

afford striking testimony to the power of Christian influences. In the greater part of the island, idolatry, with its dread superstition and cruelties, has been effaced. Humane laws have replaced the barbarities previously existing. Slavery, if not altogether extinct, has been so modified that it may reasonably be expected soon to become a thing of the past. The old and unjust systems of land tenure have given place to more equitable laws, and a measure of responsible government has been obtained. An excellent system of education has been established. Laws prohibiting the manufacture and sale of intoxicating liquors have been passed; and the cultivation of the poppy has been declared illegal, so that the drink and the opium curses may not blight this young civilization. Thus the beneficent influence of Christ's religion has been powerfully felt in starting this new nationality on a prosperous career. Should the French persist in their aggressive designs there is reason to fear that their influence would not be conducive to the true interests of the Malaysians. Their participation in the slave trade in the neighbouring islands under their control, and the harassing obstacles they have interposed to prevent its suppression by British cruisers, render it probable that this dark evil would be again encouraged. The French fight for glory, at least so they say, but what glory would there be in forcing a quarrel on a people who have given them no real occasion for what appears at present a purposeless and unjustifiable aggression!

THE LOTTERY AND THE LAW.

PROCEEDINGS have been instituted against some of the parties implicated in the London Masonic Gift Enterprise. What the result of the prosecution may be cannot at present be anticipated. The law prohibiting lotteries is sufficiently explicit, and the parties who have initiated the suits in the Toronto Police Court are deserving of commendation. The method adopted, though apparently roundabout, is in accordance with the provisions of the statute. Those who advertise, buy or sell lottery tickets can be proceeded against as well as those who have gained prizes. All the offending parties in the present instance have not yet been reached, and no doubt many will escape; but if it can be shown that the law is not a dead letter, the pending prosecutions may be sufficient to deter others who might be disposed to embark in such demoralizing enterprises. It seems strange, however, that the originators of the scheme were not first made an example of. It is clear that in starting and carrying through the London Lottery they did an illegal thing for which they ought to be held strictly accountable. All who participated in it may be punishable, but the chief offenders were those who profited most by the proceeds, and tempted so many to risk their money on the turn of the wheel. Surely the society for the suppression of vice do not contemplate that only the advertisers, the buyers and sellers of tickets, and those who drew prizes are to be made amenable to the law, and the high toned promoters of the illegal enterprise permitted to go free. If justice is to be meted out, let it be even-handed.

It is very gratifying to see that the public condemnation of debasing gambling under respectable auspices has been severe and outspoken. The highest Masonic authorities have disowned the London lottery. The press of the country has spoken of it as it deserved; and ministers of various denominations have simply done their duty in denouncing an evil that would speedily become most injurious in its effects. The moral sense of the community has been aroused, and the healthy and hearty indignation expressed bodes ill for those fool-hardy enough to follow the example set by parties interested in the London Masonic Temple. It is entirely beside the mark to say that the strong expressions of adverse opinion proceed from those who invested in the discreditable gambling and failed in drawing prizes. This is the veriest trifling. It is not from such that condemnation on moral grounds is likely to come. The indignant remonstrances are the outcome of the outraged moral sense of the community who would under no circumstances countenance an evil that religion, reason, and common-sense alike condemn.

The law forbidding lotteries has been placed on the statute book to protect the people from their demoralizing effect. If the faro-bank and three card monte are repressed by the strong hand of the law, all gift enterprises, particularly those that are launched under the hypocritical guise of benevolence and religion,

ought to be prohibited. Why the framers of the Act made an exception in favour of lotteries connected with these objects is a puzzle. That religion or benevolence must be of a spurious kind that cares to have such a questionable exemption in its favour. The sooner such a satirical exception is removed from the Act the better.

EVANGELISTIC WORK.

ESTIMATE OF REV. R. W. DALE, BIRMINGHAM.

THE EXCITEMENT OF A SOBER KIND.

What comes of it all? Is it not mere excitement? Do you reach outsiders? Are not the majority of the people who attend such meetings those who regularly go to church or chapel? Is there anything of permanence in the results? I will try to answer these questions as clearly and definitely as I can. Before doing so Mr. Dale remarked that no thought such inquiries came strangely from some of those who propose them. In great political agitation there was no outcry against excitement. He had seen far more violent excitement in a meeting on the question of national education, or the extension of the franchise, than he had ever seen at the services in Bingley Hall. Yet such excitement was never complained of, but rather commended. In such matters they did not scruple to ally themselves with every noble and generous passion, or to kindle the imagination of those whom they wished to influence. If this was legitimate in politics why was it illegitimate in matters of religion? Besides that, continued Mr. Dale, the excitement that has been aroused at Bingley Hall has been of a very quiet and sober kind. For my own part, I wish that in our ordinary services there were less of dull and sluggish indifference, that the imagination were more often fired, that a strong and deep emotion were more frequently evoked. These are great moments, when a man is lifted above the ordinary levels of life; when he sees a fair vision of righteousness he has never endeavoured to attain; when he is thrilled by some noble example of unselfishness to courage and faith; when a new and vivid sense comes to him of the infinite tenderness of the Divine love; when he discovers how transient and evanescent are the common successes of the world compared to the blessedness of a life in God; when he feels the immense contrast between these brief mortal years and the eternity by which they are surrounded.

