

The moment the pirates tried to throw their grappling irons across to the other ship, their own was tossed violently, and the men who held the ropes were thrown by force into the sea. Vexed by this disaster, the pirate captain sent others, who shared the same fate. Seeing that he could not succeed in this manner, he resolved to fire at the *Britannia*, till she sank with repeated blows. But this effort strangely failed also; for the balls missed their aim and fell into the sea. The smoke of the frequent charges was very dense, and hung about the vessels for some minutes, hiding them from each others view. At last a sudden gust of wind cleared it away; and to the amazement of the pirate captain, the *Britannia*, was seen at a distance, with all her sails spread to the wind, speeding swiftly away from the attack; and they were forced, in great anger, to abandon their cruel purposes. Thus wonderfully hath God appeared, and saved the vessel in answer to prayer. The missionaries' prayers had been greatly honoured, but they were to have a further fruit still.

Five years afterwards, during which the missionaries had been diligently preaching the gospel at St. Thomas, they, and the other missionaries on the island, agreed to meet together to celebrate the anniversary of their deliverance from the pirates, and to thank God for his other mercies. As they sat together, word was brought that a stranger wished to speak to them. And, at their permission, a tall man entered, with fine bold features, and a hardy expression of face. The missionaries wondered, and one asked what was the stranger's business with them.

"First answer me one question," said he; "Are you the men who came to this island five years ago, in the English ship *Britannia*?"

"We are," replied the missionary who had spoken.

"And you were attacked on the sea by pirates?"

"Exactly; but why are these questions?"

"Because," answered the stranger, "I am the captain who commanded the vessel which attacked you." Then the missionaries looked at one another in silent wonder, as their former enemy continued: "The miraculous way in which your vessel escaped, was the cause of my own salvation from the power of sin, through faith in Christ."

It would be too long to tell you all his words: but you may imagine with what unspeakable joy the missionaries listened to his tale, as he went on to tell them how, in his vexation at their strange escape, he had made inquires of the captain of the *Britannia*, and learned that it was through the prayers of the Moravian missionaries of St. Thomas, and that, not understanding how a vessel could be saved from pirates by prayer, he resolved to know the Moravian brothers. He sold his vessel, and in the United States of America one day visited a Moravian chapel, and heard a sermon from the words, "Work out your own salvation with fear and trembling." He sought the preacher, and heard from him the way of salvation through Jesus Christ. "And thus," he concluded, "from a pirate captain I am a poor sinner, justified by the grace and mercy of Christ; and my chief hope has been that I might one day be able to see you, and relate to you my miraculous conversion. This joy is granted to me to day."

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day five years ago through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan, to the same prayer that rescued them from him! And they all knelt down together before God, and thanked him for his great mercies.—*Le Petit Messager des Missions.*

## EXPERIMENTAL RESEARCHES ON THE FOOD OF ANIMALS.

The following are extracts from a report of the results of experiments made by R. D. Thomson, M.D., Scotland, under instructions from the British Government:—

### STIMULATING STALL-FED COWS WITH ALCOHOLIC DRINKS.

"It has become customary in towns to stimulate the systems of cattle, more especially of cows, after the fashion of human beings, by the use of alcoholic fluids, such as pot ale, (swill) under the idea of increasing the amount of milk. Now, as the stimulating portion of this pot ale is alcoholic, and contains no curd, or, if so,

but an insignificant portion, it is evident that no increase of the nutritive constituents of the milk is thereby obtained."

### NURSES NOT BENEFITED BY ALCOHOLIC DRINKS.

"It is an idea, too prevalent with nurses, that fermented liquors increase the quantity of milk: but I am sure all intelligent physicians will agree with me, that this view should not be encouraged, either as improving the quality of the milk, or as benefiting the infant supported on such food. Even for adults a similar advice may not be inappropriate. . . . There is no evidence that alcohol can supply any of the constituents of the milk or body."

Regarding the subject of digestion in the extended sense of the conversion of food into blood, the author proceeds to describe, in a plain and perspicuous manner, the digestive organs of man and cattle, and the successive changes which the food undergoes in its progress towards the condition of the vital fluid. Passing over these physiological details, we select a tidbit for gourmands:—

### PUTRID FOOD PRODUCES UNHEALTHY BLOOD.

"The primary object of the introduction of food into the stomach and intestinal canal is to produce blood: in order that the latter may be of a healthy description, it is requisite that the food should contain the ingredients necessary for the production of blood, and that these should be in a state of integrity and health. It is scarcely to be wondered at that the consumption of putrid food, such as *high-flavoured game*, and large quantities of *decayed cheese*, should be incapable of producing healthy blood; or rather that the blood produced from substances in such a state of putrefaction should be liable to disease of the most dangerous and deadly nature."

Dr. Prout has demonstrated that the milk which nature provides for the use of sucking animals, is the true type of all food. A table is given, showing, in parallel columns, the identity, chemically, of the ingredients composing milk, wheat flour, and blood. Hence the

### IMPORTANCE OF GOOD MILK.

"To make good milk, therefore, is obviously producing a similar effect to that of forming good blood, and consequently contributing to build up the body of animals in a healthy and substantial manner. Again, as *the blood of cows is identical in composition with that of the human species*, it is obvious that the diet of the one class of animals must possess a similar composition to that of the other."

As the result of an extended series of experiments and minute chemical analyses Dr. Thomson is decidedly of opinion that malt is inferior to barley as an article of diet for cattle, as it gives less milk and butter, and diminishes the live weight of the animal. He observes—

"The views which we have been discussing of the difference in the chemical composition of barley and malt are sufficient to render it obvious that malt is a much more expensive substance, irrespective of duty, than barley for feeding, inasmuch as it is in reality barley deprived of a certain portion of its nutritive matter and salts."

Its only advantage, he adds, is to give a relish to a mash; but as this depends upon the sugar it contains, he suggests that the same flavour may be imparted, if necessary, by an equal amount of molasses or sugar.

### APPLES OF GOLD.

"In him was life, and the life was the light of men." John 1. 4.

Whatever notional knowledge men may have of divine truths, as they are doctrinally proposed in the Scripture; yet if they know them not in their respect unto the person of Christ, as the foundation of the counsels of God; if they discern not how they proceed from him, and centre in him, they will bring no saving spiritual light unto their understandings; for all spiritual life and light is in him, and from him alone. The difference between believers and unbelievers, as to knowledge, is not so much in the matter of their knowledge as in the manner of knowing. Unbelievers, some of them, may know more, and be able to say more of God, his perfections, and will, than many believers; but they know nothing as they ought, nothing in a right manner, nothing spiritually and savingly, nothing with a holy, heavenly light. The excellency of a believer is not that he hath large apprehensions of things, but that what he doth apprehend, which may perhaps be very little, he sees it in the light of the Spirit of God, in a saving, soul-transforming light. And this is that which gives us communion with God, and not prying thoughts, or curious raised notions. In this knowledge, Lord, give me to increase every day!

Dear Lord, anoint my head and heart,  
And light and life bestow on me;  
Light that will gospel truth impart;  
And life to make me live to Thee!