The Right or Left Arm.

The question whether a gentleman walk-ive with a lady should give her his right arm is frequently discussed. Custom and arm is irequentry inscussed. Clifford and witten eliquetto are rather in favour of the right, although there are excellent reasons in favor of the left arm. Either one or the other, permanently retained, is astly better than the awkward and absurd habit of changing arms, so as to place the ladies on the inside of the promenade. One advantage of giving the left arm is that the advantage of giving the fett arm is that the person on the right naturally takes the lead, so that in the country or city, in the street or park, he thus directs the way, instead of waiting to consult with his companion, or causing a jostling by each of them trying to move toward opposite points. Another advantage is, that in a crowded thoroughfare, such as Broadway, for exam-nle, where the sidewalk is invariably enmabered with merchandise and thronged with people, a gentleman needs his right arm to remove obstructions and keep rude or careless folks out of the way .- Scribner's.

Love of the Beautiful.

Place a young girl ander the care of a kind-hearted, graceful women, and she, un consciously to herself, grows into a graceful lady. Place a boy into the establish-ment of a thorough-going, straightforward business man, and he become, a reliant, practical business man. Children aro susceptible creatures, and circumstances and scenes and actions always impress. As you influence them, not by arbitrary jules, nor by stern example alone, but in a thousand other ways that speak through beautiful forms, pretty pictures, etc., so they will grow. Teach your children, then, to love the beautiful. If you are able, give them a corner in the garden of flowers; allow them to have their favorite tree; teach them to wander in the prettiest woodlets; show them where they can best view the sunset ; rouge them in the moring, not with the stem "time for work." but with the enthu-siastic, "see the beautiful sunshine." Buy for them pretty pictures and oncourage them to deck their rooms in his or her will go a mile. Allow them the privilege, and they will make your house pleasant and beautiful.-Christian Age.

A Philosopher Puzzled.

A correspondent of the Spectator writes -A story is going about which ought to be true, if it is not; but I have been assured by a friend in hely orders that it may be depended on. Two persons—a materialistic lecturer and a City missionary-recently met before a first-class audience to uscuss the question of responsibility. The atomic philosopher went in first, and showed that the popular religious notion of judgment to come for deeds done in the body was income sistent with any notion that can be formed of judicial righteousness. The first principle of justice is not to punish one person for the faults of another. But said the lccinter, science has proved boyond doubt that at the end of a few years not a particle in ny body or brain remains; every atom has passed away, and the new matter forms a new man, who cannot be held accountable for the conduct of another. The audience seemed as enclanted as that at Belfast. Then arose the City missionary, whose Then arose the City missionary, whose wits must have been lively, and said :-" Ladies and Gentlemen, --It is a matter of regret to me that I have to engage in a dis-cussion with a man of questionable character-with one, in fact, who is living with a woman to whom he is not married." Up 'oso in wrath, again, the materialist. "Sir, this is shameful, and I repudiate your insolent attack on my character. I defy you to substantiato your charge. I was married to my wife 20 years ago, and we lived happy together ever since. This is a mere attogether over since. This is a mere at-tompt at evading the force of my argu-ment.' "On the contrary," replied the City missionary, "I reaff.cm my charge. You were never married to the person with whom you are living. Twenty years ago two other people may have gone to church bearing your names, but there is not one atom in your bodies remaining of those which were then married. It follows inevitably that you are living in concubinage, unless you will admit that you are the same man who was married twenty years The philosopher was compelled amidst great cheering to allow that, somehow or other, credit and discredit for past actions must be granted even by mate-

Scottish Piety.

One day recently the Hatchinson's steamer was sailing round Cape Wreth, carrying some five hundred Lewismen from Stornoway to the herring fishing at Wick. In the evening the Captain was "chaffed" by a tourist about the Scottish strictness of view in relation to the Sabbath-it was Satu day evoning -as a really improvi-cable strictness. The captain said that of the five hundred Lawis men "aft," not one, landing at Thurse late on Satu day night, would take a step towards Wick till Monday morning; that if the weather proved fine they would spend the night in the open air ; if it proved bad, they would shelter in outhouses ; and that or the Sabbath day they would worship in groups. led by their headmen. About ten o'clock at night the captain's statement was strik-ingly illustrated by a solemn act of joint worship—singing, Bible reading and prayer —on the part of the whole five hundred; their grand shaggy heads, surmounting broad shoulders, being laid bare to the pelting wind and rain. Any one seeing these heads and shoulders of men worshipping God would have felt that, so long as men of their class people our country dis-tricts, we are not in sight of the poet's

"Woe to that land, to hastening ills a prev. Where wealth accumulities and inen decay.

