

change his heart and reveal Jesus to him. He seemed completely dumfounded, and, repeating the Kalima, at once withdrew, nor have we seen him since.

"The illustrated lecture, with the diagrams of the Religious Tract Society on the MSS. of the Holy Scriptures, was a perfect success. I held it in the schoolroom, which was densely crowded, and had powerful lamps put behind, which showed up the character to perfection. Several people were unable to get in, and I trust many have profited by the instruction given. It gave me an opportunity of preaching the Gospel to many who would perhaps never hear it in any other way. The officers (Native) of the regiments also attended, which was a great step in the right direction."

PROGRESS OF THE GOSPEL IN THE HOLY LAND.

In the "Tidings from Zion" for April, there is a short notice by the Rev. H. Friedlander, of the mission work at Artouf, the settlement of the "Jewish Refugees' Aid Society."

"The Gospel is making progress in Artouf. The Hebrew Christian brother who has undertaken to be storekeeper in Artouf, has reported very favourably of the progress of his inquirers.

"While we are deliberating how we can get a house for a missionary to live in, how we can get a missionary appointed for Artouf, there are souls there perishing for want of knowledge.

"Dare we ignore such a fact? It is very nice for myself or any other brother to get to Artouf, spend a couple of days there, return to our comfortable home, and feel thankful for the work we have done there. But how are souls to be fed on such sporadic nourishment? We cannot afford to let such a condition of things cripple the work of the Gospel. Very thankful I was, therefore, when our storekeeper promised to read with the inquirers regularly every day. When I asked him 'But what will you teach them?' he answered me, 'I will teach them the whole Gospel out of the Epistle to the Romans, just as Mr. Fleishaacker taught me 25 years ago.'

In the same periodical for May, Mr. Friedlander is again enabled to say of Artouf—

"THE GOSPEL IS STILL MAKING PROGRESS THERE."

He also has very cheering news to communicate with regard to the *Jerusalem Mission*:

BAPTISMS.

"On Easter Sunday, Mr. Kelk baptized three Jewish refugees, one of whom is settled in Artouf, whilst two live in the House of Industry in Jerusalem. My heart is full of things I should like to say concerning these three cases, but I refrain for fear of fostering spiritual pride. Let me, then, say, the Gospel has won victories over Jewish pride and prejudice, as well as over the enmity of the natural heart against the Lord Jesus; and I have reason to hope of two of them, at all events, that some day they will be our fellow-workers in proclaiming the glad tidings of the Gospel among the Jews. But we have to work and to pray much before that time arrives, and I commend them all three to your intercession.

"On the third Sunday after Easter, Mr. Kelk baptized a Jewish widow of Jerusalem and her child, together with a grown-up girl, who for the last eighteen months was in our school. This girl is a refugee from Alexandria, having had to flee at the time of the massacre of the 11th of June, 1882."

British & Foreign News.

ENGLAND.

HOLY TRINITY, EASTBOURNE.—At the last of a series of special services in connection with the re-opening of this important church after restoration, a most interesting event took place, viz., the recantation

in public of a convert from the Church of Rome, a young lady who, having been brought up from infancy in a convent, recently came to Eastbourne for health, and heard the Word of Life, which brought to her soul light and liberty.

There will shortly be published by the Religious Tract Society the new volume of their "Pen and Pencil" series, which will be entitled *Canadian Pictures*, and will be written by the Marquis of Lorne. It will be illustrated with numerous fine engravings by Edward Whymper, from objects and photographs in the possession of the Marquis, and from sketches executed by himself, Sydney Hall, and others. During his residence in Canada as Governor-General, the Marquis possessed exceptional advantages for seeing the whole country, and the knowledge thus acquired has been transferred by him to the pages of the volume.

The National Life Boat Institution has just issued its sixtieth annual report, which shows that 274 life boats are at present under its management. Last year 282 launches were made, 725 lives were saved, and 30 vessels rescued. Special exertions were made by other boats rewarded by the Institution, which succeeded in rescuing 230 lives, so that nearly a thousand human lives were preserved last year through its operations. In the sixty-nine years of its existence, 30,563 lives have been saved.

SALVATION ARMY TROPHIES.—It was a bold stroke of tactics on the part of "General" Booth to make the meeting at Exeter Hall on Thursday last of "Five Hundred Saved Drunkards" a lever by which to raise the £10,000 which the Salvationist exchequer needed to clear off the deficit which had gathered round the last two years' income from various causes; but the result proved that the "General" had rightly gauged the enthusiasm of his generous friends, and that when they saw the trophies of the Army's peaceful work, the sinews of war would be forthcoming. The meeting had the usual accessories of the Army's gatherings at Exeter Hall. The "Hallelujah lasses," the female "cadets," the rank and file, the band, were there—all in uniform, and, the whole or in part, the "five hundred saved drunkards." It was stated that out of 320 reported up to the Monday previous, 164 of them had spent 2,412 years as drinkers; that the platform represented more than 5,000 years of drunkenness, at an estimated expenditure of £130,000. After singing and prayer, interspersed with short speeches from the "General," accompanied now and then by "volleys" from the Army, he brought forward some of the saved drunkards. "Boss" Phillips was the first, and was received with "Hallelujahs" by the Army. He described himself as a "hell-dog sinner, who had served the devil eighteen out of thirty-five years." A "Hallelujah lass," who had been rescued at Plymouth, gave her testimony, followed by a "lieutenant" sister from Stratford, who in her song said, "The Blood-and-Fire Army must bring the outcast in." "Old Whisky" was the next trophy; but the individual thus designated said he was "New Whisky" now, and his account of the way in which he was saved led the Army to strike up "The Devil and me, we can't agree." In answer to the inquiry, "Do they stand?" the "General" now introduced one "who had stood for a long while." He was followed by "A. D. C." Hawkins and "Black Bishop," the last a man of colour, and the "spiritual father" of the previous speaker.

