

rier against the efforts of those who would drown the Sabbath beneath a flood of worldly amusement; and because of the Divine statute the Sabbath remains an oasis in the midst of the desert, a garden enclosed, and the delight of the Lord's people. True religion cannot thrive without the protection which the Sabbath gives us against the inroads of other things.

But the Lord's Day is also of value to the physical and financial life of the citizen, and the development of every national interest. The Parliament has therefore enacted a statute which protects the right of the citizens to a weekly rest day, and preserves their liberty for the enjoyment of the privileges of that day. This law is for the purpose of defending that day of rest, so that neither greedy corporations nor selfish pleasure-seekers should rob the toiler of his rights and privileges. The day must ever be an oasis of rest in the midst of the life of toil, a garden enclosed, where the weary and worn workman may enjoy rest, and gather strength for another six days of labor. The citizen needs this rest day for his physical nature; the family needs it so that the ties of love and kinship may be strengthened; the nation needs it for its development and upbuilding.—M., in 'Lord's Day Advocate.'

'For My Sake and the Gospels.'

A young wife and mother sat with her husband in the presence of a committee, answering questions and giving reasons concerning her fitness for missionary service. The missionary secretary, always kind, was wondrous kind that day, for he knew that he was observing a higher courage than battlefields knew. But, because he would be kind, he must also be plain spoken. And so he asked a question:

'Have you considered, my sister, that in a few years—five, eight, ten at most—you must gather your children to you, and for their sakes must tell them good-by and send them back from China for their long years of education?'

Her eyes were shining, and her lip trembled a little. But her voice did not fail her, nor her heart, and she said quietly, but with a world of meaning, 'I have considered.'

A missionary to a South Sea Island group makes his journeys among the islands in a fifty-foot schooner. Twice he has come the weary way from the South Pacific to San Francisco in his cockleshell of a boat. That takes bravery. But he is braver than that. He has a motherless girl, born out yonder in Micronesia, and now a woman grown. When she was a little girl he brought her to this country for her education. She lived in a home for missionaries' children while she went through college. He lived on his boat. This summer the two are together for a little while, because he has a furlough and she has been graduated. Next month she takes up her work as a teacher and he goes back to his boat and his islanders.

Love of country will inspire many men to die, and some men to live. Love of home will stir to multitudinous heroisms. But no motive arouses more heroic response than the love of the lost and the love of the Christ. And these two loves are one.—'Epworth Herald.'

Religious News.

Ten years ago, on January 31, 1898, the first party of 'The Egypt Mission Band,' landed in Alexandria. Their object was to preach Christ to the Mohammedans of Egypt and the Sudan, and, with that object in view, they have settled in places where there are the fewest Christians (nominal), and most followers of the Prophet of Arabia. After Alexandria, new centres were opened at Belbeis, Chebin-el-Kanater, Suez, Ismailia, Abou Kebeer, Tel-el-Kebeer, and Cairo. A monthly Gospel paper, specially designed to reach the Moslems, has for the past seven-and-a-half years brought them in touch with scores of towns and villages; hundreds of copies of the Scriptures, and thousands of booklets and tracts have been scattered through the coun-

try, and many thousands have heard the simple proclamation of the Gospel in mission stations, schools, book depots, and dispensaries, as well as by the wayside, in the fields, and crowded market-places.

Perhaps the last place where we should look for a spiritual revival would be among the, till recently, barbarous and degraded dwellers on the swamps of the Niger Delta. Yet Bishop James Johnston informs us that the African Christians of that region have lately had such a visitation, many being subdued and broken down under conviction of sin day after day in their gatherings for prayer at Okrka; backsliders returning to the fold, and the heathen destroying their idols. It is clear that the great need of our missionary campaign is for more fervent prayer that the Holy Spirit may descend in power on workers and congregations.

In February a successful conference of the various superintendents of asylums in India was held at Purulia, in Bengal. Many workers among the lepers were present. The decisions arrived at by this conference of experts in leper work, will carry much weight, both with the authorities and the public. One of the most important of these resolutions declared that in the unanimous opinion of the delegates 'leprosy is contagious, and the only solution of the leper problem in India is wise, humane, but complete segregation of the diseased leper from the healthy community.'

Large numbers of these hopeless people offer themselves for baptism, 542 during the year 1907. While this represents results on the spiritual side of the work, there can also be no doubt as to the immense extent to which the sufferings of the lepers are being alleviated.

Work in Labrador.

SOME PATIENTS AND SOME THOUGHTS.

