DR. AGNEW ON THE CHINESE.

[One of our New York physicians, Dr. C. R. Agnew, is seeking change of scene and rest for a little on the Pacific Coast. A Christian philanthropist, as well as eminent in his profession, he has very naturally, as opportunity offered, looked into "The Chinese Question" as it presents itself out there, and especially in San Francisco. Writing a congratulatory letter to his longtime friend, the Rev. W. C. Stitt of THE EVANGELIST, on his call to a new pastoral charge, Dr. Agnew concludes with these suggestive observations on one of the most difficult of the social and interna tional problems which await a solution.]

Night before last I went through the Chinese quarters here, after having given by day-light some hours to quiet perambulation through the shops and streets where the Chinese carry on their industries and have their homes. I am more than ever impressed with the tremendous problem which our fellow-citizens in San Francisco have put upon them to solve. It is a tremendous, social, religious, economic, and political problem, and one which no thoughtful man should venture to consider or talk about, except with great moderation and discretion: Nearly 50,000 Chinese, aliens, in the midst of this great concourse of people, moved, as they are, by the forces of a civilization, operating apparently on lines entirely divergent from those followed by the former.

Several thoughtful men (citizens here) have said to me, "We do not fear the vices of the Chinese as disturbing forces in our society; but their virtues, their industry, frugality, self-denial and unflagging pluck, and endurance, are what disturb us. They work as cunning artificers in everything they undertake; they work regardless of hours, day in and day out, and night in and night out. They work with remarkable accuracy; they buy closely as merchants, and sell closely; they select the wares they deal in with quick judgment; and wherever they compete with us, they crowd us sorely or pass us. If they were allowed to come here as freely as they would come, they would drive us to the wall." You may imagine, then, what a complex question the subject is. It is difficult to say just what motives sway the Chinese: whether if they were brought under the potent influence of Christianity, their wants would not multiply, and their demands for increased profits in work, would not increase also, and so they would cease to be, in some degree at least, such a threatening or depressing element in the wage-earning market, is in debate. I think they would, and the testimony of observers here is that they do, slowly it is true, but nevertheless plainly, yield to the influences about them, and assimilate more or less to the manners, customs, and methods of wage-earning and money-spending of their American neighbors and competitors. One thing is settled: the Californians will

not now at least permit the number of Chinese in the State to increase by immigration. I think it is equally certain that those now here will stay in numbers large enough to make the consideration of their moral, intellectual, and physical wants not only a matter of Christian duty, but one of very high privilege.

If Christians would take hold of the whole matter in the fear of the Lord, and do obvious duties in respect of them with moderation, and without exciting the intemperate opposition of such politicians and others as are often only too ready to sacrifice principles to expediency, the next generation would see a mass of peo ple either so changed as to be eligible for citizenship, or so rooted and grounded in the faith and true Americanism as to be a great ferment for China, to help all its millions of people out into the light of a beneficent and saving and elevating Gospel.

"THE GERMANS DO NOT WANT WAR."

[The following letter from one of our esteemed terest. He gives us a glimpse of the feeling of the people, in view of impending hostilities, not to be gathered from the daily despatches. The terrible cost of war to both victor and vanquished is yet too vividly recalled in Germany and France for any lightness of speech or carriage, in the near prospect of a new outbreak. Many hearts will respond to our correspondent's suggestion, and join with Christian brethren of these and other countries in prayer for the dissipating of this storm which darkens the whole European sky .-- ED. Ev. 1 Stuttgart, Würtemberg, Feb. 14, 1887.

Dear Erangelist: I have been here rather more than a year and a half. I hardly know whether to be glad or sorry that I did not send you my first impressions of Germany. What I can now write must naturally lack in freshness and piquancy, as compared with what it would have been easy enough to dash off under the inspiration of a new sky and atmosphere, but I am satisfied that I should then have written many things which by this time I should have been glad to recall. We are all by natural heredity as prone to hasty and over-broad generalizations as the sparks to fly upward.

My present purpose is not so much to chronicle the events of the present day of strained peerings into the morrow, as to give as fair an idea as may be of what an American may expect to find Germany to be when he comes into contact with her every day life. To attempt the former would be to ignore Cyrus Field's cable and American newspaper enterprise. An intelligent American knows about as well what is going on here to-day and the significance of it, as one who is reading German newspapers moist from the press. In some regards the American has the advantage: to instance only one, the advantage of perspective is on his side; he can call Europe to the telephone, whilst here one can get scarce anything else but German gutturals.

It is amusing, when one is good-natured enough not to lose his patience, to see how the world outside Germany (and I will just now add France as her neighbor) shrinks when it is laid out upon the scale of these newspaper columns. As to the New World, it is hardly worth while to ask about its discoverer (as Mr. Twain does), Is the party dead? Dead and forgotten, is the practical answer. Only when America can dispatch some actual or mooted change in her tariff or immigration laws, can send some strong English to England, can distinguish herself by some anarchistic or socialistic tragedy, or some steamboat or railroad horror, does she enjoy a momentary rediscovery on this side. Add to the consideration thus presented the further one of timethe time it will take this to reach your readers and what may happy meanwhile, and you will they, being able to leave their distant homes, see that I may well excuse myself from the task of writing up "probabilities" for the political sky.

Yet so much as this, I think, may be written that will be of interest whether the trembling scale-beam turns one way or the other: the Germans do not covet war. I have not heard upon the lip or seen in print a sentiment to so distressing that only actual war can fairly be coupled with it in a ratio.

Let American fathers and mothers think what it would be to have to send, not some, but all their boys of sufficient age and constitution to the barracks, with the prospect before them that looms up before the fine youth I see here in uniform, and they can easily enough interpret into the language of our universal nature the tears of German mother-love that I have seen shed. Some weeks ago, looking out of the window, I saw a gathering of the military around a church. Being told that the occasion was the administration to the recruits of the oath of fidelity. I hastened out to witness it. These Würtembergers do not run much to pomp and ceremony; their church exercises are severely plain, but I scarcely ever saw anything more impressive than that large house of worship crowded with young soldiers each one raising an eager but steady right hand in pledge of a soldier's duty to God and

the Fatherland. It has been several times impressed upon my mind that such a juncture as this is exactly the one to bring to bear the power of believing intercessions. Not at all in the spirit of the skeptic's prayer-test, but in the spirit that utters itself in the Abba, Father, of filial trust -would that all Christendom might unite in deprecating the threatened calamity! Espe cially might America, with so large a traditional interest in France, and so large a social interest in Germany, lay this burden upon her heart and plead as Abram pleaded for the

land of his kinsman. What I had meant but for an introduction has grown into a letter. The Evangelist has at the weekly banquet it serves for its readers so many in waiting, with each his own viand or delicacy to lay upon the board, that no one must arrest the steady and rapid routine. Perhaps, however, it is worth while to add, that for some reason or other, The Evangelist is always either quite ahead of everything else in our regular Saturday evening mail, or comes in neck and neck with the foremost, and we generally have its Sunday-school expositions on the day that they are due. Let who will call it a weakness, I confess it makes me feel nearer home. And let all those whom this finds in their own American homes sing or say God bless our native land," and listen hard if they cannot half hear an Amen from beyond EDWARD P. CRANE. the Atlantic billows.

PROBATION.

The New-old Doctrine. It seems strange to me that there should be at the present time so much talk about a second probation in the other world for those who have never heard the Gospel message in this. Viewed from a New Testament standpoint, I can see no room for this doctrine. For in the first place, all who accept the Saviour in this world will receive eternal blessedness n the next. Again, all except a few Universalists are agreed that those who reject the Gospel message when placed before them, will be condemned to eternal misery. Now what is to become of those who have never heard the glad tidings of great joy? I turn to the second chapter of Romans, twelfth to sixteenth verses inclusive, and here I find that this very class are said to be "a law unto themselves their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another"; and an immediate reference is made to "the day when God shall udge the secrets of men by Jesus Christ.' Fo them all belongs a gleam of that true light which lighteth every man that cometh into the world (John i. 9). If, then, these heathen live up to that glimmering of the true light which all men have, we are told by the Apostle Paul, in the Epistle to the Romans, that they will be saved, even though they have never neard the Gospel preached unto them. And I feel confident that it will be one of the joys of the "better land" to these same heathen that they will then find that by conscientiously living up to the light that was in them, they have obtained a share in the great salvation, ministers who went abroad, chiefly for reasons of though they had never heard of a Saviour health, more than a year ago, will be read with in- and His dying love. Those, however, of the heathen who have not lived up to the light Where then comes in the doctrine of Probation? It is mere surplusage, for the New Testament doctrine above given covers the whole ground. This new fangled doctrine is only he old doctrine of Purgatory, revised and polished up a little for the benefit of Protestants, but with the old doctrine sticking out in a dozen different directions. Our own Church is happily free from these visionary Christians. and from the "new thing" which they so zealously defend. So may it ever be! ELDERLY.

