

message—not more than ten verses usually, for the time was short. (There is a multitude of such scriptures to select from, namely, Matthew v., Proverbs i., or the Psalms.)

One day they were later than ordinarily in rising, and there was but a moment to spare at the close of the meal. But there was the resolve each had tacitly made, 'In the morning will I direct my prayer unto Thee, and will look up.'

The up-look of the morning was not forgotten, two heads a moment bent in prayer while the wife's gentle voice glided into the petition that both took up: 'Our Father who art in heaven.' Then off for the day's tasks with a ready hand, a happy heart and a quiet mind.

Dear Friends, starting out on life's pilgrimage, hand-in-hand, start right. Begin each day at the gates of prayer, and keep Christ a constant guest in your home and within your heart.

'But my God shall supply all your need, according to his riches in glory by Christ Jesus. Now unto God and our Father be glory for ever and ever. Amen.' (Phil. iv., 19, 20).

'More things are wrought by prayer  
Than this world dreams, of wherefore let  
thy voice

Rise like a fountain for me night and day.  
For what are men better than sheep or goats,  
That nourish a blind life within the brain,  
Both for themselves and those who call them  
friend?

For so the whole round world is every way  
Bound by gold chains about the feet of God.'

### 'The Fifth Gospel.'

(The Rev. R. R. Young, M.A., Rector of Acle, in the London 'Christian'.)

What is this? I thought, as I read the title. Has some new MS. been discovered? No! it might have occurred to me before; it was 'the Gospel according to you,' the Gospel which you, my brother, my sister, set forth by your life. Here is a Gospel which everyone can read.

Education has made great strides in the last fifty years, but it is not everybody who can read the Four Gospels. I am afraid in our country districts many young people practically give up reading when they leave school; there is too much 'cramming' for them to delight in knowledge for its own sake.

With all the splendid work of Bible Societies, there are plenty of people who have not Bibles, and do not want them they think; but 'the Fifth Gospel' is in everyone's hands, and all can read that.

Some converts in the foreign mission field were once asked: 'What is a Christian?' They hesitated, hardly knowing what to say. At last one replied: 'It is to live as Mr. — lives.' Mr. — was the missionary, who had not only preached Christ, but lived Christ amongst them.

That answer could never have been given if Mr. — had only preached the Gospel according to the Four, while by his life he had taught something else. There would, indeed, have been no true disciples to question at all; and he might have been told:

But, my good brother,  
Do not, as some ungracious pastors do,  
Show me the steep and thorny way to heaven.  
Whilst, like a puff'd and reckless libertine,  
Himself the primrose path of dalliance treads,  
And recks not his own rede.

Your children have this 'Fifth Gospel' constantly before them. What do they make of it? Do they find your religion, like the Sunday coat and hat, brought out for the Lord's Day, and then carefully put away for the week? Or do they feel that Christ is the true Head of the home?

Your servants? how does it strike them? They see you are regular at God's house, you are a prominent member of the Church. But when you are within your own four walls, and the front door is closed upon you, what then? How do your mistresses bear the endless worries and jars, the petty cares of the household? As a true follower of Jesus should?

What of your workpeople! Do they find you unwilling to take a mean advantage of them or of other people; are you ready to see and hear their side of the question? Or are you

overbearing and hard? Are they likely to think: 'He leaves his religion at the church doors on Sunday night'?

How about your employers? What sort of Gospel does yours seem to them? Are you as careful when the eye of master or mistress is not upon you as when it is? A fair day's wage for a fair day's work is a splendid principle, but it cuts both ways. Are you as honest in small things as in great? You may think there is no harm in taking a little thing from the shelf or cupboard now and then, but what if God should think you a thief!

You men of business, how does your Gospel come out? You cannot say: 'Business is one thing, religion another.' Christ claims a place on either side of the counter, on the exchange as well as elsewhere. Brother, be true and just in all your dealings. You have nothing to do with 'tricks of the trade'—nor will you sell the inferior article for the genuine.

You young fellows, who are fond of athletics, cricket, football, and the like. What about your Gospel? You don't bet; you don't swear; you don't cheat—of course not! You play the game for the game's sake. But are you careful to show that you will not approve of those bad practices which are eating out the heart of some of our manly games?

My friend, whoever you are, your experience should be that of St. Paul—I live, yet not I, but Christ liveth in me.' Christ, who is the Centre of each of the Four Gospels, must be of 'the Fifth' also.