Glory of the Southern Skies.

The glory of the southern sky, in the gion near the cross, is indiscribable. There, where the thick stream of bright stars which skirt the milky way crosses the river of light, its brilliancy is wonderously increased, and it exhibits a magnificence un-equalled in any other portion of the heavens. There glitters a multitude of bright stars, more thickly scattered than in any region within our northern view, while the back ground is gorgeous in its splendor. Often on some clear mght when it has suddenly been brought to my view in passing some edifice or turning some street corner, I have stood amazed at the flood of light which it diffused ; and often, too, after leaving the observatory in the early morn-ing hours, after a night of weaty labor, I have felt reluctant to abandon the magnifi-cient spectacle to si k the much-needed repose. In close proximity are the interneted of pose stellations of the Centaur, the keel and sails of the ship Argo and the Wolf, and the glory reaches through the Alta, even to the southern portions of the Scorpion. There are largo tracts which rival the Pleiades in the profusion of their stars gleaming upon a background of nebula. Elsewhere the southern heavens are not so brilliant as the northern, nor do they contain so many stars as bright as the faintest which we can discern; but there is nothing between the two poles to compare in beauty with the tract to which I refer.-Dr. B. A. Gould.

Messrs. Moody and Sankey in Befast.

These two evangelists arrived in Belfast on Saturday last, and the following day they conducted three separate services. The first was held in Donegall Square Methodist Church at eight oblock, the second at Firherwick Place Presbyterian Church at half-past eleven, and the third in St. Enoch's Presbyterian Church at seven o'clock, and all three eduices were filled to overflowing before the appointed hour. It was announced that the eight o'clock meeting would be for "Christian workers, including Sabbath-school teachers and office-bearers in the various churches." and even at the early hour mention d the siles were crowded. The Hundredth Psalm having been sung, the Rov. Win. Park led the assemblage in prayer. The congrega-tion again ongaged in singing, after which Mr. Moody said a few words, and conclud-ed by calling on Mr. Sankøy, who reuder-ed one of his sacred melodies. Mi. Moody then read several portions of Scripture, after which he delivered a remarkably carn-est editors. A word her word her was then est address. Another melody was then given by Mr. Sankey, and, after a short prayer by Mr. Moody, the congregation joined in singing a portion of a paraphrase. Long before half-past cloven Fisherwick Place Church was crammed. The members of the congregation had, as far as pos-s'ile, been admitted before the general public, but by eleven o'clock even standing room was not attainable. Shortly after elevel, o'clock the Rev. H. M. Williamson, after praise and prayer, read a portion of Scripture. The congregation again sang, after which Mr. Sankey gave one of his solos, and then Mr. Moody addressed the audience, taking as his subject "Love." As soon as he sat down Mr. Sankey rendered another melody, and Mr. Noody having offer-ed, prayer he pronounced the benediction, and the vastmultitude separated. As early as six o clock St. Encel s Church was filled, as an o clock St. Lasen schurch was hiled, and shortly afterwards people were turned away in hundreds, unable to gain admis-sion. The spacious edifice was densely packed in all parts, and around every doorway in the building eager crowds assembled. The ground surrounding the church was filled, and there the disappointed multitude the service had been commenced. As was the case in the Fisherwick Place Church, the hour was ant'cipated, and at about twonty minutes 'o seven o'clock the Rev Hugh Hana opened with preliminary de votional excitercises. A hymn was then sung, in which the audience joined, and at sung, in which the audience joined, and at its close Mr. Moody read a portion of the Scripture. He then called on Mr. Sankey to sing one of his melodies, entitled, "The Nanety and Nine." Mr. Sankey, having as a proface read a parable of the lost sheep, proceeded with the sole. Mr. Moody then gave an address, which, like those in the morning, was delivered with great fluorest morning, was delivored with great fluency, illustrated with some well told anecdo'es, and pressed home upon his auditors with carnesiness and power Just as he much enrustness and power Just as no concluded, Mr. Sankey saug another moledy, at the conclusion of whit' Mr Moody of fored up prayor. On its termination he an-nounced that the 40th Psalm would be much sung, and that at his conclusion a prayer meeting would be hold, but that those who did not desire to romain could retire while the singing was being proceeded with. Very iow howover, left the church, and when the praise had ceased, Mr. Hanna led the audience in prayer, and afterwards Mr.