WHAT BECOMES OF MONEY GIVEN TO

FOREIGN MISSIONS? Friends at home, in making their offerings to the cause of Foreign Missions, must often be embarrassed with the query which heads this communication. The field is so vast and so distant, its needs so numerous and varied, that even a substantial sum of money contributed to the common fund, seems, no doubt, but like dropping a pebble in the ocean, makng no appreciable impression upon its mighty

Let me, however, present a few facts and figares gathered from the work in this city, the capital of the Chinese Empire, knowing that they are true of any one of the hundred stations where our Presbyterian Church is engaged in preaching Christ to the heathen.

Let us suppose the sum of one hundred dollars to be offered for Christ's sake to make Him known in the city of Peking, what will it

1. It will furnish an earnest young man with twelve months' instruction in one of the most thorough, evangelical, and vigorous theological schools to be found on missionary ground.

effect in a single year?

2. It will also give to five little idolaters, who can neither read nor write, one year with a Christian teacher, at the end of which time they will be able to recite from cover to cover a little Christian classic, a small catechism and book of Scripture extracts, or a good part of one of the gospels, besides being able to write a little and recite the native books. They will have attended forty or more Sabbath-school exercises, will have learned to sing and recite some Christian hymns, will have at least had their faith shaken in idolatry, if indeed they are not led by the Spirit of God to become His

children. 3. It will also rent for one year a building in which a Christian school may be opened, and Christian services held as often as may be

4. It will also support five inquirers from the country for two of the Winter months, when may under the immediate and constant supervision of the missionary, make far more intelligent progress in the Gospel truth than dur ing a year's stay in their own homes.

5. It will, besides the above, support a native minister for three months while he daily preaches in the street chapel, or journeys from village to village in the country. He will in the contrary. The present tension is of itself this period make known the truth in its broad destruction, then, and not till then, might so distressing that only actual war can fairly outlines to perhaps nine thousand souls, at there be some hope of exterminating this teroutlines to perhaps nine thousand souls, at

him to reach even more than this number. This is bread which shall return after many

days. 6. Lastly, the sum still remaining will purchase about three hundred volumes, tracts, and portions of Scripture, which may be sold at a low figure by the missionary as he journeys from place to place, visiting the market towns and fairs, which are a national institution in this section of China.

Now as to the results of such an expenditure of one hundred dollars, no human being dare make a statement. But whether thus expended or in some other of the channels of missionary operation, who that believes in the final triumph of the Saviour's name, which involves the utter destruction of this fabric of lies, hatred, covetousness, and superstition which greets the eyes of the servant of God. can doubt that such an outlay is not putting money into a bag with holes, but is laying up treasure in heaven, is lending to the Lord? J. W. LOWRIE.

Peking, China, Jan. 12, 1887.

MISTAKEN SYMPATHY.

A little story, told me a few days since by a friend, has haunted me, and moved me

write these few lines: "Mrs. A—," she said, "was going down town one day, when she noticed before her a young man unmistakably drunk. He tacked all over the sidewalk, and just as she overtook him, fell. She took him by the arm and helped him struggle to his feet, but after support ing him a few steps, down he went again. Nothing daunted, she called a passing man to her assistance, and between them they helped him down the street, till a young woman, whose husband or brother he seemed to be, came up, and taking possession of him, led him away down a side street. Now wasn't she good? never could have had the courage to do that, said my friend with glistening eyes.

