

DR. TALMAGE, the well-known Presbyterian preacher, says of "Mission Chapels:—

The mission chapel has become a kitchen where the Church does its sloppy work. Hundreds and thousands of churches in this country—gorgeously built and supported—that even on bright and sunshiny days are half full of worshippers, and yet they are building mission chapels, because by some expressed or implied regulation the great masses of the people are kept out of the main audience room. Now, I say that any place of worship which is appropriate for one class is appropriate for all classes. Let the rich and the poor meet together before the Lord, the Maker of them all. Mind you, I say that mission chapels are a necessity, the way churches are now conducted; but may God speed the time when they shall cease to be a necessity. God will rise up and break down the gates of the churches that have kept back the masses. And woe be to those who stand in the way! They will be trampled under foot by the vast populations making a stampede for heaven.

—

"THE Duke of Bedford, who died recently was, after the Duke of Westminster, the richest man in the British peerage. Some years ago, when asked by the Queen of Holland what his annual income was, he replied that he confessed to £300,000, and since then the value of his property has greatly increased. He owned 118 acres in the very heart of London, including the Bloomsbury district and Covent Garden, on which are situated some 30,000 buildings. He had estates in twelve counties besides, aggregating about 90,000 acres. Great, however, as the income derived from these properties is, it is less than the average income of a number of wealthy Americans, ten of whom are said to be worth the aggregate sum of \$1,000,000,000. The average annual income of the richest hundred Englishmen is estimated at about \$450,000, while that of the richest hundred Americans is not less than \$1,200,000 and probably exceeds \$1,500,000. Forty thousand persons, it is calculated, own over one-half of the entire wealth of the United States." So says the *Toronto Mail*, and does it not seem, in the face of such astounding examples of wealth in two great Christian countries, a thing inexplicable that the Church of Christ should languish for the want of money and should be crippled in her laudable endeavors to bring the world to a knowledge of her Lord and His saving grace? Over and over again the means for doing a great work are given, and then simply handed on to others, and the work of God is untouched. When will there be a change, and the power for good which rests in the hands of the wealthy be turned in a right direction? The power is in Christian hands; may God yet teach them how to use it!

A VISITOR to the mission in Melanesia (the headquarters of which is at Norfolk Island) writes to the *Auckland Leader*:—

"What I saw there I shall never forget. One met with astounding evidences of the transforming power of Christianity, and unanswerable and practical refutations of humbug and nonsense so often talked about, "missionary failures" and "effete Christianity." Seeing is believing, and feeling is the naked truth. Neither "the great Iconoclast," nor any other overpaid itinerant blasphemer, if he went to the seat of the mission, could honestly shut his eyes to the good work of the missionaries, or that of their converts, or to the elevating power of revealed religion. A visit to the island would soon convince people that a missionary's life is not a bed of roses. He does a good deal more besides distributing Bibles and soup-tickets. Comic papers portray missionaries in shabby black clothes, with greasy straight hair, languid eyes and flat feet, and corpulent gingham umbrellas; as bookish, self-indulgent and indolent to a degree. If they only knew the facts, they would not bear such false witness against their neighbours. There is no sparing of themselves at Norfolk Island, or the other islands of the mission, and the missionaries are as manly a class of men as one could wish to see. I found native boys and girls, numbering about 175, as near as I can remember, cleanly in habit, neatly dressed, quiet and respectful in demeanour, studious in school, devout in public worship, and exemplary in industry. Some were printing, for they had a printing press of their own; others were learning carpentry, house-work, gardening, etc., etc. At seven o'clock each morning, and at about eight in the evening, each day, the boys and girls could be seen going to public worship. They marched in single file, the boys on one side, and the girls to the other, each one reverently kneeling down in prayer on entering the church. None spoke to each other in the church, and there was no irreverent trifling, such as is too often seen among Christians in European congregations. After service in the evening, I found some of the scholars with their teachers in their private rooms, conversing and singing in their native tongues to tunes familiar to all British church-goers; "Jesus Lover of my Soul," "Rock of Ages Cleft for Me," etc., etc. I wished I could see the same obedience, reverence, intelligence and gentleness amongst an equal number of European children. Those children I saw at Norfolk Island had, not very long before, been running wild as colts, in their native places, ignorant heathen."

—

CHICAGO contains 250,000 Germans, 90,000 Scandinavians, 50,000 each of Bohemians and Poles, 95,000 Irishmen, 20,000 Italians. About one-half of the Germans are infidels, and the same may be said of the Bohemians and Poles.