### The 'Consecrated Cobbler.'

When in the town of Serampore, not far from the city of Calcutta, a few months ago, I saw in a bookcase of the Baptist College of that place a most astounding monument to the perseverance and genius of one man. There, on a single shelf, were piled high, one above another, no less than forty Bibles, or portions of the Bible in as many different languages and dialects, all of them the work of the pioneer missionary of the nineteenth century, the Rev. William Carey, a name revered and honored in all Christian circles. He was the man whom Sydney Smith sneeringly called in his early days, when he wielded the shoemaker's awl and hammer, the 'consecrated cobbler,' but the 'consecrated cobbler' became the greatest Sanscrit scholar of his time. He became professor of Sanscrit in the College at Court Edward, at a very large salary, all of which he devoted to missionary purposes, and, as I have said, left this monument of Bibles of his own translation behind him. Most of these are in use to-day, for no better translations have ever been made, and yet this was only a small portion of the self-denying labors of this missionary hero. No wonder that an eminent writer of the Ethnological Society of New York enthusiastically declares: 'Missions enable the German in his closet to compare more than two hundred languages; the unpronounceable syllables used by John Eliot, the monosyllables of China, the lordly Sanscrit and its modern associates, the smooth languages of the South Seas, the musical dialects of Africa, and the harsh gutturals of our own Indians.' 'But for the researches of our missionaries,' says another, 'the languages of further India,' and he might add of most of the rest of the world, 'would be "terra incognita."—The Rev. Francis E. Clarke, in 'North American Review' for March.

### Religious Notes.

According to an item in the Richmond 'Times-Dispatch,' a booklet has been made up of residences and other property owned by negroes in Richmond, also churches, school buildings, and business establishments conducted by negroes. The booklet is gotten out for the purpose of letting the thousands who are attracted to Virginia by the Jamestown Exposition this year know what the better class of negroes are doing in Richmond. On the information page of the booklet are the statements that the negro population of the city is 35,000. They own real estate valued at \$1,345,910, and pay taxes to the amount of \$16,753,60. They conduct 4 insurance companies, 4 banks, 4 drug stores, and 5 weekly newspapers. Among the colored people are 14 physicians, 4 dentists, 8 lawyers and many men

engaged in all kinds of business. They have 31 churches and 90 public school teachers.

Dr. Holt of the Presbyterian Mission writes: 'I am just home from spending the Sabbath with our Umatilla Indian church. I witnessed a scene not easily forgotten. In response to the urgent call of the Indians some 35 of our Nez Perce Indians, accompanied by Miss Crawford, came over to the church, and having held special evangelistic services, the results were gathered last Sabbath. In the morning we dedicated the new church free from debt. At three in the afternoon we celebrated the Lord's Supper. There were fully 250 Indians present. In the audience sat the Rev. James Hys, who was a wild Indian when a young man, and is now a consecrated minister of the Gospel. There sat Kiphapalikan, a grandson of one of the Indians who went to St. Louis in 1832 to find the white man's Book of Heaven. He is a member of the Presbyterian Church. There was Sarah, an old, decrepit woman, who first heard the Gospel from the lips of Mrs. Marcus Whitman, and well remembers her. She is a consistent Christian and has been for many years. There was Philip Minthorn, whose ancestors murdered the Whitman party. He is now a respected elder in the church. It sent a thrill through my soul to look at these monuments to God's grace, all of them my acquaintances, who have come out from such darkness into the marvelous light of the Gospel. Twenty-seven members were added to the little Indian church last Sabbath on profession of their faith, and seventeen of them were baptized.'

Mr. W. E. Curtis, in the Chicago 'Record-Herald,' speaks of the British merchants dealing in opium and their appeal against the sudden attack upon their trade. Mr. Curtis should have explained who these 'British merchants' are. From the 'North China Daily News' it is learned that these traders are British subjects. Thirteen of these large dealers sign their firm names. They are all of them either Jews or Parsees from Bombay—six being Jews and seven Parsees. They claim an annual trade of \$37,000,000, about one-fifth of which is now in stock at Hong-kong or Shanghai. It is well to know that Mr. Morley, secretary for India, has ordered the restriction of land given to opium growth by one-sixth of its present annual acreage.

Dr. Griffith John has recently received a letter from the son of Robert Morrison, thanking him for the article on his father's life which appeared in the April 'Chronicle.' The writer of the letter is eighty-two years of age and is living in England.

### Acknowledgments.

#### LABRADOR FUND.

Received for the maintenance of the launch: A Friend, Holliday, Ont., \$1.00; A Friend, Bottineau, N.D., \$2.00; Miss Muriel Eckhardt, Toronto, \$1.00; A Friend, Murillo, \$1.25; Total . . . . . \$ 5.25

Received for the cots: A Friend, Holliday, Ont., \$1.00; Little Readers, New Richmond, P.Q., \$6.00; Total . . . . . \$ 7.00

Received for the komatik: A Friend, Holliday, Ont., \$1.00; Lewis C. O'Brian, and M. Cameron, L'Orignal, \$5.00; Total . . . \$ 6.00

Previously acknowledged for the launch . . . . .	\$571.84
Previously acknowledged for the cots . . . . .	181.59
Previously acknowledged for the komatik . . . . .	111.45
Total received up to Oct. 1 . . . . .	\$883.13

#### POSTAL CRUSADE.

We have been asked to acknowledge on behalf of the Postal Crusade the receipt of two anonymous gifts; \$5.00 from a tenth giver, and \$1.00 from a friend in Clarence.

Address all subscriptions for Dr. Grenfell's work to 'Witness' Labrador Fund, John Dougall and Son, 'Witness' Office, Montreal, indicating with the gift whether it is for launch, komatik, or cots.