"Yes, she was good at heart, and I doubt not, meant to do right; but I think her compassion mistaken and misplaced. If he had fallen from faintness or accident, I should have been glad to help him as she did; but a man who has weakened and 'befuddled' himself by long and constant yielding to an unbridled appetite and passion, deserves neither sympathy nor help, and should get neither from me." My friend looked rather horrified at my apparent want of feeling, but after a little reflection, she said decidedly "Yes, I think you are right." And now I want my reader to come to the same decision.

There is so much that seems to me mistaker zeal among the temperance people of to-day Societies are formed, great efforts are made to induce a few whiskey-sodden topers to "sign the pledge," whereupon they are at once patted on the back, feasted, and often dragged about the country and set up as examples and to tell the disgusting story of their "experience," only, in nine cases out of ten, when the excitement subsides a little, to fall back into a deeper slough than the one from which they have been dragged, to the joy and triumph of rumsellers and the confusion and despair of their well-meaning but misguided friends. And even though, here and there, a man may be thoroughly reformed, what hope is there while our young men are daily being drawn by the thousand into the maëlstrom of dissipation?

Not while pure and good girls smile upon and accept the attentions of young men whose breaths are tainted with liquor; not while silly women venture to marry men whom they know occasionally "go on a spree"; not while mothers, sisters, and wives shield and excuse the men who are embittering their lives; not while our charitable institutions support drunkards and their families, can any headway be made against this monster of in temperance. No, we must be tectotal in our society and our charity as well as in our homes.

Help the unhappy wife and the innocent children; but for the wretch who comes home only to sleep off the effects of his potations, and to wrest from his long-suffering wife by coaxing or force her hard-earned savings to purchase another drink, not a rag or a crumb. given them will undoubtedly perish eternally. It is a query in my mind whether the State would not be justified in shutting up such a man in solitary confinement, and putting him to hard labor, for thus could he be kept from crime, and the remainder of his debauched and ruined life be put to some use. And what shall be done with the man who

sells him the vile stuff that steals his brains and makes him the besotted wretch he is? I do not mean the keeper of the low groggery from which he has just staggered, but the keeper of the lager beer saloon, the bartender of the fashionable hotel, or the gentleman (!) in the sample-room who sold him his first glass. My pen and my imagination alike fail to depict the penalties and disgrace which should be meted out to him.

Do I seem harsh and speak too strongly Desperate cases require desperate remedies.' To a repentant man, honestly struggling to reform, no one could be more pitiful and sympathetic than I. If such a man should say to me "I detest my life, and I want to be a man again: God helping me I will reform." I would say heartily "May God bless your efforts, and I will do what I can to help you." I would, if possible, remove him from temptation for awhile, amuse him, divert his thoughts, find him some suitable employment to occupy his time, that Satan might not find him idle and ready for his own work. And if he fall, as he undoubtedly will many times, while expressing my loathing and horror of his sin, I would patiently encourage him to try again, and redouble my efforts and vigilance, till possibly by God's grace he may be able to draw his feet out of this slough of despond, and plant them on firm ground.

But O the disheartening hopelessness of such work! It is like Hercules' task in the Augean stables; while one is being cleansed and rendered habitable, ten thousand are being filled with filth and loathsomeness.

Never, I believe, will the task be accomplished in this way. We must begin at the other end. "It is the first step that costs," and it is to prevent our young men from taking this "first step" that we must direct our most strenuous efforts. We all know the stations on this easy downward grade.

First the eigar and club-house, then the game of billiards and harmless (?) glass of lager, then down through all the vile category of fancy drinks, till the depraved palate and weakened nerves demand frequent and regular potations of the strongest stimulants. And how dare a young man say "O I take only an occasional glass, and can stop when I please," when he knows that greater and stronger men than he have striven desperately to find a stopping-place, and have terribly failed. Some go faster, some slower, and many do not live to reach the bottom, but just so sure as life is spared, just so surely will a tippler find the

gutter at last. O if girls would shrink from a whiskey or beer-tainted breath as from the plague, if all respectable, right-minded people would frown upon these first steps which so surely lead to some seasons of the year it being possible for rible evil. No man can stand up long against

public opinion, and I feel more and more strongly every day that this is the only way to attack the monster. Once render tippling unpopular, once plant the heel of public opinion on the glittering head and siren eyes which tempt men to their ruin, and though the tail may wriggle awhile, death is sure to follow. н. н. к.

PROHIBITION IN KANSAS.

By Rev. Duncan C. Milner.

The people of this country propose at the carliest date, and in the most effective way, the annihilation of the liquor traffic. There will be a continuous effort to train men to become intelligent total-abstainers, and thus cut off the demand for drink. The present indications as to legislation are in the direction of prohibition, and this to become permanent as part of the constitutions of the several States. with the ultimate aim of national prohibition. A large proportion of those who favor constitutional prohibition, believe that it can best be attained without making it a partisan ques

Kansas was the first State that by a vote of its people made prohibition part of its organic law. In the general election of 1880, the following amendment to the constitution was

adopted: The manufacture and sale of intoxicating liquor shall be forever prohibited in this State, except for medical, scientific, and mechanical purposes.

After an experience of six years, it is certain that the people of Kansas know something as to the actual results of prohibition. I propose to recount some of the gains by means of this

1. The traffic has been outlawed. The part nership with the saloon has been dissolved. Liquor-selling for the purposes of intoxica tion is a crime, and liquor-sellers are criminals. This is a severe blow to the traffic, and tends to drive reputable and responsible men out of the business.

2. The open saloons have been almost entirely closed. In at least nine-tenths of the State there are none. As to places where liquor is sold on the sly, our experience shows that no plan is so productive of evil as the open protected saloon. It is an open sere, the headquarters of crime and almost all other evils.

3. There has been an immense reduction in the sale and use of liquors. The statements that have been published as to the reign of free whiskey in Kansas, are absolutely false. The liquor-dealers themselves have repeatedly stated that the backbone of the traffic was broken in this State, and that there is no longer any money in it.

4. There has been a great decrease of crime and disorder. Immense gatherings of people are held under circumstances of great freedom and excitement, like political or old-soldier assemblies, without riot or drunkenness Fourth-of-July celebrations have been held, with twenty thousand people congregated and not a drunken man to be seen or a single arrest made. A police judge in one of our cities mournfully said "Prohibition kills the goose that lays the golden eggs for police courts."

5. There has been general and great pros perity under prohibition. It was predicted that it would retard immigration, drive out people, and increase taxes. On the contrary the whole State has never grown so rapidly and never had such a desirable class of people seeking homes. The cities and towns that have been the earliest and most faithful in enforcing the law, have, other things being equal, had the greatest prosperity. Many individuals opposed to prohibition, have seen its good effects in helping every other business, and now favor it as the best policy.

6. The liquor traffic has lost its political power. Caucuses and conventions are no longer controlled by saloons, and the lists of candidates for office are no longer submitted to liquor-sellers for their approval. Political conventions are no longer times of carousal and debauch. A candidate for office in this State who would dare to use liquor to get votes, would most effectually end his official career.

7. The law has been a great educator. There is an increased and increasing contempt for the traffic, and all its associations and methods. The use of liquor at all public or social gatherings, is becoming more and more unfashionable and unpopular. Even in places that have defied the law, this sentiment has increased. The whole business of liquor-sell ing and drinking is demoralized, and is not likely ever to get its old place and power. The question has in some way been before the people of the State at almost every election since the amendment was passed, and every time prohibition has been sustained by increased majorities.

In the last political campaign the Republican platform and candidates were pledged to the faithful enforcement of the law, and received some 40,000 majority. The leaders of the Democratic party now declare that "prohibition is a dead issue in this State," and one of their number recently said that a man who would any longer fight the law and enforce ment, was either a knave or a fool,

8. Abundant testimony and illustration of all the points here mentioned, could be furnished from both friends and foes of prohibition. We submit the question to people who are not residents of our State, whether our knowledge and experience of the results are not more worthy of respect than the opinions of other people. We believe that the residents of this State are of full average intelligence and morals, and they have declared in many ways "We have tried low and high license and local option, and our firm conviction is that prohibition of the liquor traffic is the most effective method." We have reason to believe that prohibition in Kansas more effectually prohibits, than any form of license actually

regulates in other States. 9. Competent witnesses to the power of pro hibition might be found among the men who have tried to violate the law, and are now in jail, or fugitives from justice, or have paid ines of hundreds of thousands of dollars.

10. We do not claim the absolute destruct tion of the traffic; but in view of the training of the people for centuries as to the drink habit, and the power of avarice as well as appetite, the progress we have made is marvellous, and we believe we are in the path that leads to victory over this enemy of the race.

