

the words of the Lord to Moses "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion," then he draws this satisfying inference: "So then it is not of him that willeth, nor of him that runneth; but of God that showeth mercy." Also His choice of Jacob, the younger of Isaac's sons, over Esau, the elder, is ascribed to God's exercise of this prerogative. For it was made before either one was born, or had done any good or evil; and was therefore irrespective of merit, previous character or worthiness. (Rom. ix. 13) As potter he takes of the clay of the same lump does not take all the lump, and makes thereof one vessel to more honourable, and another to less honourable use. "Shall the clay then say to him that fashioned it, why hast thou made me thus?" (Is. xlv. 9.)

Shall any one then say God is partial or unjust in the bestowment of His favours, or that He is unloving to any part of His common family because He bestows grace as a sovereign? Is it forgotten that, in the exercise of strict justice as a judge, God does not pardon sin, but that He does it only as a sovereign? Judges dispense justice, it must be remembered, but do not bestow pardons. We may be sure the Judge of all the earth will do what is right when as sovereign He also pardons and receives sinners, and in doing so does not limit His prerogative.

In the further unfolding of our subject, we shall adduce and ask you to consider facts spread before us in the Word of God and in the history of genuine revivals of religion, whether their record is contained in sacred or ecclesiastical history. Observe the case of the thief on the cross. When this hitherto wicked and now justly condemned criminal prayed, "Lord remember me when thou comest into thy kingdom," was not the answer given by the Lord, "To day shalt thou be with me in paradise," that of the bestower of free and unmerited grace? Was it not bestowed as by a sovereign? When, again, our Lord found such lost sheep as Zachæus at Jericho, the woman of Samaria at Jacob's well, or Levi, the publican, at Capernaum, and bestowed unsought salvation on them, so that they received faith, the experience of grace, and newness of life, did He not bestow these gifts with sovereign freeness upon the most undeserving, the very chief of sinners? And we may ask, did He in so enriching them, do injustice, or show lack of compassion to the many like them whom he passed by? Surely it was not by their worth, or for their well doing, their faith or penitence, they were commended to the favour of the Lord, for they had no such plea. But it was truly of His own compassion and grace He saved them.

In the conversion of the Apostle Paul we have an imperial illustration of the sovereignty of divine grace. He was on the way to Damascus—was prosecuting a mission of hostility to Christ and of persecution to His disciples; he desired nothing less than to be a disciple of Jesus Christ; yet this Lord arrested him, overcame the enmity of his will, transformed him into a disciple, breathed the spirit of brotherly love into him, so that he at once yields himself to Christ, saying: "Lord what wilt thou have me to do?" It was sovereign grace which sought, found and saved him. In saving him did the Lord wrong others whom He passed by? or did He simply show mercy on whom He would have mercy? It is clear that the new life of Paul was not the outcome of his high culture, or of his strict morality, nor of his past religiousness of life. Spiritual life is never developed from any of these sources. It can no more proceed from them than human life from a mollusc. That life comes from without and is not developed from within. There is no native principle or grain of spiritual life slumbering in any one's soul. We have all a capacity and a faculty for God and the reception of this life; but lack the thing itself until as a gift of grace it comes from above. Thus our Lord says: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the spirit." (John iii. 8) It is then neither from the natural nor moral world, neither from human life nor human culture, but is bestowed by sovereign grace.

We have now reached a point from which we can more easily understand how the grace which quickened and renewed individual souls may be bestowed in such copious measure and over so large an area, as to assume the character of an awakening to many. For a genuine revival of religion is the awakening of spiritual life when for a time, it may have been dor-

mant, and the imparting of that life to others in whom before it was altogether wanting. It comes as we have seen not from within; but from above. It is not a revival of the religious feelings alone, which are parts of our natural constitution, but of a life from the spirit of all grace. As the rains and dews it comes down from heaven. As the wind blows where it listeth, and is not controlled by the will of those on whom it blows, so comes the Holy Spirit.

(To be continued.)

LETTER FROM TRINIDAD.

The following letter from Mrs. Morton is addressed to the readers of THE PRESBYTERIAN

MY DEAR FRIENDS, It is just about two months since I wrote you last. The interval has passed with us much in the usual way. Perhaps the only thing at all unusual was an entertainment for the general public, given by ourselves in the temperance mission school house. Following out the principle of entire consecration we made use of the musical ability that is in us to raise a few dollars for our funds. Miss Semple has a fine voice, she and our daughter sing well together, three ladies and a gentleman of the neighbourhood kindly assisted them. I officiated at the piano, and two of the juvenile missionaries (eight and ten years of age), played a duet. Rev. Mr. Falconer, of Port of Spain, kindly gave us an entertaining and instructive address, and there were two readings. We made \$27.48. Nearly all the white people of the district were present, some coming as far as five miles, and a number of the darker shades. All said they spent a very pleasant evening and some hoped we would repeat what had proved a very successful entertainment. This we hope soon to do in aid of the school house now building at Aronca. I suppose most people could build a school house if they had the money. It is a little harder to do it when you have no money, and to undertake it when you are already heavily burdened with debt is more formidable still, and that is just what we are doing. Perhaps some will say "Why could you not wait another year?" The best answer to this would be to allow the unlucky enquirer the privilege of sitting in the present school-room during a wet season. After sitting from bench to bench in the vain endeavour to keep dry, and taking observations of the weather through the holes in the roof, he would be decidedly of the opinion that we had better build at once, and doubtless he would put his hand in his pocket too.

