

and two daughters, who were with him, without any further delay, lest they should be consumed in the overthrow of the city. Even still he lingers, while things are hastening to their awful crisis. At length, almost by force, he is brought without the city. We shall say nothing of his pleadings to live in the "little city," instead of fleeing to the mountain as commanded. As to his wife, with a sad and mournful heart, she takes her departure. A lingering desire for the spot and its possessions, clings to her. In her flight, she looks back, is struck dead, and remains upon the spot, a monument of Divine vengeance.

A terrible night scene brings up the close of Lot's career. Let the veil of silence drop over the drunkenness of the father, and the disgraceful conduct of his two daughters in that lonely cave in the mountain. Of the remainder of his life, we know nothing. He is lost amid the darkness of the Mountains of Moab. That he was a good man, we are not disposed to doubt, for Peter calls him the "just Lot;" but that he displayed a great lack of Christian prudence in his choice, is clearly manifest; and we have seen the results.

And does not this incident, thus read in thunder tones, a lesson to the heads of families, in the choice of habitations for themselves and their children? In certain quarters there has been, and perhaps still prevails, a strong disposition, particularly among the young, to wander elsewhere in search of a fortune—and to seek it in "well-watered plains." Now it may not always be easy to decide how far a man should go in surrendering religious privileges when he has to select some path in life. Sometimes we must indeed, "sojourn in Mesech, and dwell in the tents of Kedar." But in choosing a habitation or calling in life, we should most assuredly, keep an eye to the place of the altar and the sanctuary. Christian parent! young man setting out in life! take warning, lest disregarding these things, you reap Lot's harvest, from your well-watered plains. It is often heart-rending to see how in our times, local habitations, the choice of pursuits, educational accomplishments, and alliances in life, are

selected and formed; by professing Christians, for themselves or families without any regard to religious prudence. Parents will plant themselves and their families down in a very Sodom, because it is rich and well-watered; they will encourage the intercourse with their families of the godless and the blasphemer, because he is rich or honorable; they will adopt a calling in life, though it has all the satanic atmosphere of a dramshop around it, because thereby they can make money. Need we wonder that under these circumstances vital religion is often at so great a discount, and that religious families so frequently melt away into the world?

### PROTESTANT AND ROMISH MISSIONS.

Dr. Butler, a Missionary of much experience in India, has contrasted the Missionary operations of Protestant and Roman Catholic Churches in heathen lands. He shows plainly that there is little reason for the boasts that we sometimes hear of Papal success among the heathen. The membership which they boast of is under different conditions from membership in Protestant missions, and their relative increase is correspondingly significant. Romanism teaches that her baptism *regenerates* and gives church membership. Protestantism, on the contrary, teaches the heathen his need of personal repentance and faith in Christ, and admits to baptism only as a privilege and evidence of this grace. Romanism puts her baptism in the place of conversion, or rather, makes it equivalent to it, and leaves the deluded soul to give evidence of the error in an unregenerate life.

No attempt is made by Romish Missionaries to instruct and educate their converts. The Protestant Missionary translates the Holy Scriptures into the language of the people, also prints Christian tracts, and goes forth into their bazaars and melas, and preaches the Gospel to them, denouncing their idolatry as a crime against the second Commandment of Almighty God. He calls upon them to forget their images and pictures, their holy water and praying

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