not be much for once, and an expense of 20 or 30 dollars monthly in sustaining the worship, if some wanderers might be brought into the fold.

I have confidence in the working class here, and believe soon the ten benches would be occupied. In any event you may count upon me as a firm and sure worker so long as the grace of our dear Lord sustains me. The world I fear not, nor its scorn. I have cast it aside in order to embrace the cross of Christ, and my greatest pleasure is to work so far as my strength goes; to propagate my faith and the saving truths which are embraced in it. I do not know much of theology, and in science and letters am only a mole, but as the apostles were enlightened while most ignorant, so I may be enlightened also, since the apostle says that the divinely inspired Scriptures make one wise unto the salvation that is in Christ.

—Should thoughtful readers of the RECORD be moved to sympathize with this cry from the desert, and wish to assist in so good a work, it will be a pleasure to receive and apply anything sent in, which shall also be acknowledged in our columns with or without the donors' names.

The ease merits assistance. It is the true way to promote the Gospel. So much are we persuaded of this that we have written the gentleman he shall have the pecuniary assistance required.

— A little girl has solved the botanical problem why flowers are armed with pistils. It is to shoot off their perfume with.

— When you know a thing, to hold that you know it; and, when you do not know a thing, to allow that you do not know it,—this is knowledge.—*Confucius.*