Sankey sang another solo, entitled "Once for all," which, like the others, was listen-ed to wild the very deepest attention by the mighty mass of people who, in compliance with the request of the vocalist, joined in'the chorus to the last verse. An address by afr Hanna was succeeded by silent prayer for a few minutes, the profound sullness which provailed throughout the huge building being broken by Mr. Sankey, who now led the audience in prayer. After the 28rd Psalm had been sung, Mr. Moody again prayed, and they the benedictian was pronounced by Mr. Hanna; but before he did so the former gentleman requested as many as wished to stay to do so. A vory large proportion of the audience kept their seats, and Messrs. Moody and Sankey, hav-ing descended from the pulpit, entered into conversation with thom.

Cloverness and Energy.

The following sound maxima are given in a recont address by L ord Derby to the students of Liverpool College

"Do not any of you be disheartened because you think yourselves slow or stupid, oven though you may really appear to have good ground for the bell f, and do not, on the other hand, any of you be confident of the future morely because you know or benove yourselves to have what is called clev-erness. It I were to tell you that in my behef that particular quality of intellectual quickness and sharpness is by ny means the first qualification of a successful career, many people would consider, in these days of competitive examinations, that I was willfully indulging in a paralos. But I believe it is the truth. Talent is the ed.o of a knife which makes it penetrate easily, but whether it penetrated deeply or not de-pends quite as much on the force applied to it as on the sharr aces of the blade. What a man really takes a keen interest in, he is seldom too dull to unnerstand and to do well ; and, conversely, when a man does not care to put the best of his brains into a thing, no amount of mere cleverness will enable him to do it well if it is a thing of any real difficulty, or unless it is one which he has trained himself to do easily by much previous practice, in which latter case he is really reaping, in present case, the fruit of past exertion; living, so to speak, upon the capital which he has ac-cumulated by early industry. The most conspictous instance of complete efficiency and success in activo life recently witnessed is that which was obtained by the military organization of Germany; and I am told by those who ought to be the best judges, that both among Germans themselves and among other foreign critics, that efficiency and success are ascribed, not so much to any extraordinary display of genius or origin ality of design on the part of soms fow m-dividuals, as to the generally diffused habit minute and almost microscopic attention to every detail of duty, however apparently small, which has become a tradition in that service.

"I believe that everywhere the same vesult will follow from the same cause. But to acquire and keep up in overy-day work that habit of concentrated attention on dethat habit of concentrated attention on de-tails, two thing are necessory—training and onergy. The training you can all give yourseives; he energy which is necessary to maintain it is in part, no doubt, a gift of nature. Men possess it, to begin with, in very different degrees; but it may be lost where it naturally exist, and it may be enormously increased where originally it may be the the the the the terms the terms the terms. was but feeble. And in that connection it is important to notice how much depends on what students and young men apt to de-spise as below their notice—I mean a par-fectly sound physical cor lition. Take two men if they can be found, exactly alike in mental and boiling aptitudes, and let the one go on carclessly and idly, indulging his apputites, and generally leading a life of what is called pleasure, and let the other train himself by early hours, by temperate habits, and by giving to muscles and brain each their fair share of employment, and at the end of two or three years they will be as wide agart in their capacity for exerting as it they had been born with wholly different constitutions.

"Without a normal healthy condition there can, as a rule, be no good work, and that qualification cannot absolutely be sothat quantication cannot absolutely be se-cured or preserved by any rules, a little sense will go a long way both in securing and preserving it. On that point I would give you these hints: First, that it is not mental labor which harts anybody unless the excess bevery great, but rather fretting and fidgeting over the prospect of labor to nd fidgeting ove and hageing over the prospect of hadre to begone through; so that the man who can accuston himself to take things coolly-which is quite as much a matter of disciplino of nature, and by keeping well be forehand with what he has to do avoids un, due hurry and nervous excitement, has a great advantage over one who follows a different practice. "Next, I would warn you that those students who think they have not time for bodily exercise will sconer or later have to find time for illness. Thirdly, where au opportunity of choice is given, morning work is generally botton than night work , and iastly—a matter which I should not stop to allude to but that I know the danger of an over-driven existence in a crowded town-it a man canuel get through his days slaber, of whatever kind it may be, without artificial support, it should be serious consideration for him whether the kind of labor is fit for him at all."