In this letter there is a real little sermon from Dr. Grenfell, the text of which is the good old saying that 'actions speak louder than words.' Let us bear that in mind in connection with the launch. We are all interested in the Labrador work, and could all show our interest substantially by a gift for the work, no matter how small. What is most urgently needed for the Harington Hospital work now is the new launch. We had hoped to forward Dr. Hare the good news that it would be ready for him this summer, but whether from the pressure of other needs on the subscribers, or lack of realizing how swiftly the time goes, the fund is still several hundred short of the necessary amount. We could do it yet; it only requires united effort, all the littles put together, and larger gifts from those who have the joy of being able to give largely, something at once from every reader interested, to make the launch an accomplished fact, even if a little later in the season than we had hoped for.

St. Anthony, April, 1908.

Dear Mr. Editor,—The call for education in matters sanitary was sadly emphasized at one house I visited. The man had lost from tuberculosis three daughters, two of them married, in thirteen months, and had his eldest son at the time badly affected, and another house had every child ricketty, their large, ill-shapen heads, the weird, contorted facial aspects, their crooked limbs, and inability to help themselves being really solely dependent on the absolute lack of knowledge of how to bring up children. They were not poor.

One poor lad was sent from this village to hospital in the hope of restoring some sight to one of his eyes. It was a strange coincidence that on a coast where so few games are played, his right eye had been fatally damaged by a blow from a football, his left eye a couple of years later by a handball. We have lost one poor mother brought to us of late with infection, and internal suppuration, and too far enfeebled to survive an operation. Our other cases are mostly facing the continued frost and snow in wheel chairs, in which they follow the sunshine around the piazza.

A religious revival which commenced here several weeks ago has borne good fruit, and many young men and others have faced the problem of life, recognized it as a problem for the first time, and decided to face it in the strength that Christ promised to those 'who believe on his name.' Already the alteration in some of these our friends is unquestionably remarkable. But we are now trying to explain to them that it is easier to continue to attend prayer-meeting than, with their peculiar temperament, it is to attend night school. That hymn-singing may not develop the talents as much as the three R's, or oft-repeated public prayers so well qualify them for useful lives as would development of the mental faculties God has endowed them with. This is such a very delicate ground to tread on, that only a long acquaintance and personal friendship emboldened us to venture on it. But we have seen the excess of initial emotionalism have a reaction that was as dangerous as a relapse after typhoid fever, the danger of which we are, at the present time, endeavoring to instil into the mind of a restless patient with that disease.

It has been recently very forcibly impressed on my mind how many were the cases recorded in the Bible of the physical cures wrought by the Master, compared with the number of those in whom a spiritual cure is reported. So often the narrative seems to lay all the stress on the physical cure, the spiritual reformation seeming to be merely incidental. The practicality of his teachings in the environment in which he lived and worked seems to me to have been so overlooked by the exponents throughout the ages of Christ's doctrines that young manhood and thoughtful womanhood grew naturally to despise faith in him, and to see no nobility in following him. Because they say it led to 'nothing doing,' but only to interminable wranglings among those whose absorbing interest in life seems the prying into questions that have no relations whatever to immediate needs. His disciples were abruptly told that 'gazing up into heaven' was not their vocation, that their energy was required, not on the mystic Mount of Transfiguration, where they proposed to erect a house, but rather by the side of the sick boy and the sorrowful father at the bottom of the hill.

It was not by accident some stranger propounded to Jesus the question that has occupied so many good men such a section of their lives, and has filled interminable tomes and caused fighting without end, 'How many shall be saved eventually?' Nor has his unexpected answer yet received the full appreciation it must have before 'his kingdom comes' on earth, namely, 'You go off and work with all your might so as to get in.'

While men are arguing if some of us are foredoomed to everlasting torment, Christ's recorded words lie plain before them that we shall be judged according to our works. The account of the earliest period of the Christian Church history, appropriately called the 'Acts,' is that of a time that has never been surpassed for success in extending Christ's kingdom. It begins by recording an apparently altogether out-of-place incident in our Saviour's life. Some one asked him another of those speculative questions, which curiosity has led men to spend endless energy in endeavoring to solve, has led others to try and foist it on Christianity as its loftiest theme, and to pose as being further advanced in Christlikeness because they themselves have arrived at conclusions in the matter. It also in a few words gives Christ's answer to them, and leaves the subject as though settled. 'It is not given to you to know the times and the seasons; go down to the city, and you shall have power given you to work,' and so on. Till men who assume the name of the Christ attempt to faithfully walk in his footsteps they will never experience that joy passing ordinary understanding which all their money cannot buy, and all their seeking cannot find. And, as enjoying a thing is the only sure road to get men seeking after it, it seems to me all men will be won to service for the Christ only when Christians really like the service.

W. T. GRENFELL.