

that scattereth, yet increaseth." To give out and impart is to live and grow; to withhold more than is meet, by a wonderful necessity, ever tendeth to poverty.

Such is the simple law of being; the *duty* is perhaps even more distinct and expressible in words—to do good and to communicate.—It is by mutual communication that any music and melody is preserved in life, and that the world's grand wheels are kept from clogging. The Bible is principally occupied with telling us, not what depths of experience were possessed then and there by some individual soul, but how the Lamp of Truth was handed down from one hand to another along the gradually brightening line, till at last the Lord Himself sent forth His disciples upon one universal mission, no longer confined to one place or race, but addressed to every creature with the tender profusion of heaven. The command is binding on every individual of His servants still, so long as an uninstructed soul remains at home or abroad; and the Christian's duty is so entirely in consonance with reason and nature, that the merest savage can understand why he should be sought out in his desert by the messengers of God. A higher allegiance than that which, in the days of early travel and discovery, inspired the loyal adventurer to plant upon every novel headland, found out in the hitherto silent seas, the standard of his country and name of his sovereign, impels, and should impel, the Christian whose King is the King of all the earth, and who carries in His hands those secrets of Divine love and human charity which make all men doubly brothers. He who is the Author of our faith and the Head of our Church was in Himself the greatest and most perfect of all missionaries. He spent not words nor labor only, but Himself, freely and without reserve, upon the world to which He came; and His example, which is our guide in all things, is so in nothing more than this. Our faith is far too precious a deposit to be laid aside in a napkin, or even to be hoarded and nursed and fanned into increase of secret flame in our own bosoms.—If it is true faith, it lives by expansion, and shines all the more warmly at home in proportion to the light it throws abroad. The world is dark enough to want every spark of this sacred flame, which our Master brought from the heavenly altar to illuminate the face of the earth: somehow to communicate the light is even more urgent upon His servants than to enjoy it. In silence or in speech, in act or by utterance, always by charity, sympathy, liberal diffusion of what we have so liberally received, the life of Christ in His people makes itself most manifest by communication. It is a wealth which cannot be hoarded for individual comfort, but must be spent abroad and bestowed upon others. There may be un-luminous worlds in the firmament of more magnitude than the planets, but they convey no knowledge or speech to us while

they revolve darkling in the gloom of space. An uncommunicative and unmissionary Christian bears the same relation to this world and his brethren. If the darkness be none the better for him, his Christianity becomes lessened to the poor good of a mere personal benefit, and ceases to be like that life of his Lord, of which it is meant to be the sequence and imitation and which was ever communicative of good to man.—*H. & M. Record.*

Protestant Societies in France— Their Annual Meetings.

THE annual meetings of the Protestant Societies in France have been particularly interesting this year. They commenced with a prayer-meeting at Taithout Chapel on Sunday the 12th of April. On Monday the Sunday School Society met at the new Wesleyan Church, under the presidency of Pastor Montandon. The secretary, Pastor H. Paumier, gave the numbers of Sunday schools in France at about 660, and that of the scholars at 33,000. The bronze medal, received by the society for its publications at the London Universal Exhibition last year, was shown to the assembly. Receipts, 21,524 francs; expenses, 22,565. A speaker congratulated this society on having only received 5 francs from foreign countries this year, as an evident improvement. The French and Foreign Bible Society met in the Northern Chapel—president, Pastor Guillaume Monod. The secretary, Pastor Duchemin, gave 88,000 as the number of copies of the Scriptures sold this year; it employs 2 colporteurs of its own, and 100 supported by the British and Foreign Society. Receipts, 67,680 francs; expenses, 71,213. On Tuesday the Society of the History of French Protestantism met at the Church of the Oratoire, presided over by M. Read. This society seeks out and publishes the documents of interest relative to our history in France. The Religious Tract Society, presided over by M. Valdemar Monod, met at Taithout Chapel. It has disseminated during the year 541,392 tracts, all sold, for it makes no grant, except it receives special gifts for the purpose; 200,000 of its 'Almanach des Bons Conseils' have been sold this year. Its journal, the 'Ami de la Jeunesse,' has 11,000 subscribers. It has added another volume to its family library, the 'Life of Coligny,' and is about to print six new tracts. Receipts, 111,800 francs; expenses, 99,400. On Wednesday the Protestant Bible Society was presided over at the Oratoire by M. Eichhoff. During the past year it has distributed 14,285 copies of the Scriptures; receipts, 78,245 francs; expenditure, 52,846. The ladies' branch of this society supports a Bible-woman, who visits 77 families with much success. The Protestant Sou Society met at the Church of Redemption, under the presidency