

ence, might have been prowling about as pirates on the North Sea to-day, if no herald of the gospel had ever come to their barbaric fathers. The philosophers of our time who have outgrown Christianity, and elevated the molecule to the throne of divinity, might have been worshippers of Woden (the old Anglo-Saxon god,—the Mercury of our forefathers) instead of being worshippers of nothing, which some will think is no improvement upon the stern old Scandinavian creed. The friends of human rights, who have also discarded Christianity, might have remained in mental and moral as well as physical servitude to the present day, if it had not been for the evangel which they have rejected. So that even those who look with indifference, and perhaps with derision, upon the work which the Church is now trying to do, cannot well deny that they are under some obligation to the Church for what it did in the days that are past."

THE COST OF BEING GENEROUS.

SOME persons complain of the burden that our missionary work is upon the Church; not that they are really penurious or opposed to the cause of missions, either at home or abroad, but simply because they have not given the matter any particular thought.

If such persons were requested to contribute at the rate of a cent per day, to assist some poor family to food and education for a few years, they would almost be insulted at the small amount asked from them, and yet this small sum would aggregate \$3.65 per year.

If one-half the membership of the Methodist Protestant Church (counting it at 130,000) would thus contribute, the snug sum of, approximately, \$237,250 in one year for missions would be realized. If every person interested in missionary work would conscientiously lay aside five cents every week for missions, \$2.60 a year would be the result; if ten cents a week was thus contributed, \$5.20 a year would be realized. And what person, not in absolute poverty, but what could do this with ease?

How much is spent every year for candies, creams, oysters, and many little notions not needed? If any one would carefully keep account of these little expenditures for a year, he would be startled at the largeness of the amount.

Suppose we have to give up some of these little notions and luxuries in order to help the cause of Christ in home and foreign missions, is not the religion of Jesus Christ worth the sacrifice it asks you to make? Is a religion that requires no sacrifice of worldly things a true religion?

Listen to those pathetic appeals for help from our missionaries in Japan. Listen to the loud calls for the light of the Gospel in heathen lands. Listen to Christ—Go ye into all the world and preach My Gospel! If you cannot go in person, go by your money and prayers. *Begin now!*—Rev. W. H. Jordan.

A TESTED REMEDY.

IT is related that Bishop Kavanaugh, while out walking one day, met a prominent physician, who offered him a seat in his carriage. The physician was an infidel, and the conversation turned upon religion.

"I am surprised," said the doctor, "that such an intelligent man as you should believe such an old fable as that."

The bishop said: "Doctor, suppose, years ago, some one had recommended to you a prescription for pulmonary consumption, and you had procured the prescription, and had taken it according to order, and had been cured of that terrible disease; what would you say of the man who would not try your prescription?"

"I should say he was a fool."

"Twenty-five years ago," said Kavanaugh, "I tried the power of God's grace. It made a different man of me. All these years I have preached salvation, and, wherever it was accepted, I have never yet known it to fail."

What could a doctor say to such a testimony as that? And such testimonies are what men need to turn them from the error of their ways to the personal experience of the saving power of the Lord Jesus Christ.

"How would you prove the divinity of Christ?" said some ministers to a young backwoods preacher whom they were examining.

"What?" said he, puzzled by their question.

"How would you prove the divinity of Christ?"

"Why, he saved my soul," was the triumphant reply.

But, to give this answer, one must be saved, and know it in his heart, and show it in his life, and he then becomes a living epistle, known and read of all men.

MEDICAL MISSIONS.

BY A. P. HAPPER, M.D., D.D.

THE scriptural warrant for medical missions, and the obligation to heal the sick in mission work, is clear and unmistakable. Our blessed Lord and Saviour, who is in all things our example, went about healing the sick, opening the eyes of the blind, and causing the lame to walk. This was not done by our Lord merely as the manifestation of His commiseration for the sufferers, but as an integral part of His mission as the Messiah. In Matthew viii. 16, 17, it is said: "He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses." This passage presents the truth that it was foretold of the Messiah that, as a part of His work, He "Himself took our infirmities, and bare our sicknesses," and that in fulfilment of this prophecy "He healed all that were sick;" He "bare our sicknesses by healing them."

The truth that the healing of the sick and the relieving of bodily sufferings of men was a part of the work of our Lord as the Messiah, is also taught in Matthew xi. 4, 5: "When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art thou He that should come, or do we look for another?" meaning to ask explicitly if He was the expected Messiah. "Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor