

The faith-cure system ignores God's ordinance of suitable means. It has no place for "Luke the beloved Physician." It exaggerates a truth, till out of all proportion. And perhaps worst of all it has little tolerance for the faith which bathes the fevered brow, mixes the Quinine draught, or certifies the dropsical patient to the hospital.

Not long ago a missionary in Africa under the influence of this delusion refused all medicine. He had faith to be cured of malarial fever without Quinine—he was not going to die—the Bishop and others who urged him to take the medicine were lacking in faith. Thus he spoke; but he did not recover. Work is the use of means with the view to a desired end. Faith and prayer look up to God to give the efficiency. In both the natural and spiritual world these ought ever to go together. We sow, weed, and water, we eat, drink, and sleep, we bathe, fast, and take medicine, we teach, watch over, and pray for, but the harvest, the life, the health, and the salvation, we own are of God.

JOHN MORTON.

LETTER FROM MR. GRANT.

SAN FERNANDO, April 19th, 1886.

Dear Mr. Scott:—

It may be interesting to some of the readers of the "Maritime" to know what stations are supplied on Sabbath, and who are the agents.

Yesterday (Sah.) services were conducted at the following places:

- At 8 a. m. Rusillac by Telaksingh.
- " Fyzabad by Bisesor.
- " La Fortune by Ujajarsingh.
- " Hermitage by John Karim.
- " Wellington by Seeboo.
- " Petite Morne by Rev. Lal Behari.
- " Bonaventure by Ed. Tulsi.
- At 11 a. m. San Fernando by K. J. Grant and Lal Behari.
- " Barrackpore by Seeboo and Kedaroo.
- " Oropouche by Telaksingh.
- At 4 p. m. Canaan by K. J. Grant.
- " Pointe-a-Pierre by Lal Behari.
- " Harmony Hall by Ed. Tulsi.
- " Hospital, San Fernando, by Chas. Paiga.

At 4 p. m. Piotou by Narnarayan.

At 7 p. m. San Fernando, English, by K. J. Grant.

Oropouche by Telaksingh and Bisesor.

The above are fixed stations, regularly supplied, but don't suppose we are limited to these stations. Our helpers are busy the day throughout at the labourers dwellings, in the estate Hospital, or under the grateful shade of some spreading tree reading, instructing, preaching.

In addition to this, Sabbath School work is carried on successfully in San Fernando, and at several of the country stations. The boys we have brought in from the country to have the advantage of instruction in Miss Copeland's school, and whom we trust will become our teachers, christian workers, and in due time preachers, are divided into two companies and go to some of the nearer stations to aid the singing, a part of the service in which Indians take a decided interest. It is now 9 p. m., and as I write a dozen lads in their quarters on our premises are singing Indian bhajans.

Yesterday I baptized a man, three grown up school children, and four infants, in all eight. We see many signs of progress—the truth is taking hold. Cease not to pray that it may come with power to many. A note just to hand from a noble-hearted, intelligent young Chinaman, indicates a readiness to take a class in the Sabbath School. He says, "Hitherto I have declined acting when you requested me, but I feel it would be wrong in me to refuse again. I will take the class on Sabbath, trusting to him who alone can aid me."

Believe me,

Yours very truly,

K. J. GRANT.

M. J. D. Landels, missionary of St. James' Place U. P. Church, Edinburgh, and formerly of the Glasgow city mission, has been appointed as missionary to the New Hebrides. He is the third who goes out in response to the appeal made by Rev. J. G. Paton.

It is a most miserable state for a man to have everything according to his desire, and quietly to enjoy the pleasures of life. There needs no more to expose him to eternal misery.—*Bishop Wilson.*