

of Hyères are its climate and the beauty of its environs, which render it an agreeable place of winter abode, even for persons in health, who do not require the animated movement and recreative resources presented by large towns, and who are in tolerable walking condition; the walks and rides, both on the plain and through the cork-tree woods, by which the hills are for the most part covered, presenting considerable variety, while from the more elevated positions charming prospects may be enjoyed." The mean winter temperature is 47.4 degs. Fahr., and the average annual rainfall is twenty-six inches. But the winters vary, both as to the fall of rain and the degree of cold, so that meteorological tables cannot be fully relied on. The climate of Hyères is perhaps less stimulating and exciting than at Cannes and Nice; and "generally it may be said to be fitted for children or young persons of a lymphatic temperament, or of a scrofulous diathesis, either predisposed to consumption, or suffering from the first stage of that disease." Five miles by rail from Hyères is

LES SALINS,

a poor hamlet, behind which are immense reservoirs for the evaporation of sea-water, principally in July and August. They occupy above 1,000 acres, and produce yearly 20,000 tons of the value of £10,000. The quality of the salt is very coarse, so that it is used chiefly in fish curing. Before continuing his journey east, the tourist, who is not an invalid, should visit by train or *diligence* or, best of all, on foot, the ancient town of

ST. MAXIMIN

in the hills behind, 1,043 feet above the sea. It was commenced toward the end of the thirteenth century by Charles II. of Sicily, over the underground chapel of St. Maximin of the first century. Externally the church here is ugly and unfinished, but parts of the interior present an admirable combination of elegance and symmetry—the work of a Flemish monk, Frere Louis, in 1692. But the chief attraction is in the Crypt, in which

MARY MAGDALENE

died after swallowing a consecrated wafer given her by St. Maximin. An elaborately-carved alabaster sarcophagus received her body and one of marble beside it contained some bones of the innocents Mary brought with her from Palestine. Opposite Mary's is the marble sarcophagus of St. Maximin, and then follow others in sculptured marble of Ste. Marcella (Mary's maid), and of St. Sidonius of the second century. Alas! these are all empty now, the precious relics having been stolen by the wicked revolutionists of 1793, the last persons in the world we should have suspected of coveting such property. Happily in a shrine on the altar is the skull of Mary, and in a kind of bottle the greater part of one of her arm bones, so that the pious pilgrim will be so far rewarded for his journey. The visitor who is not quite satisfied with these can by a little extra trouble visit the cave of Ste. Baume, in which Mary lived thirty-four years. And still further away at the ancient village of Six-Fours is a chapel or house where Mary, sent by her brother Lazarus (!), told the inhabitants about Jesus—the object, I suppose, of her taking such a long and difficult pilgrimage in those early days, unless the journey was performed in the air as the Virgin (was it not?) who transported in this way the house now to be seen at Loretto on the Adriatic shore of Italy.

And here it may not be out of place to say how singular it is that so many early converts to Christianity were transferred either while still in life or after death from eastern to western lands! It was only last year, unless my memory deceives me, that the remains of St. James the Greater were found in the Cathedral of Santiago, through the careful search of the present Archbishop, Cardinal Paya Y Rico; and along with them the remains of two of his disciples, Athanasius and Theodore, whose sacred bodies had been brought to Spain after James had been put to death by Herod. The Archbishop, to ensure the genuineness of these remains, referred the question to the Pope, who sent it to the Sacred Congregation of Rites, which, after full discussion, returned an affirmative reply, to the great satisfaction of the Archbishop and his friends.

Now, if any tourist who visits these scenes is in the least sceptical as to the truth of the above, or dissatisfied with the rare sights with which he has been privileged, the glorious views which have presented themselves on every side will surely compensate for

all dissatisfaction, as well as every defect in reasoning on the part of those who have taken the trouble to enlighten him on subjects at once sacred and profane.

Bex, Vaud, Suisse, 5th May, 1886. T. H.

OUR MASTER'S LEGACY.

PAPER READ BY MISS THOMSON, OF BROOKLIN, AT THE ANNUAL MEETING OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY, IN LONDON.

When a friend goes out from life—or from life by our side leaving with us a commission or a request, we seek most carefully to comply with the request, or to execute the commission.

We would do this willingly for a stranger, whose only claim upon us was the tie of a common brotherhood; we would do it with tender love for our friend. But if that friend had loaded us with benefits, had made the greatest sacrifices, had even surrendered his life for our good, what words would be strong enough to express our indebtedness to him, or our determination to carry out his most trifling wish? Would we be too busy to heed his requests, or at best give them only a passing thought? Would we be so absorbed in our own pleasure as to have no heart for the work he gave us to do? Would we spend the gifts of his bounty for our personal gratification till we had no money to carry out his will? Were such questions seriously asked us we would consider them an insult. And yet in all seriousness we may ask them of ourselves. Has not our Friend given Himself even to the death for us? Has He not left us a dying commission, "Preach the Gospel to every creature"? How have we fulfilled His trust?