Miscellaneous.

The Prussian Government suspects the Roman Catholio clergy of the discesses whose bist ops are in prison of being directed by a pe son or persons searcily appointed by the Pope. G. eat exertions are being made to discover this novel organization.

The death is announced of the oldest preacher in Wales-the Rev. David Williams-at Llanwyrtyd, at the ago of minety six. It is stated that no preached every Sunday, sometimes two or three sermons each day, almost without intermission for seventy-two years.

The bishop of Puno is to be tried by the Peruvian courts for disobedience in sending his resignation to the Pope, without har-ing first submitted the document to the Peruvian Central Government. The per-fect of Huanoes is ordered to banish the Josnits from his district.

At the usual monthly meeting of the Beifast Presbytory, the Rev. James Martin presiding, a vote of thanks was passed to the Rev. Prof. Watts for his successful re-futation of the Lectures delivered 1 y Prof. Huxley and Prof. Tyndall during the mooting of the British Association.

Mr. Spurgeon, noticing in his magazine the volume of lectures delivered at the English Presbyterian College, says:-"Would to God that all colleges were equally in carnest in contending for the faith, and then we should hear less about young preachers becoming Socialans and freethinkers."

The Rock has a very poor opinion of the Dean of Westminister An article in a receat number begins in this style :--"If Dr. Puscy has read Dr Stanley's recent sermon on Pharisaism, we should hope he is heartily ashamed of having connived at the placing of that very revorend gentle-man's name on the roll of select Oxford University preachers. We have no objection to the dean's speeches-nor even to his sermons, so long as he keeps clear of religious topics-but it is sheer misery to hear him attempt to expound a text of Scripture."

O Thou heart-searching God, who know est the inmost thoughts of each individual before Thee, and the pecular trials to which we are severally exposed, search and try our hearts, discover to us what is the ground of our confidence, proserve us from building on any false foundation, and suit Thy mercies to our several wants.-Swete.

A hypocrito noithor is what he seems, nor seems what he is. He is hated by the the world for seeming a Christian, and by God for not being one. On earth be, is the picture of a samt, but in oternity the pant shall be all washed off, and he shall appea-at the judgment in his true colors. God only knows whether we are what we seem.

When it is all over, and our feet will run no more, and our hands are helpless, and no more, and our hands are hepress, and we have scarcely strength to murmur a last prayer, then we shall see that, instead of needing a large field, we have left un-titled many corners, of our single acre, an-that none of it is fit for on Master's eye, were it not for the softening shadows of the cross.-Edward Garcti.

A little shild cannot find its way through the street and back. It would be lost if left alone. It cannot provide its noxt meal, or find a shelter for a night. Yet has it any foar? Not at all. Instinctively and beautifully it hves a life of fath. It cannot provide its food, or garments, or house, or home, but it intaitively and constantly be home, but it intaitively and constantly be haves that father can. The child's clinging, implicit confidence and trust in father and mother, should symbolize to us the fath we ought to exercise in our Father, God.

Either for personal happingss in the ministry, or for success in it, we must re-gard poverty and the poor as Josus Christ regarded them. We must have a love of heart of Jesus. We must recognise in every human being a child of our Father in Heaven, and go to our work under the full minonce of the sentiment of Christian brotherhood with those whom it may be our privilege to serve as ministers of Christ.-Elevation of the Poor.

The husbandman considereth not only his labour and travail, and what tempest and mischance of weather may fortune; but forasmuch as he trusteth and hopeth that the fruit shall wax and come forth when the time is, therefore he laboureth stoutly and with a good spiritual vineyard, under the yoke of the Lord, the hope and trust of honour and re ward maketh men patient and willing, and giveth them courage. If we hope for that which we see not, we wait for it through patience (Rom vii).-Coverdale.

