

the other reject it (by not making him accept it) is again to give the lie to the Scriptures quoted. Man's independent will is constantly appealed to by every invitation of the gospel. It was God's will that man's will should be independent. When a sinner, seeing his lost condition, cries to God for help, there is no merit in that cry. Accepting a salvation is not a merit. Hence the act of a sinner's will in saying "Yes" to God's grace is not an act of holiness or moral goodness. It is seeking relief from God, as God presses that relief upon him. The moment the sinner says "Yes," God's grace opens in him as before it had operated on him and every sinner. The man is renewed and a habitation of the Spirit. Anything whatever put before this independent will of man in accepting salvation, however delicately and metaphysically you may put it, destroys man's responsibility, and makes man a machine and the gospel a delusion.

It does not mar God's sovereignty that he gave man an independent will. Did it mar God's sovereignty that Adam sinned with an independent will? Nor does it take from the fact that salvation is *all of grace* that man accepts that grace with an independent will. He has no power to do good, but he has power to accept grace.—*Homiletic Review.*

STREET SIGHTS IN MEXICO.

BY BISHOP HENRY W. WARREN, D. D. IN GOSPEL IN ALL LANDS.

The first things that strike a traveller in a strange land are the street sights. They are evident and obtrusive. They are the outcome of all the thrift or thriftlessness, of all the inner life, and even of the modes of thinking and metaphysics of the land. They are the outward signs of an inward grace or disgrace.

One is first struck with the odd and sometimes fantastic appellations of small shops. A grocery, in a room 7x12 feet, parades the name of "Philosophy." On the grog-shops may be seen the following very frank and significant names: "The Charms of the Seductress," "The Birth of Venus," "The Kiss of Love," "The Toast of Bacchus," "The Life Eternal" (better have said death eternal), "The Volcanus" (suggestive of fiery floods), "The Shipwreck," "The Delirium Tremens," "The Little Hell." So do men defy destiny and face the worst. They

know they rush on ruin, and glory in their shame.

Associated with these blatant shops is the public traffic in pulque, the national intoxicant or stupefier. Long before reaching Mexico City one sees vast plantations of maguey plant, a species of cactus, from the center of which whole pailful of juice are drawn, which, being put in hog-skins, ferments and becomes mildly alcoholic. It is a vile drink. It is said that one train comes into this city every day bringing pulque enough to make a charge of \$3,000 as freight. It is distributed to the shops in the city in casks, from which it is drawn into the detestable hog-skins once more. The hog never looks worse than when his skin is full of this evil spirit, with neck and each leg tied up to prevent its running out, too drunk to stand, and lying round waiting to have the evil spirit transferred from its inside to the inside of some man.

Clothes are a street study in Mexico. The most violent contrasts are everywhere apparent. Here one meets half a dozen gentleman in overcoats. Immediately behind come men whose trousers are not more than six inches long and whose shirts are assemblages of holes loosely attached together. Each party is seasonably clad for some part of every day.

Pants are often gorgeous with silver buttons, a double row running up each outside seam, with a silver cord laced between the buttons of each row. Sometimes as many as one hundred and fifty buttons are required for a single pair of pants, and constitute no small part of one's fortune. The silver on one pair that I saw cost \$120. These garments are cut so small that the buttons are a necessity. And yet in the diversity of styles it is not strange to see on the lower classes pants thirty inches in circumference at the knees. Occasionally both styles are combined, the tight pants being worn over the wide drawers, and, being a foot too short, display a flowing drapery in a most attractive manner. Pants are also made in sections, so that we can have simply a covering for the trunk, or a complete pair, according to the weather, taste, or the exigencies of employment. The fundamental idea that lies at the base of a Mexican gentleman's dress is that he is a horseman. Hence pants are often reinforced with leather, as if for cavalry ser-