It is related of an officer in her Majesty's service that he was asked by a friend, "If the Queen should give to you and your fellow-officers a message, to be delivered to every individual in the world, how long would you need to carry out her instructions?" After a few moments' thoughtful consideration he answered: "I think we could do it in eighteen months." And eighteen centuries have passed since our Master gave His commission! How has it been executed? It is estimated that the population of the world is about 1,424,000,000. Of this number 170,000,000 are Mohammedans, 190,000,000 Roman Catholics, and 855,000,000 are absolutely heathen, practising idolatrous rites which in their very nature degrade and destroy. One hundred and sixteen millions are nominally Protestant Christians. It is scarcely necessary to remind any one here of the tremendous limiting power of the adjective, or how great is the need of giving the Gospel to a vast majority of its so-called friends. Does the logic of facts appall us? Is it *thus* the Church obeys her Lord? Our work may lie very near us—does lie at our own door. "Ye shall be witnesses unto Me," is the announcement of Christ, and witnesses we most surely are, for Him—or against Him.

But it is equally true that "the field is the world." We have no right to overlook the distant while meeting the claims of the near. If myriads in our own land know the truth and do it not it is none the less our duty to give that truth to those who have never heard it. For the neglect of past centuries we are not to blame; to the future we may look forward with hope; the present is ours with its opportunities and its responsibility. What response, as individuals, are we making to our Master's charge? By what agencies, if any, are we seeking its fulfilment? A regiment of scattered soldiers may do good service on the battle-field, but what multiple will express the ratio in which their efficiency will be increased if they become an organized unit, each fraction of which does its entire duty. Such a unit we would seek to make our society. The work it has specially chosen is one which appeals peculiarly to our sympathy as Christian women. Through its agents it reaches as, in many heathen lands, no other instrumentality can reach, women needing Christ; and in planting Christian truth firmly in the homes of a people it is controlling the springs of their entire national life.

Our Saviour has given to each of us this definite work to do for Him, to tell the story of Calvary wherever there are men to listen. If we wish that story to pass from lip to lip and from heart to heart till it has been heard by the "world" which God "so loved," let us tell it in the homes. We rejoice in what has been done. If it is little as compared with what is still to do, it is much in view of the utter neglect of the past. Not all at once do we awake from profound

slumber. Let us seek as a society to arouse ourselves to the work committed to us, and to awaken others.

And in doing this let us remember that our legacy is a double one. "My peace I give unto you," are our Master's words. Will we take the gift and ignore the duty? Can we do it if we would? Will it not evade our grasp, and leave us to the inevitable penalty of all neglected duty—a weakened moral and spiritual nature.

Moreover, our Master has only gone into a far country. He will return. As surely as we are gathered here to day, shall we each yet meet Him face to face. How shall we bear His glance if we have betrayed our trust, or hope for the reward of fidelity when His promise is, "Be thou faithful unto death, and I will give thee a crown of life."

INFANT BAPTISM.

BY THE LATE REV. WILLIAM HAMILTON, D.D.

In discussing the subject of Infant Baptism, as a scriptural institution, it is important for us clearly to understand

WHAT IS THE POINT IN DEBATE,

and what are the differences between Pedobaptists and Anabaptists. The latter contend strenuously for believers' baptism, as if they were specially "set for the defence" of that principle of the Gospel system. But it is manifest that the admission of believers only to Church privileges is not new. It prevailed under the ancient dispensation. No unbelieving Gentile could be received into the Jewish Church as a proselyte. It is equally true that Pedobaptist Churches generally observe the same practice. The Presbyterian Church, for instance, says that "baptism is not to be administered to any that are out of the Visible Church, till they profess their faith in Christ and their obedience to Him." All the array of proofs from Scripture, put forward by the Baptists, that believers only are to be baptized, on their professing faith in the Saviour, does not disprove that infants are also to be baptized on their parents' faith; as children, eight days old, under the old economy were, on the same principle, to be circumcised. The baptism of believers is common ground between Pedobaptists and Anabaptists. Where then is the point of divergence between them? It is just here. The Anabaptist maintains that because a profession of faith was required from Jews, Samaritans and Pagans, on their entrance into the Church *as adults*, therefore, the infants of believers, though their parents are Church members, must make a similar profession, or be entirely excluded from Church privileges. Pedobaptists deny this conclusion as unreasonable and unscriptural. Belief was not required from an infant before circumcision; neither should it be required before baptism.

A foreigner settling in a country must be naturalized before he can enjoy the privileges of citizenship; but the natives are free-born. Paul tells us that the infants of Church members are holy (hagioi) "sainted" (1 Cor. vii. 14). That is, they have, by birthright, an incipient hereditary membership, which entitles them to baptism, and, indeed, involves a claim to the full privileges of the Church, if it be not forfeited by unbelief and subsequent misconduct. The privilege is, we must admit, too often forfeited, or unclaimed and neglected.

It is worse than folly to ask "What good can the sprinkling of a little water on the face do to an unconscious infant?" The Israelite might as well have said: What can circumcision do for a baby of eight days old? If infant baptism be an ordinance of God, as nineteen-twentieths of all Christians believe, it ought not to be neglected, but it ought to be performed according to God's appointment. But Joshua had to circumcise [the Israelites at the Hill of the Foreskins; for they had not been circumcised by the way as they passed under Moses through the wilderness. No wonder, therefore, that many careless parents in our day neglect the baptism of their children. We hold that God has greatly blessed the ordinance. Pedobaptist Churches, or those in which infant baptism is practised, are, to say the least of it, not less favoured with the divine influence than those who condemn or neglect the privilege. Is it too much to say that every Pedobaptist minister of experience has seen the blessed influence of infant baptism? A case occurred a few years ago under the ministry of the present writer. Two interesting girls, of eleven and thirteen years old, were present at a baptismal