WHO FORM THE CONGREGATIONS.

Do we reach outsiders? Are not the majority of those who attend the meetings regular church and chapel goers? No doubt in these great audiences there are always a considerable number who for years have been the centre of religious earnestness in their congregations. But there are also many who, though they are regular in attendance on public worship, are conscious that from the wearisome monotony of their lives, or through their troubles and cares, or perhaps through their increasing material prosperity, the august realities of the unseen and eternal world are less majestic, less awful, and less glorious to them than in former years. They go trusting that the foundation of their faith in God, and the splendour of their immortal hopes, and their reverence for the Divine will may be renewed.

There are others who once had faith, but have lost it—lost it, I mean, as the vital energy in their character, as the law of their life, as the source of their consolation, though they still attend public worship. They hope that that faith will be re-quickened; though it slumbers, it is not dead, and they long to see it once more active and energetic.

There are some even of those who attend public worship, to whom the vision of God has very rarely come, and with whom it has never remained long. They have gone to Bingley Hall hoping that the revelation of the Divine righteousness and love may return and may become a real force in their lives. There are some, too, who have broken away from all association with the Christian Church, and some who have been living coarse and vicious lives—rough, violent, drunken men and women. These, too, if I may judge from what I know of the audiences of eight years ago, have been found in the crowds at Bingley Hall—swept in by the stream, are attracted by the singing or induced to go by some neighbour, or relative, or tract distributor, or city missionary. These are the outsiders in the extreme sense of the word. There were many of them at the meetings

when Mr. Moody and Mr. Sankey were here before. I do not doubt that there have been many of them into the hall during the last fortnight.

RE-LITY PROVED BY PERMANENCE.

The results of this work results proved by the experience of eight years ago—are a proof that the power and grace of God are associated with them. And this is the ground on which we feel its permanence. We believe in things invisible and divine; we believe that God has not forsaken the world which He created, and to which He has revealed His infinite righteousness and love in the person of the Lord Jesus Christ. We believe that when human hearts are touched with a sense of guilt, and appeal to Him for His mercy, and are humiliated with the consciousness of weakness, He listens to their appeal with pity and compassion, such as a father has for his children. He grants the remission of sins that they ask for, and He grants the strength that they invoke. He enables them to break with the vices from which they could never have escaped without divine power; in response to their cry, He leads them out of the darkness of their old life into the eternal light.

You may perhaps find—I could find—things to object to in the intellectual forms in which eternal truths are stated. But are any of us quite sure that we have hit upon the intellectual forms which perhaps represent eternal truths? Are not all our intellectual conceptions of things divine mere approximations to the absolute realities for which they stand? The real test of the essential and substantial value of any intellectual conception of a truth is this—whether through it a man finds his way to righteousness and to God. All criticism that comes short of the central question is idle and superficial, when applied to this great subject. And I think that the experience of eight years completely satisfies me that the power and grace of God were wonderfully associated with these services in 1875. I confidently believe that the same power and the same grace are associated with them still.

SUNRISE AND NOON.

There are some, perhaps, in this congregation, who have recently, and through these services, been led to desire a larger, and freer, and purer, and diviner life; who have discovered that Christ is the way, at once to God and to that life the vision of which haunts them: who have resolved in the strength of God to receive the supernatural life that Christ gives to those who trust in Him, and to let it reveal itself in conduct and in character. Let me remind them that the exceptional charm which they have found in these services will not be found in the ordinary services of the Christian Church. It is very possible that no such clear and vivid statements of Christian truth—statements I mean that make the truth as clear and as vivid as the statements to which you have listened at these services—will be heard from my lips, or the lips of other Christian ministers to whom you may be expecting to listen. It is unquestionable that the preacher by whom you have been so deeply stirred has not only a passionate devotion to the Lord Jesus Christ and a large acquaintance with human nature, but that he has also a touch of genius in him that cannot be communicated; it must be given to be possessed at all. But let me also remind you that God will be near. If something of the passion and the romance and the excitement gathering around the beginning of your Christian life must pass away, God will grant you, if you trust Him for it, the steady illumination of His Spirit. There is a radiant splendour about the sunrise that vanishes long before the sun has reached his noontide brightness. But, if the splendour has gone, the brightness has increased. So in the Christian life, though something of the early passion may soon pass away, instead of passion comes solid, manly strength, from the inspiration of the Spirit of God. If passion is good, if excitement is good, the steady strength that we need for practical common duty is better still. I ask you to believe that there are no forms of righteousness impossible to those who rely upon the love and strength of God. Amen.

THE Dundas "Banner" Ottawa correspondent says in a recent letter: "In most of the Ottawa churches seats are specially set apart for members, and the fact is worthy of record that the people's representatives as a rule, are very steady church goers—especially those who 'foregather' at The Windsor." Where do the habits of the Russell and the Grand Union go?