BRIC-A-BRAC VERSUS MEN AND WOMEN.—Dr. Farrar, in his eloquent sermon preached on Hospital Sunday, said: "London gives less on Hospital Sunday than you will see given to-morrow by a handful of wealthy people, not grudgingly given, but eagerly given and emulously given, at a sale of china or of bric-a-brac." And then he went on to say that wealth might be either transformed into jewels and bric-a-brac and made the minister of pride and ostentation or it might be clothed like an angel with white robes, and azure wings, and sent into the streets of our cities to fold little children in its bosom and soothe the sick with its sympathy. It is a pity that the noble words of Dr. Farrar were not heard by all the residents of Belgravia and Mayfair, though we fear that not even his fervid eloquence would make much impression upon them. A day or two after the sermon was delivered the Fountaine collection of antique and artistic bric-a-brac was sold by auction, and it realized no less than £90,000. This is three times as much as the wealthy Metropolis can give on Hospital Sunday to assuage pain and soothe sorrow. Men and women and children are starving, suffering, dying, and with all the piteous appeals that are made on their behalf,

it is almost impossible to move the rich to come to their help. But £90,000 is readily forthcoming for selfish luxury; the flippant aristocrat can spend £14,000 on a racehorse; and the queens of society think that £4,000 for decorations on a single evening is not extravagant. How long shall such things be? "How long, O Lord, how long?"

MEETING IN THE INTEREST OF THE PARIS CITY MISSION.—An influential meeting of friends interested in the Paris City Mission, was held at 12 Grosvenor Square, on June 13th. The Earl of Shaftesbury, being absent from indisposition, the chair was occupied by Dr. Donald Matheson, and among those present were Canon Fleming, the Rev. H. Webb-Peploe, and the Rev. Dr. Philip Schaff, of New York. Addresses were made by the Rev. T. Baron Hart, and by others in support of resolutions. In the course of his remarks, the Rev. Mr. Hart said that the influence of an evangelized France would be incalculable—it would penetrate all nations. All that the French now knew of religion was the syllabus, so to speak, and if we ourselves only knew the syllabus and not the Bible, we too might be driven into scepticism. The Prime Minister of France had searched all the schools, and wherever he found in the books the name of God, the books were suppressed. The people had got to hate priestcraft, but when they heard of the One Priest, the Lord Jesus Christ, they could, and did receive His Gospel.

Although no successor to the late Bishop Colenso has yet been appointed, it is understood, says *The Daily News*, that the leading members of the Church of England in Natal are determined that the see shall not continue vacant, and that if possible a man of the same spirit as the prelate who died twelve months ago shall fill his place. Dr. Colenso was appointed Bishop of Natal by Letters Patent, and at the time of his death his position by virtue of that fact was unique among his episcopal brethren in South Africa; for it will be remembered that shortly before he died a judgment of the Judicial Committee of the Privy Council made him the only legally recognized Bishop of the Church of England in the part of the world in which he lived.

UNITED STATES.

The baccalaureate sermon at Princeton College was preached by the Rev. Dr. McCosh, who chose as his text Matthew ii. 1, 2. He spoke, in part, as follows:

"God has in no age left himself without a witness; and in every country he has raised up inquiring, thinking men, who seek to look beyond what appears to the senses, asking where is wisdom—that is, truth about ourselves, and the earth in which we dwell. It was just such a company that came from the East to Jerusalem, groping in the darkness for light. There was a tradition, widespread then, that at about that time a powerful prince or deliverer was to come from towards the rising sun. The heathen writers Suetonius and Tacitus tell us this, and Virgil in the fourth eclogue gives a beautiful poem descriptive of this coming. The people were beginning to feel their moral slavery, and the vices of lust and deceit that collected in cities like Antioch were offensive and repulsive; so they were more ready to believe that the great and good reformer was about to come. There may be some here who do not know what faith to adopt and hold in the midst of theological doubts and discussions. 'O for more light!' you exclaim. If this be your prayer, true and earnest, that light will come. Faith is not given to those who are not seeking it. This is just what the conquerer was to do for those afflicted ones in other ages. He was to conquer, but only by persuasion, by compassion, by pity and love. His arrows were to be sharp in the hearts of men, but this was to change pride into humility, and enmity into love.

"I have thus far looked at the epiphany at one side, historically. We will now view it on the moral, spiritual, and practical side. If we be wise men, we will make the same inquiry as did those men from the East. We shall be seeking for a king to rule over us, and when we find him we will give love and obedience, gifts more precious in his sight than the gold and myrrh from the Orient. In the college we profess to be seeking wisdom. The learning we find here is of three forms: language and literature, science, and philosophy. Each has a grand purpose. Literature opens the mind and cultivates the taste. Science increases our knowledge and yields stable truth. Philosophy calls forth thought, and goes down to deep-lying principles as a foundation. We have before us a tree, with philosophy as its roots, science as its trunk, and