

it. Here Christ said "pray ye . . . that He will send forth laborers." Fields have a new setting when brought upon the heart to the Lord of all. To pray for a territory implies a peculiar possession of it, thus making it not only "his" and "theirs" but "mine." The Master knew therefore, who the laborers would be, in part at least, who would form the increase of harvesters, because to think and pray over a certain thing is to identify it with one's self.

It is there in the various prayer meetings of Church life, that we are to look for addition to the staff of laborers? Probably an examination of the names who are supporting the various schemes of the Church in our congregations, would reveal the fact that they are some way or other identified with the service of prayer. Recruits for the Sabbath School work had better be looked for in the various prayer meetings. To find those who will make the heathen a subject for personal care, family altars or public prayer circles, may well be noted. Is it not true to day as it was with the disciples, that those who look well into a scheme and pray over it, will be most likely to support it with faithful service?

### An Unfounded Charge.

BY C. H. WETHERBE.

It is quite the habit of a considerable number of people who maintain extreme religious doctrines, so extreme as to be unsustainable by sound interpretations of the Bible, to brand as cowards many of those ministers who, it is alleged, believe such doctrines, but do not openly espouse them. Quite recently, I read an editorial in a religious paper in which it was stated that there were a good many ministers who secretly believed in "conditional immortality," but they did not have the courage to come out publicly and declare their belief. The editor referred to one minister of this class, and then asserted that there were many others who if they had the courage, would openly commit themselves to such a doctrine. Now, although I am not in a position to know how many ministers of this kind there are in the country, yet I feel safe in saying that the charge that there are very many who are cowards in relation to stating their actual belief concerning that question, is unfounded. Because there is one here and there who refrains from publicly declaring his belief of that doctrine, it by no means follows that there are a good many cowards in the ministry. Does it require more courage to openly advocate the doctrine of "conditional immortality" than it does to publicly preach unconditional immortality? I cannot see that it does. What is there in the theory of conditional immortality that is shameful or repugnant to the most of people? But it may be said that the lack of courage is due to the minister's fear that if he were to be outspoken in favor of that doctrine, his own people would dismiss him from his pastorate. Possibly this might be the case in a few instances, but I doubt that a church would dismiss a good pastor for the only reason that he had come to believe in that doctrine. I may be mistaken, but I venture to say that this charge of cowardice is prompted by the desire to make it appear that there are very many more ministers who believe in that theory or doctrine than is generally supposed to be,

and hence the open advocates claim that their peculiar belief is rapidly gaining adherents. My closing remark is, the minister who is so much of a coward that he dare not openly declare his true beliefs is a very slim person to support anything.

### Protestantism in France.

A recent writer to the Contemporary Review made the statement that in France, "Protestantism as a church is steadily declining and is, in fact, on the way to extinction." It would seem from the facts in the case that it is on the same road to extinction which Voltaire declared Christianity was traveling. Such an authority on Protestantism in France as Ch. Merle d'Aubigne writes a letter to the same Review to correct the misapprehension created, in which he says that in 1835 there were in Paris not more than ten Protestant churches; now there are 105 in Paris and its environs. In 1806 there were only 120 ministers in France, including Alsace Lorraine; in 1857 the number had grown to 738, and now there are more than 1,200. Whole villages and parts of villages have renounced the Catholic Church and have come over to the Protestant faith, and persevered in it. "So strong is the current which is carrying the peasants in certain parts of France towards Protestantism that our difficulty is to respond to all the calls which are made upon us." If that be extinction then let the Church make the most of it! The life of the church is further attested by the deep interest manifested in foreign missions. Scores of missionaries have been sent out, especially to Africa, and in the past three years the church has doubled its gifts to missions. Never before have there been so many candidates for the ministry, the theological halls are full of young men. The French Protestants, though comparatively few in number, give \$1,350,000 a year for religious and charitable work. Surely the blood of the martyred Huguenots is yet to reap a rich fruition in fair France.—Western Presbyterian.

### A Great Curiosity.

BY REV. T. TENWICK.

I received it from Geneva, eight years ago. I should like to give the readers of this paper a description of it, as I am sure but very few—if any of them—ever saw a thing of the kind.

It is formed a good deal like a pocket-book. It is made of a sheet of paper folded. At the upper edge of the back is a flap: on the edges, both front and back, is a black border, almost an inch in breadth. It is not gummed. The flap, of which I have spoken put into a slit in the back, serves the purpose of a seal.

This is an announcement of a death and contains what follows, which I translate from the French:

Monsieur JULES DELARUE, Mademoiselle CECILE DELARUE, Monsieur TH. CHARPIOT, pastor at Divonne, Madame CHARPIOT and their children, Monsieur V. BROUX, pastor at Lyon, and Madame BROUX, Monsieur J. GOGUEL, pastor at Paris, and Madame GOGUEL, Monsieur AIREL DELARUE, Mademoiselle HELENE DELARUE, Mesdemoiselles L. and M. MARGOT,

Monsieur MARGOT and his children, Monsieur and Madame F. DELARUE, and their children, Monsieur and Madame E. DELARUE and their children, have the pain to inform you of the loss with which they have just met in the person of

Madame JULES DELARUE

whose maiden name was ANNIE-MARIE MARGOT their wife, mother, grandmother, sister, sister-in-law and aunt, whom God has taken to Himself, February 12, 1894.

Christ is my life, and death is to me a gain.

PHILIPPIANS I, 21.

GENEVA, quai des Eaux-Vives, 96.

The foregoing document is not an invitation to a funeral, but the announcement of the death of a relative, or friend, made by the survivors to those to whom copies are sent. Their names are, in the original, printed in capitals, the "baptismal" in smaller, the family in larger.

### Sparks From Other Anvils.

S. S. Times: Pretty girls are not the only ones "whose feet have touched the meadows, and left the daisies rosy." "Who set the jewel print of their feet in violets blue as the sky." Every bright and cheerful life does that. Flowers spring up wherever such a life moves along. Not roses and violets necessarily; fairer flowers than these,—flowers of smiles and happy faces and warmed hearts.

The Congregationalist: God has trusted us with his own work on earth. If the Church were everywhere alive with the enthusiasm of God's purpose, what space would be left for envying and strife? If social life were leavened by the Spirit of Christ, would there be room for neglects of consideration, wastes of energy and cruelties of pride?

United Presbyterian: When a great fire occurs, when floods waste, when riot wrecks, the saloons are ordered to close. That is, they are an element of danger in times of excitement and danger. How would it do to close them all the time? Are they not always a dangerous element? Who thinks of ordering the churches to close when there is excitement or danger? What makes the difference?

Christian Observer: There seems to be a growing conviction that one reason why there are not more conversions and greater interest in the spread of the Gospel, and greater anxiety for the salvation of souls, is the low plane on which Christians are living, and the meagre type of their piety. . . . A generation of Christians "in the world yet not of it," would do more to advance the kingdom of Christ than almost anything we know.

Presbyterian Banner: The question of introducing the individual cup into a congregation should be carefully considered. The Lord's Supper is very precious to Christians, and its very form, hallowed by long use and sacred associations, grows consecrated and seems vital in all its details. This ordinance is the ark of the church which must not be needlessly changed or reverently touched. The change from the common to the individual cup to some Christian people of the highest intelligence and purest piety to be needless and unwise, and some are grievously wounded by it. Such people should be considered; and if there is a considerable number of them in any church the introduction of the individual cup in that church is not advisable.