11. Gov. John A. Martin was originally op posed to prohibition. He is a man of conservative tendencies, but of high character. In his late message he said :

The public sentiment of Kansas is overwhelmingly against the liquor traffic. Thousands of ingly against the liquor traffic. Thousands of men who a few years ago opposed prohibition, or doubted whether it was the best method of dealing with the liquor traffic, have seen and frankly acknowledged its beneficent results and its practical success. The temptations with which the open saloon allured the youth of the land to disgrace and destruction; the appetite for liquor, bred and nurtured within its walls by the treating custom; the vice, crime, poverty suffering and sorrow of the vice, crime, poverty, suffering and sorrow of which it is always the fruitful source—all these evil results of the open saloon have been abolished in nearly every town and city of Kansas. There s not an observing man in the State who does no know that a great reform has been accomplished in Kansas by prohibition. There is not a truthful man in the State who will not frankly acknowledge this fact, no matter what his opinions touching the policy of prohibition may have been.

CHRISTIAN GIVING: WITH WHAT SPIRIT SHOULD IT BE DONE?

Christian giving is Christian worship; or at least it is part of Christian worship. It is such, because it recognizes God's authority, is responsive to His commands, and is desirous of doing good and promoting God's glory. If, therefore, Christian giving is Christian worship, it should be performed regularly and systematically, just as other acts of worship should be. The Sabbath comes regularly; hours of devotion return at stated intervals; and so Christian giving should be systematic, . e., there should be system and order in the distribution of what we give to the Lord.

But, probably, there is no part of Christian worship that is so unsatisfactory in the main as Christian giving. While our Lord declared that it is more blessed to give than to receive, yet how few are able to verify what He said? How few Christians there are who give to the Lord according to any system or standard drawn from the Word of God, or in any due proportion to their blessings? Most people give merely as they have formed the habit of giving, i. e., of doling out a little when the contribution-plates are passed, or else they give spasmodically. But neither method is according to knowledge or Scripture.

What then is necessary in order that men may give according to Scripture?-for the Word of God ought to regulate a Christian life. What rule of Christian giving shall be adopted so that "the liberal soul shall be made fat," and "he that watereth shall be watered also himself"? Two conditions I deem to be essential in order that men may give liberally and proportionately and systemati cally, and that they may be happy in giving. These are first, Love; second, A thorough understanding of God's methods, or the principles which He has adopted for the maintenance of His kingdom. Only the first of these will be considered in this paper.

If we do not give to the Lord out of love to God, we never can give with a true spirit. Christian beneficence means well-doing. It is benevolence put into exercise. It is equivalent to the Pauline term charity, understood in the Pauline sense, and not in the modern sense. Charity now means a gift or donation bestowed out of pity upon some one whom we call "an object of charity." But this is not Paul's idea of charity at all. Neither is it the meaning of Christian beneficence. If so, why call it Christian? Why not call it natural, or human? Our human nature demands of us to be considerate of the poor and to relieve the suffering. And when a person shuts up his bowels of compassion" upon the suffering we call him inhuman. Christian beneficence or giving, however, is expressive of a higher act than the relief of suffering. And the difference is just this: In the modern sense of char ity you give because you pity. In the Scrip tural sense you give because you love. This is the distinction between charity as used by Paul and charity as we use it. The one is pity the other is love. We give to a beggar, or an unfortunate person, because we pity him; we give to a friend because we love him. Well, now, in giving to God for the purpose

of carrying on His work, or for enlarging it, would you give out of pity, or out of love: Would you give to any of the causes connect ed with Christian work with the same feeling that you would toss a bone to a stray dog, or that you would have in giving an old coat to a beggar? Or would you give to God as you would to a dear friend, feeling that it is a favor for you to give; and feeling that your gift is only too mean and small to express your friendship? This is precisely the Scriptural idea of giving.

