

them such a precious passport? Was it a volume of the decrees and laws of an Alexander, a Cæsar, or a Charlemagne? Was it an ukase of the Russian autocrat, or a decree of the Emperor of Germany, which made for them a way over land and sea? No! It was none of these. It was a copy of that same *New Testament* which has been so wonderfully preserved through these eighteen hundred years. And what was the sentence, in German and English and French, which commanded the attention, the respect, and the service of strangers, of whatever nationality? Was it a passage from an Eastern Veda? a maxim of Confucius? an utterance of Buddha? a command of some high and mighty potentate? a commendation from some vast and influential brotherhood? No! It was none of these. The sentence which opened their way and proved to them more effective than the mandate of a monarch, or the safe conduct of an emperor, was this: "INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE, YE HAVE DONE IT UNTO ME," SAITH JESUS CHRIST."

Are such words the vapourings of a vain pretender, a hypocritical impostor, a mere dead and buried Jew? Do they not prove themselves to be the words of a living, an Almighty Christ, who sitteth at the right hand of the throne of God, and who has said, "Heaven and earth shall pass away, but MY WORDS SHALL NOT PASS AWAY."

And shall we not listen to His utterances which come with such eternal power, while He says, "He that rejecteth me, and receiveth not MY WORDS, hath one that judgeth him: THE WORD THAT I HAVE SPOKEN, THE SAME SHALL JUDGE HIM AT THE LAST DAY."

MISSIONARY OBLIGATIONS.

BY MRS. H. C. EVANS, MONTREAL.



HE man, woman or child who has no desire to spread the knowledge of Jesus Christ beyond the narrow limits of an individual church or parish, but who is content to enjoy the blessings of Religion himself, and leave it to others to disseminate them broadcast throughout the world, is wanting in one of the primary principles of a living, active Christianity. For the test of our love to Christ is that we keep His commandments; and of these, the very latest, given to His Disciples just before His Ascension, was to "Go into all the world and preach the Gospel to every creature." So that if we shut up our sympathies within ourselves and exclude the millions of heathen—who have not yet so much as heard whether there be a Christ—and also the thousands of nominal Christians who require to be aroused by the persistent and faithful ministrations of those, who, to preach the

Gospel, must live of the Gospel—we cannot be acting out the truths of our religion, or following closely in the footsteps of our blessed Lord.

It is sometimes objected by very earnest people, that the heathen, who have had no opportunity of either accepting or rejecting Christ, cannot justly be condemned by the Gospel, but shall be judged by the light of nature, and that if they have lived here faithfully according to that light, they shall, in some way, or other—we cannot quite tell how—be saved hereafter. But the fallacy of this reasoning will appear, if we consider how small, in all probability, will be the proportion of the heathen who will obey the restraining impulses of this light of nature, by which, say we, they shall be judged—or, if we may call it by another name—of this struggling immortality within, which, because they have been created in God's image, will, at some time or other, however dimly, assert itself.

And think, too, how great is the reward promised to those who "Turn many to righteousness." They shall shine as the stars. They shall be instrumental in hastening the time when the kingdoms of the world shall become the kingdoms of the Lord and of His Christ. They shall be obeying His express command. We cannot get over this. We cannot explain it away by any human sophistry, for it stands divine. And as long as the world exists, we must, if we would accept any part of the Bible, accept in all their fullness, those words of our Lord, already quoted, "Go ye into all the world and preach the Gospel to every creature."

HENRY AUGUSTUS JÄESCHKE, late Moravian missionary in the Himalayas, a lineal descendant of the first Moravian emigrants to Herrnhut, besides German was master of Polish, Danish, Swedish, and was acquainted with English, Hungarian, Bohemian, Latin, Greek, and after going to the East, already knowing Sanscrit, Persian and Arabic (and doubtless Hebrew), he learned Hindustani, and Urdu, and lastly Thibetan. He was likewise an enthusiastic student of mathematics and natural science, especially botany. But he obeyed the call of his Church, to go to the dreary Thibetan regions, as unquestioningly as if he had been an unlearned artisan. "While at Ladak, he lived at Stok, near Leh, in the most frugal and primitive fashion. His food consisted of oatmeal and porridge, and the woman of the house faithfully kept for him the egg which her one hen laid every day. From his curiously-shaped bedroom he had to climb to his study by a stair composed of five unequal blocks of stone, and his furniture consisted of a tottering table and a still more defective stool." He had no notion of being too valuable in Europe to be hidden away in the inaccessible uplands of Asia. In other words, he was a true Moravian.