Since writing you last we have received notice of a donation of \$30 from the Woman's Foreign Mission Society of Kingston, Ont. What would we do without the women? Let no one for a moment suppose that there is any implied reflection here. Gentlemen do sometimes surprise us in the same way. Only last week a young gentleman of West River, N.S., sent us \$5 to buy "tools" with.

One of our young men, John Allahdua, with his wife and two little ones, has gone to live at the island of St. Lucia as Hindustani Interpreter. We were sorry to part with them, but hope they will be made useful there; there is abundant opportunity. There are about 1,350 Coolies on the Island, but none of them understand English, nor could any one speak to them in Hindustani. Allahdua is very steady and well behaved, but he never developed any capacity for school work. He was a pupil in our first mission school.

My work among the women is going on as usual. It is a work from which much visible fruit may not be expected and especially in a new field such as this. There are so many different places to be visited that we cannot see the same people very often. At Orange Grove Estate, which has had fortnightly services for a long time, we were not satisfied with the attendance. A good many children came, and those of the sick who were able to walk from the Estate Hospital, about 100 yards off, but very few came out from the barracks; we therefore changed our plan, and instead of calling them out we go to their homes, while our daughter, assisted by Geoffrey Subaran and others, teaches the children every Sabbath in the school-house. In this way we feel that we are getting at the people more effectually. On this estate on two occasions lately I have seen very hard-faced women weeping while looking at a picture of the crucifixion and hearing of the love of Jesus. On one occasion when I had finished I said to them "Achchhi bate," that is "Are those good words?" They all assented, and

one added in broken English, "All man bear 'em petit cry" (hearing them we all cry a little). Another said "hearing such words many thoughts come." I told you while at home what an ordinary circumstance it is for a Hindu woman to desert her husband, or to be deserted by him. Lately I heard a woman taking great credit to herself for not having left her husband when he fell sick. She said everybody told her to "Leave that papa; he's too much sick," but she resisted the temptation. A woman on St. Clair Estate, where I have visited a good deal, but without any apparent fruit, told me that her present husband was not her married one. I asked where was her married husband. She answered that he was living on the same estate, but had become blind, so she had left him. I told her it was wrong; she knew that quite well, but what could she do, there was no one to give her even a drink of water. This is the way they look at it. She was a young, strong woman, but women are in demand, and too often those who can bribe the highest carry them off. On the other hand, the husband is frequently the offender, as in another case where quite a young woman had taken her third. She was married in childhood, and when the time came for her to go to her husband's home, his affections being otherwise engaged, he would not have her. She was "like crazy," she said, for seven months and then consoled herself with another, but he drank and ill treated her, and so she took a third. This kind of soil is a hard one for the seed of the pure Gospel.

Mr. Morton's health is good now; he has recovered his strength, though the cough still remains at night. I have need to remind him sometimes of our respected secretary's injunction: "Do thyself no harm;" but, given one missionary among thousands of such heathen as we have been speaking about, and then tell him not to overwork, is it likely that he will be very particular on that score? The best tonic I know for restoring and retaining the strength of missionaries is zeal and liberality on the part of the Church at home, but it is one that is greatly out of use in some quarters—thank God I not everywhere.

Here are some crumbs for the children. I asked a very little one, showing her a picture of the child Jesus: "Who is that?" "Jesus loves me," said the little one very sweetly, she was thinking of the hymn "Jesus loves me this I know." A mother refused to let her little daughter come to school, saying: "If a girl learns to read she will die." "Oh, no!" I said, "look at Fanny, I taught her to read and she is not dead yet." Fanny was with me at the time; she is wife to Geoffrey mentioned above, and is very helpful to us. One of Miss Semple's little girls was asking her for candy. Another said to her in English, "greedy fellow." This was very amusing, because I don't think they knew twenty English words between them. A nice little boy, about nine or ten years old, smoked tobacco until he became insensible and then fell into the fire and got badly burned. I want Miss Semple to write to the little boys and girls and tell them about her school. I think she will do so soon, but the children keep her very busy.

SARAH E. MORTON.

Tunapuna, Trinidad, B.W.I.,
March 26, 1884.

GAMBLING WITH THE BIBLE.

MR. EDITOR,—The evil continues and seems to grow with time, and I find that one of our influential dailies will not publish a letter condemnatory of the use of the Bible for gambling purposes. I wish now to direct the attention of Christian men and women to what is going on professedly by way of encouraging Bible study; having the sanction of "one of the leading clergymen of the Methodist Church," and justified by many not only as harmless, but proper because it may lead to good results through acquaintance with the Word of God; as though "the end justifies the means."

In the *Mail* of Saturday a whole column is occupied by an advertisement (number ten) of forty-two sets of prizes offered by the publisher of *Truth*, to the amount of \$7,500. The subscription, formerly \$2, is now reduced to \$1 for a chance, but professedly as a half year's subscription for the periodical. These prizes range from \$27 to \$810. They are very adroitly arranged into rewards, middle rewards, and consolation rewards. In all there are forty-two sets of prizes, viz., for the first eighteen correct answers, for the last eleven, and for the middle thirteen. The individual