The Rev. Andrew Edgar, of Tongland. Wigtownshire, who has been presented to the vacant chair of the parish church of Mauchino, preached before the congrega-tion on Sat-bath last. Mauchline is in the gift of the Leudoun family, and is worth over £300 a year. The principal heritors, much less the congregation, have never been consulted in the matter of the appoint-ment, and there is a strong feeling against Mr. Edgar's settlement. The members have no great personal objections to the presentee, but are chagrined and feel them-selves very much humiliated that the last dregs of patronage should thus be poured out on them.

An appeal maue some time rgo by an Enclisituman, to organize a mission in Philisti, has been answered to such an ex-tent as to enable him to employ one Enlish and two native missionaries at Gaza. These converse with all callers at the mis-sion-house, hold service there, sell Bibles, and visit the neighboring villages. The modern Philistines are nearly all Moslems, but it appears that many of thom are ready to hear about the "infidel's" gospel. Gaza have population of about sixteen thousand, and the entire district numbers hup tred thousand, one-half of whom are Arabs living in tents. The Englishmen mentic ned is a Mr. Pritchet, and his mission is the only one in Philistia.

However early in the morning you seek the gate of access, says Rev. Dr. Hamilton, of London, you find it already open; and however deep the midaight movement when you find yourself in the sudden arms of death, the winged prayer can bring an in-stant Saviour; and this wherever you are. It needs not that you ascend some special Pisgah or Monah. It needs not that you should enter some awtul shrine, or pull off your shoes a some hely ground. Could a your shoes I some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a pror pt answer has come down, we should find Jehovah-shanmah, "the Lord has been here," inscribed on many a cottage boarth and many a dungeon floor.

Joan of Arc, the Maid of Orleans, is to be calouised. To bring about this result was, it is said, one of the principal objects of the recent visit of the Bishop of Orleans to Rome. To fulfil the necessary conditions tome. To thin the these stry conditions of canonisation imposed by the decree of Pope Urban VIII. which requires proof before the Ordinary of the heroic nature of her virtues, a special tribunal has been in-stituted at Orleans to receive the ovidence relative to "the touching story of this admirable heroine.' Among the points to be submitted 'o this Court are the facts concorning her birth an 1 mfancy, conduct to-wards her parouts, piety to the Virgin, ful-filment of her duties as a Catholic, her gift of prophecy, her apparitions, revelations, and cardinal virtues ; her family, her captivity and martyrdom.

Dr. McCosh writes to The Observer that Dr. McCosh writes to The Ocserver that the project of a Pan Presbyterian Council meets with much favor abroad: "All the Presbyterian Churches of the three kingdome, including the Established Church of Scotland, the Free Church of Scotland, the United Presbyterian Church of Scotland, the Beckurian Church of Scotland, the Oritera Pressyterian Church of Ireland and the Convenators of Ireland, the Wolsh Cal..nistic Church, and the Presbyterian Church of England, have passed strong and de ided resolutions in its behalf, and appeinted committees with full power to carry out the grand de-sign. The Doctor has had communications from the French Churches, the Bolgian, the Swiss Evangelical Churches the Walden-sians, from Dr. Dorner, of Berlin, and Prof. William Kraft, of Bonn, and from distant Australia-all favourable.

The Christian Union, in its Scientific Department, says, after stating Professor Tyudali's position on the subject of matters, that it wonders that he should be deemed "by any body to have seriously assailed the foundation of religion or Christianity." In the next sentence it says . . . quite the hext solution is style in the set of the style in the the professor Tyndall, to set a the so-called historical basis of Christianity, and the dogmas which rest upon it." It is pro-cisely in this way that the *Christian Union*, and journals like it, have betrayed the cause which it professes to advoce' . When the "historical basis of Christianity," (i.e., the Gospels, with the authenticating mira-cles,) " and the dogmas" (i.e., doctrines,) " which rest upon it," arotaken away, what is left? No Christier life can grow out of cmptiness and imposture. Professor Tyn dall has "seriorsly assailed the foundations of Christianity," and the Christian Unio.

Respectable Drinking.

