

ed, two of whom have become bishops, and others occupy important ecclesiastical positions. Even now many missionary candidates are received from the missionary institution in Basle, Switzerland, who finish their education at Islington. Besides those from these sources, the society has sent out upwards of 100 clergymen from the universities and elsewhere. The number employed has increased from 4 in 1808 to 202 in 1868; while the native ministers have increased from 1 in 1828 to 112.

A Native Sermon at Mangaia.

TRANSLATED BY ONE WHO HEARD IT.

Tearika, one of our much-respected native teachers, preached yesterday at this village. In earnestly exhorting the careless and indifferent to repent of their sins and seek the Lord at once, he used the following interesting, and to them familiar illustration:—

“When a feast is made by a chief, it is customary to *invite* the guests. No one would think of going uninvited. The usual way of giving an invitation is by inserting part of a cocoa-nut branch in the thatch of the house of the party invited.

“Now, supposing the chief who gives the feast sends this piece of cocoa nut leaf to a brother chief, it would be clearly understood that not only the chief himself was invited, but that all his clan were included, and would be fully expected to follow in his train. Well, dear friends, this is the way a guest attends such an earthly feast—a feast in Mangaia; but is *not* the way to partake of the heavenly feast. It is true ye are all invited; yes, each has a separate invitation. But mark ye, none of you can be taken by your chief to the supper of the Lamb. Each must answer the invitation for himself. We cannot enter into heaven without individually repenting of sin, and personal faith in the Saviour.

“Once more; no mere outward conformity to the ordinances of religion will avail. Beware, least any of us resemble the lobster. We are all familiar enough with this strange fish. How often do we go after what we take to be a lobster, when, to our disappointment, we find it to be only a shell, the lobster having escaped! How it got out of its shell, which has no apparent opening or flaw in it, we know not. But so it is. There is the empty shell, the living inhabitant has gone. Let our religion be something better than a mere shell. Let it be real, that the Great Master be not disappointed with our professions and conduct at our final day of account.”

Mangaia.

M. L. G.

—From London Juvenile Missionary Magazine.

Children of Light.

Some children resemble clouds. They darken every place they come to. They quarrel with their brothers and sisters. They quarrel with their schoolmates. They vex their parents. They make their neighbours angry. We do not love such children. They are children of darkness. We are glad to see them going out of our sight. But the children of light bring gladness with them wherever they come. From the hour they rise until they return to bed, they make everybody around them glad. Other children run to them and stay beside them. The heart of their teacher is full of joy. We all love them as we love the light; the gladness of light is in their hearts, and eyes, and lips, and hands, and feet. And in the book of God they have the beautiful name:—*Dr. A. M'Leod.*

Crowns.

In ancient times they ran races, and the victor gained a crown made of leaves. Kings wore crowns of gold and costly diamonds. A crown of grass was awarded to him who came as an ally in time of great danger and helped an army on to glorious victory. All these made those who wore them appear great and honourable before the world. They wore them proudly.

But Christ left his throne in glory, came down to our world, *wore a crown of thorns* placed on his head by wicked men, *suffered, died, that we might wear a crown of life.*

A crown of thorns to purchase for us *a crown of life!* Will we not receive it, wear it, and give all the praise to Him?

The Press.

We should be thankful for a free and active press. There is no censorship here, and no restraint but public sentiment. Every one prints what he pleases. The means of information are thus multiplied, and truth is spread abroad over the face of the whole land. A New Testament may be had for five cents, and a Bible for twenty five. The religious tract and volume are carried to almost every door, and with ten thousand tongues the prolific press says to the multitude on every side, as it directs them to the cross, “This is the way, walk ye in it.” But the press, so rich in blessings, is also abused to the worst of purposes. Vile publications are multiplied and scattered abroad with untiring energy. The steamboat, the railroad car, and the mail, all are made to assist in deluging the land with the vicious and corrupting issues of the press. Thus better reading is ex-