In the Old Testament the people were required to bring as offerings to the Lord the very best. These were given to the priests, but the Lord spake of the acts as done to Himself. For this reason no defective gift could be received. The gift might be of little value -a pair of turtle-doves or a pigeon, but it must be a good one, not blind, nor lame, nor sickly. It might be but a dish of flour, or a vessel of be the very best, because it was offered as a present to the Lord. And when the people lost this idea: when they gave as they would to a pauper, bringing the lame, the blind, and the sick for sacrifice, and placing polluted or stale bread upon Lord's altar. What does the Lord say? He says "It is evil. Offer it now to thy governor, will he be pleased with thee, or accept thy person?" Our gifts to God must therefore denote our esteem and love for Him. And when we give for the support of the Church at home, and for its extension into the heathen lands, and for any of its departments of work or for the support of its poor, with such feel ings of love we shall enjoy giving and be blessed in it. We shall not then look upon giving as a hardship, as many do now; nor shall we speak of the Church as "begging," or of the ministers as preaching begging sermons when funds are solicited for the grand enterprises of the Gospel. The Gospel begging! Jesus Christ begging! It is a shame to have such a thought. The Gospel was founded in self-sacrifice. Its originators held their lives not dear, but laid them down for the world's salvation. Were the whole realm of nature ours, that were a present far too small with which to compensate divine love for the gift of Jesus Christ. And shall we give grudgingly; shall we feel annoyed at the frequent calls for beneficence? No. Rather ought we to rejoice for the privilege of co-working with our Lord. We ought to rejoice at the open doors of usefulness before us; we ought to rejoice in the large fields we may sow. The Lord loves a cheerful giver. And a cheerful giver is one who gives from love. L. E. R.

WASHINGTON NOT A COMMUNICANT.

Another anniversary of the revered Washngton has within a few days been celebrated, and where discourses have been delivered by Christian ministers, appropriate mention has been made of the respect which he manifested toward all Christian institutions. In some instances, however, it has been erroneously assumed that he was a communicant in the Church. The following letter, which in June, 1885, appeared for the first time in the Magazine of American History, written by the Rev. Dr. Abercrombie, the associate minister of St. Peter's Church, Philadelphia, to a gentleman in New York, is conclusive as to this matter, although it will be perused by many with feelngs of sadness and disappointment. The letter is dated Nov. 29, 1831, and is as follows:

Sir, When your first address of 18th inst. arriv d, I was absent from the city, and did not receive it till after I had perused y'rs of 26th inst.

With respect to the enquiry you make, I can on ly state the following facts: that as the pastor of in hand. We are trying, by the grace of our the Episcopal church (an humble assistant to its rector, the Rt. Rev. Dr. White), observing that on our successors may build with safety for all time Sacrament Sundays Gen'l Washington, immediate- to come. ly after the Desk and Pulpit services, went out with the greater part of the congregation, always leaving Mrs. Washington with the communicants, in a sermon on Public Worship, to state the unbacks upon the celebration of the Lord's Supper.

I acknowledge the remark was intended for the President, and as such he received it. A few days after, in conversation with a Senator of the United States. I believe, he told me that he had dired the day before with the President, who in the course of conversation at the table, said that on the preceding Sunday he had received a very just reproof from the pulpit for always leaving the church before the administration of the Sacrament; that he honored the preacher for integrity and candour; that he never had considered the influence of his example; that he would never again give cause for the repetition of the reproof; and that as he had never been a communicant, were he to become one then, it would be imputed to an ostentatious display of religious zeal. Accordingly he afterwards never came on the morning of Sacrament Sunday, the' at other times a constant attendant in the morning. . . .

That Washington was a professing Christian, is evident from his regular attendance in our church; but, Sir, I cannot consider any man a real Christian who uniformly disregards an ordinance so solemnly enjoined by the divine Author of our holy religion, and considered as a channel of divine grace.

This, Sir, is all that I think it proper to state on paper. In conversation, more latitude may be allowed, more light might perhaps be thrown upon it. I trust, Sir, you will not intrude my name in

print. I am, Sir, y'rs, JAMES ABERCROMBIE.

SOUTH FLORIDA.

Eustis, Fla., March 2, 1887. Dear Evangelist: Perhaps some of your readers may be somewhat interested in the progress of the good cause in the most southern of all our Presbyteries, that of South Florida.