As long as you make drinking respectable dinking customs will prevail, and the plough-share of death, drawn by terrible disaster, will go on turning up this whole continent, from end to end, with the long, deep, awful farrow of drunkards' graves

oh thow this rum fiend would like to go and hang up a skeleton in your beau⁺ ril home, so that when you opened the frat door to go in, you would see it in the hall and, when you sat at your table, you would see it hanging from the wall; and as you opened your bedroom door, you would tind it upon your pillow, and waking at night, you would see its cold hand passing over you would see its cold many thead. your face and pinching at your head. There is no home so beautiful but it may

be devastated by the awfal curse. It throws its jargon into the sweetest harmony. What was it that silonced Sheridan's voice and shattorod the golden scopire with which he swayed parliaments and courts? What foul spirit turned the sweet rythm of Robert Burns into a taneless babble ? What brought down the majestic form of one who awed the American Senate with eloquence, and, after a while carried him dead drunk front the office of the Secretary of State? What was it that swamped the noble spirit of one of the heroes of the last war, until one night, in a drunken fit, he selod from the deck of a Western steamer and was drowned? There was one whise roice we all loved to hear. He was one of the most classic orators of the country. People wondered why a man of so pure a heart and so excellent a life, should have tach a sad countenance slways. They knew not his wife was a sot. T. Dc. Will Talmaje.

The Way of Triumph.

There is one noble means of ave..ging ourselves for unjust criticism; it is by doing still better and mioncing it solely by the increasing excellence of our works This is the only true way of triumpling but if instead of this you undertake to dis but if instead of this you undertake to dis-pute, to defend, or to criticize by way of repusal, you involve yourself in ondless troubles and disquietuides, disturb that tranquility which is so necessary to the successful exercise of your pursait, and waste in harassing contests that precious time which you should consecrate to your art.—Canova

There is a faith which tends to idleness, trusts God to do all, and leaves the soul stupid and powerless. There is a faith that worries, and works, and hopes that God will help. And there is a truer, better fiath, will help. And there is a truer, better lish, that works mightly, because it loves fervently, and never worries, because it never hears. Love will, must work, and cannot be idle; it comes from God, breaks out in prayer, praise, and sorvice, hile springs which cannot be suppressed. It is springs which cannot be suppressed. spontaneous and grows by use. Faith that works by love is a tonic to the soul, girding it to boid ondeavour, making it like God in active doings, in every service which can assuage a griet, relieve a pans, or impart a joy.

ritualistic magazine, ontitled My A A rithurshie magnane, entried any Sunday Friend, gives the following ex-planation of the second commandment for benefit of children:—"The children of Israel were forbidden to make any image to re present God, because he had no shape or visible form, and therefore no unage of God could be true. But now the Second Person of the Blessed Trunity has taken to Humself a human b dy, and there is a visible shape in the Godhead- the Man Christ Jesus.' We may and ought to have pre-tures and images of our dear Lord to romind ture's and images of our dear Lord to round hadde, and the hadde apole in the well as in us of His manhood, and to brink His hundled in knowledge and experience. As well as in ity and His sufferings before our mind, aumber. In about 20 different villages The cruentix serves to raise my heart to the Blessed Jesus, and brings mo, in spirit to established. In these places about 25 Blossed Josns, and brings mo in spirit to Calvary itself, and says to mo, 'My child, see what I have suffored for love of theo; be-cause of vay sins.'"

is treacherously surrendering them.

The recent history of the United Presbyterian (Scotch) Mission at San Fernándo, a town of 27,000 inhabitants, a few miles from Cadiz, is p fair illustration of the present state of things in Spain. A petition signed by 800 leads of families re-quested the formation of a mission, many of them under the belief that Protestantism was merely a protest against monarchy and popery, and, therefore, their sympathy was short-lived. When the church had been erected, the reactionary influence was strong enough with the town authorities to forbid the use of the building, on the protended ground of ullventilation and insecur-ity. Tuo British Minister at Madrid ap lealed to the Spanish minister of justice, who investigated the matter and reversed the discision of the alcalde. The building is now used for worship. The United Presbyterian Churches has three stations in Spain—San "smade (formerly at Cadiz) Jerez, and Madrid—and has 72 communi-cants. A correspondent of the Missionary Record, gives an account of a second jour-ney through Spain. He finds that the people are indifferent to Protestant truth portly because the are indifferent to their own religion. As a general rule, attend-ance on Pistestant service has largely de-cline... At the same time, the writer regards the cause of Spanish Protostantism more healthy and promising than over. The communicants have improved in char-actor, and the native agents h ve advanced missionaries from Europa and America, and a rather large number of Spaniards are laboring

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