

and crawl on the boundary up and down, to make sure whether they have crossed it. If you want to make sure, *run*, and when you come in sight of the celestial city, and hear the song of the angels, then you'll know you're across. Some people stay so near the boundary line, that they can hear the lions roar all the while.
—*Lyman Beecher.*

Too many learn how to live just when they come to die. The great principles which give men peace in the hour of death would have given them power, had they known them, throughout their lives. These great principles have been the property of the few in the past, as the joy of their pathway and the power of their usefulness in life; while the many ten thousands of Israel have waited until driven into them by the stern necessity of the dying hour, and then they have poured into the ears of God and man the singularly commingled notes of ecstatic delight in their newly made discove-

ries of the wonders of God's wisdom and grace in the plan of salvation, and of regret that these discoveries had not been made by them with the rising instead of the setting sun of their Christian course in the world.

Now abide these three, Faith, Hope and Charity. And the greatest of these three is Charity, because by and by Faith is to be swallowed up in sight, and hope in fruition, leaving Charity only as the finally abiding one of the three in Heaven; yet Faith in another sense is the greatest here upon earth, as the first in the order of reception and working. If Love is necessary to Faith to make it saving, Faith is necessary to Love for its very existence. Faith is the eye of the soul to perceive the ineffable love of God, and it is the sight of this wonderful love which melts the heart of the sinner into love for God in return. Faith, until sight takes its place, is the main spring of Love, and so the mainspring of life.—*Higher Christian Life.*

For the Young.

THE PARSEES.

Among the natives of India there are none who, as a class, are so distinguished for energy and intelligence as the Parsees. Their ancestors were driven from Persia, in the middle of the seventh century, by the followers of Mahomet; and after wandering about for a time in search of a resting place, they settled at last in Gujerat, from which they have made their way all over Western India, carrying with them and faithfully retaining the religion of Zoroaster, with a devotion worthy of a better cause. The Zendavesta is the book upon which they profess to rest their faith: but they have various other sacred writings, chiefly written in the Zand language, which is understood by a few of the learned only. The objects of their worship are—not the great supreme Being in whom they profess to believe—but the elements of nature, the sun, fire, and the cow: while they practise also a multitude of foolish and superstitious rites, in order to protect themselves from evil spirits.

It is a mournful sight to the eye of the Christian to see these men bowing down on the shore at Bombay, in crowds, and adoring the setting sun, while rejecting Him who is the true light of the world! Many of them are highly educated, and are enlightened so far as to have cast off many of the peculiar tenets of their own faith; but like too many of the educated natives of India, they rest short in deism, and turn away from the best gift that a European education can offer them, the knowledge of Christ, and salvation through him alone.

In the exhibition in London, in 1862, was a statue, which was much admired, of a noble looking old man, in Oriental dress. It represented the late Sir Jansjeejee Jeejeebhoy of Bombay, a Parsee, who was not more distinguished for his riches than for the liberal use which he made of them. He founded several hospitals for the sick poor in Bombay and Poona, brought in supplies of water, excavated

tanks and wells, and was most generous in works of charity—a character which is kept up still by his family and by many others among the Parsees.

They have become alive of late to the advantages of female education, and have established public schools for girls, at which hundreds of little dark-eyed maidens are now receiving education. But unfortunately for them, their early marriages oblige them to leave school just at the time when their opening minds are best fitted to receive the benefit of instruction, and being shut out by the inveterate prejudices of their parents from all knowledge of Christian truth, and even from knowledge of the English language, in whose literature they might gain Christian ideas—the education of these daughters of India can do little to advance their true progress. They have as tender and affectionate hearts as other women; but when sorrow comes to them and they see their dear ones borne away in sadness to the dismal tower of silence where the vultures tear the dead—there is no voice of comfort to say to them as to the Christian woman: "Thy brother shall rise again!" Many of them are surrounded by all the luxuries that wealth can procure: but money can give no answer to the question: "What must I do to be saved?" and rich as they may be, they are poor, indeed, compared to the humblest believer, who has her Bible in her hand and her Saviour in her heart.

While living in India, and seeing the childish characters and secluded lives of the women, it is impossible not to be struck with the thought of what the gospel has done for the daughters of Britain; it is not to anything in themselves that they owe their happy position, but to the acknowledgment of the grand truth that before God "there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." We earnestly pray that the day may yet come when India also shall receive this truth, and rejoice in the light and liberty of the children of God. Our own country was once as deeply sunk in heathenism as