

THE EYE OF THE NEEDLE.

A man of great wealth, Mr. Carnegie, of Pittsburg, said to be one of the richest men in America, has been found, with an honest desire to treat the Saviour's words regarding rich men in all seriousness and as meaning something. It has always seemed to us that they are words of tremendous import and that it certainly belongs to men of wealth to put upon them such an interpretation as will win for them the credit of getting somewhere near their meaning. To think of the wealthy Christians, even clergymen and bishops, who have passed away with the humiliating revelation that during their lives they have amassed vast wealth, simply to be left behind them and squandered by others. In too many cases the words of our burial service (from the 39th Psalm) have been only too true regarding the person over whose remains they are read: "For man walketh in a vain shadow and disquieteth himself in vain; he heapeth up riches and cannot tell who shall gather them." Mr. Carnegie, of Pittsburg, evidently thinks this all wrong. He pleads for those who have accumulated wealth to spend its proceeds on good and worthy objects, in all means that will help humanity and assist the Gospel, and to spend it themselves—not "clutch it to their very last gasp" and then "be liberal with the inheritance of their heirs."

This is a wealthy man preaching to wealthy men and practising what he preaches. What a mighty revolution would take place in works of charity and Christ-like deeds if all wealthy Christians would act like this! And no one need suffer by it. A man would not "disquiet himself in vain" by being executor of his own will and making his "heirs" comfortable and even wealthy during his life time, whereas he would very likely do so by keeping it all from them till his memory only was left behind.

Wealthy men always think that it is easy for those who are poor to lay down such doctrines, therefore it is of priceless value when they come from one of themselves. Christian men of wealth have yet a great deal to learn in fulfilling what the Saviour evidently expected of them.

THE new bishoprics of Chota Nagpur and Lucknow will, it is hoped, be shortly constituted. The Bishop of Calcutta hopes to have the consecration of the first Bishop of Chota Nagpur at Ranchi, if the assisting Bishops can make it convenient to travel there. The preliminaries for the See of Lucknow seem to be even further advanced, as a dispatch was received by the Metropolitan, from Lord Cross, through the Indian Government sanctioning the scheme. Oudh was annexed long after 1832, the year of the Act which stands in the way of dividing the original Calcutta Diocese; so it is to be treated exactly as was the Purjat when the Diocese of Lahore was created. The Government gives a chaplaincy on condition that an equal sum is raised from other sources. The

Metropolitan intends to hand over to the Bishop of Lucknow, part of the North-West, by commission.

A CORRESPONDENT of the *Epiphany* pleads that Hindus when they embrace Christianity should not give up their national habits. "Brahmans are enjoined by ancient custom to take a bath before meals, and to wear silk dress at the table; also after the bath to apply sandal powder to forehead, hands and breast. Why should they not continue this? Christian married women of Indian birth might also retain the red mark on their foreheads to distinguish them from widows. These are not idolatrous marks. The sandal powder only indicates that we have taken a bath, and removes skin eruptions. Those who were initiated as Brahmins in their youth wear a belt of cotton on the shoulder, passing under the right arm; it is called "yadno pawit" (sacrificial band). Why should it be removed when the wearer becomes a Christian? It is a testimony to the importance of sacrifice, to which the Christian theory of atonement corresponds. Is it not enough if the convert renounces all that is objectionable and contrary to the teaching of Christ?" The editor replies that these customs are significant of Hindu doctrines of wifehood, widowhood, and ceremonial pollution and that the anxiety to adhere to them is inconsistent with the spirit of a true convert, and the great severance which the faith of a sincere believer enables him to undergo.

FORT VERMILION.

The following extracts from letters written by Mr. W. G. Trail during the winters of 1887-88 will be read with interest:—

I regret being unable to give you any very cheering news about our Indian converts, as they are not very satisfactory. Still I hope and trust that we shall yet see fruit. Those who argue that the Indian is incapable of improvement and regeneration are in gross error. Human nature is very much the same in all men, and the same spirit that made such mighty transformations in the ancient Romans, Corinthians, Gallatians, etc., is able to do the same for the worst heathen of today, who are no worse if so bad as those nations among whom the Apostles labored. If we do not see the same transformation among our Indians I think we may safely say that it is owing to the ungodly life of professing and non-professing Christians. The Whitefish Lake Indians near Lac La Biche are a bright example of what change can be effected by the Gospel. They were collected from among the worst of the Plain Indians, and yet when I was among them they put to shame most white communities by their godliness and morality. In church attendance and family devotion they were most exemplary. Those who argue that