

RICHES OF THE GOSPEL.

"When I go to the house of God I do not want amusement. I want the doctrine which is according to godliness. I want to hear of the remedy against the harrassing of my guilt and the disorders of my afflictions. I want to be led from weariness and disappointment to that goodness that filleth the hungry soul. I want to have a light on the mystery of providence, to be taught how the judgments of the Lord are right; how I may pass the time of my sojourning here in fear, and close it in peace. Tell me of that Lord Jesus, 'who His own self bears our sins in His own body on the tree.' Tell me of His intercession for the transgressors as their 'Advocate with the Father.' Tell me of His chastenings, their necessity, their use. Tell me of His presence, and sympathy, and love. Tell me of the virtues, as growing out of His cross and nurtured by His grace. Tell me the glory reflected on His name by the obedience of faith. Tell me of vanquished death, of the purified grave, of a blessed resurrection, of life everlasting, and my bosom warms. This is Gospel; these are glad tidings to me as a sufferer, because glad to me as a sinner."—*Mason.*

INSURED FOREVER.

I was travelling lately with a friend, a brother in the Lord, from London to the north of England, and we had taken our seats and the train was about to start, when a gentleman got into the carriage. A friend who accompanied him, after bidding him farewell, came back and said, "By the way, have you got an insurance ticket?" "Oh, yes," said the gentleman. "I am insured." My friend turned to him, and said very quietly, "Are you insured forever?" The gentleman looked up, seemingly surprised, and answered (not at all understanding what was really meant), "No, I only insure for a year at a time." "But I," said my friend, "am insured forever." Still misunderstanding, the gentleman replied, "Oh, yes, I know you can do it by one payment; but it costs a great deal." My friend answered, "Yes, mine was done by one payment, and cost a great deal indeed. It cost me nothing, but it cost God His Son."—*Sel.*

The greatest of faults, I should say, is to be conscious of none.—*Carlyle.*

A MOTHER'S CONSECRATION.

A lady contributes to the *Watchman and Reflector* a significant reminiscence of the late Rev. Dr. Stevens, the veteran missionary to Burmah:

"During his last visit to this country we had the honor of a visit from him at my mother's home in Auburndale, when he gave a most touching account of his recent return for the first time to his birthplace in Georgia. He had met there an aged lady, who told him how in his infancy his mother had sent for her pastor, and, holding the infant in her arms, requested him to dedicate the child in solemn prayer to the work of Foreign Missionary labor. 'I now see,' said he, 'why I was drawn so irresistably to the missionary work. It was the answer to my mother's prayers.'"

The Year Book of the Roman Catholic Society for the Propagation of the Faith gives the total income of that Society for 1885 as 6,629,259 francs, or only \$300,000 or \$400,000 more than the income of the Church Missionary Society. More than two-thirds of this sum, or 4,364,076 francs, is contributed from France, while North America is set down for 117,033 francs. About 5,000,000 francs are spent on heathen missions, and the rest of the sum is applied to counteract the growth of Protestantism. Thus 56,700 francs are spent in England, 94,000 francs in Switzerland, 96,000 francs in Sweeden, Norway and Denmark, 194,000 francs in Germany, and 668,000 francs in America.

A traveller in Japan, writing to one of the Methodist Journals, says: "We had the pleasure of meeting the veteran missionary and translator, Dr. Hepburn, and hearing him teach the Bible class at his Sunday School in the chapel of the Congregational church. Dr. Hepburn has been in the missionary work forty-five years, twenty of which were spent in India and twenty-five in Japan. His English and Japanese Lexicon is the standard throughout Japan. He expresses the conviction that in fifty years there will not be a Buddhist or Shintoo temple in Japan used as such—an opinion which was concurred in by a number of the leading missionaries in Japan whose opinion I asked."