

relief, far more humane than transporting helpless families to endure, unexperienced, the discomforts of a new country and the rigours of a Canadian winter. We have a right to say to the British land owner, Give your poverty-stricken thousands a chance at home.

We have received a letter from a fair correspondent which says that "the St. Elmo correspondent seems to be under the impression that they are the only mission workers in our churches," and adding that there are very many earnest working women all through our churches who are doing a good work for foreign missions, but who do not think it needful to publish all their doings, knowing well that the Master looks down. We think there is a misunderstanding here. If the St. Elmo correspondent's writing indicated a prevailing motive "to be seen of men," then we should deprecate deeply the publishing of their doings. But there are other motives for publishing; "they that fear the Lord speak often to one another," and our St. Elmo correspondent is thus speaking. Indeed we all want to know what our various churches and societies are doing. Our readers long for the information, and we desiderate that many more of our earnest workers would tell of their doings, not for praise of men, or for love of seeing one's name in print, but for the sake of friendly recognition and for general interest and good.

THE French Government has sway over a district on the West Coast of Africa, near the Gaboon River and Courco Bay. American missionaries have laboured there for some forty years. The governing power now prohibits all teaching in the primary schools except that which is given in the French language. The political wisdom of the enactment we do not question. National unity demands one recognized language, and one only. France is wiser than we are in this particular. The perpetuating of the French language by law in the Province of Quebec is the perpetuation of division, and the determined maintenance of the same by the French-Canadian is an indication of a New France in a nominally British Colony. We ought to learn, but politics is a great hindrance; we need statesmanship more, party less.

THE twenty-second Protestant Church in Rome is at present in course of erection.

CONCERNING REVIVALS.

BY REV. WILLIAM WYE SMITH.

To "revive" is to bring to life and activity what has been dead, or inactive, or decayed. As applied to religious things, we use it with reference to a church, or a community, or a cause; less frequently of an individual. To draw one another's attention to the best means of promoting a Revival, and how to follow it up to the best results, will be better than spending time over definitions:

1. A Revival is always in order. When John Livingstone preached at the Kirk of Shotts, in 1530, and 500 souls were converted, people thought the time of "Pentecost" had come back again, and that God had vouchsafed a miracle in these latter days. Then some man, himself stirred up—revived—would see a great Revival once in his lifetime, and lived and died in the memory of it, never once supposing that such an experience could come more than once to any man. Then, as Professor Finney testifies, people began to think they might see a Revival once in about five years. We, with later experiences, have found that wherever the Word is planted and watered, and growth is looked and prayed for, the Spirit is ready to give the growth. In fact, the difference between the former methods of preaching, and what may be called the Revival method, is that in the latter immediate results are looked for, and prayed for; and you will not pray for anything very earnestly, without also working for it. And the rule is, that in these important things, as well as (so we find) in things of lesser importance, if we look for God's hand, God will do more for us. For what is this, but faith on the one side, and God's answer to faith on the other? From 1830 to 1836, a great wave of Revival swept over English-speaking America; and then there was a season of quiescence, till a new tidal wave about 1860, which has not yet ceased. Let us see to it, brethren, that it never ceases! That it rolls more and more, brighter and mightier, till Jesus comes!

2. The blessing, the power, the wisdom of iteration is as yet only half understood in the world! You talk to a man; you desire to impress him with what impresses you, and to have him adopt your opinions and principles. If you desire him categorically to answer all your questions, and repudiate his own arguments and adopt yours, you will be