Every church belonging to us has been organized in the four years past. All we have is clear gain in that time. We have all the south end of the Florida Peninsula, south of about the twenty-ninth parallel. This is the part of the State into which immigration is flowing the most rapidly. It juts far out into the southern waters, and is fanned by the balmy breezes which play across it, modifying the temperature both Winter and Summer. A goodly proportion of the people come for the health of either themselves or of some member of their families. They are largely people of education and culture. They demand churches and schools. They come from cities and regions of Christian refinement. And they are not satisfied without privileges that at least remind them of

We have organized four churches in the last four months. Three of the four are already supplied with ministers, and we are in correspondence with a minister for the fourth, where they are now erecting a chapel.

I organized a church at Titusville last week. Titusville is the terminus of one of our best railroads, and the head of steamboat navigation on Indian River. It is the center of trade for an extensive region along the river. The Indian River oranges are noted for their excellence. It is also n fine region for growing vegetables. Rockledge, a few miles south of Titusville, on a rock ledge, is a great Winter resort for tourists. Titusville is the county seat of Brevard county. It contained no church, no organization of any denomination, till we organized a Presbyterian Church of twenty-five members on Feb. 23d. They elected elders, a deacon, and trustees, and start off full fledged. Quite a number of others declare their readiness to unite with the church very soon. They have a regular attendance of sixty or more on the Sabbath services, and a Sabbath-school of seventy or more. They have furnished themselves Sabbath supplies, and an organ for church and Sabbath-school use. They have also raised over five hundred dollars for a new church edifice, and are asking our Board of

Church Erection to aid them. This has all been accomplished since the last day of last December, the day our good brother Rev. John Fay went there by request of the committee of our Presbytery on Home Missions. He is a man of faith and prayer, and seems to enjoy

hard work in the Lord's cause. He understands human nature, and is a man of the people. They have confidence in him, and he is very popular. Being the first and only church, s of decided advantage. Everybody so with the idea of having a church in Titusville, and is ready to help. They claim some 400 inhabitants. They told me there had about sixty dwellings been built since last October, and about forty more were under contract now, and that a hotel of sixty rooms was to be built this Summer. They have bought a lot for a church, and expect to begin building soon as they obtain a pledge of sufficient money to fit it for use. Our Church Erection Board is a necessity for the erection of church edifices in Florida. Brother Fay has bought a lot to build a house on for himself. He is compelled o build, because he cannot rent a house. Houses

are engaged before they are built. In their struggle to provide homes for themselves, the people are not able to give much to the support of the minister this year, after giving to erect a church building, which is a necessity. Hence they are compelled to depend almost entirely on the Home Board for the support of their minister. Hence the importance of keeping the treasury of the Home Board well supplied. There are several points on the river which Mr. Fay expects to supply in connection with Titusville, if commissioned by the Board. We do certainly thank God, and take courage.

Rev. Milton Waldo, D.D., has lately, by authority of Presbytery, organized a church at Homeland, on the Florida Southern Railway, south of Bartow, in Polk county, where he has been laboring for nearly a year; and he has also organized a church at Winter Haven, on the South Florida Railway, northeast of Bartow. This plan of a minister working up a field, and so becoming fully acquainted with the people, and continuing as pastor of the flock gathered up by himself, works admirably. He is their first love, and there is a unity about it that is delightful. Winter Haven is the ocation of our new college just established by the two Presbyteries, North and South, embracing this Territory of South Florida. The movement has already been a means of great good in furnishing opportunities for mutual acquaintance. The utmost fraternity and good will prevails, and we know of no friction between the two Presbyterieswe mutually work to each other's hand.

We have sixty thousand dollars secured to our College Board for the college. The institution is under the joint and equal control of the two Presbyteries. The two items of expense and of health, ender it imperative that we have a good college for our young people in Florida. We cannot send them North for education. They cannot stand the rigor of the Winters, and their fathers' pockets cannot stand the expense. Hence we must have a

college in our own State. We have now a good academy at Eustis, and they are building another at Bartow. These, and others which will no doubt be crected, will be feeders for our higher institutions of learning. The Church and solid Christian education here go hand good Lord, to lay foundations on which we and Yours truly. J. H. POTTER.

The United States Supreme Court holds that when an insane person kills himself it is not suicide in she invariably being one, I considered it my duty, law. "It is not his act—not the act of himself. It cannot be held to be otherwise than accidental.' happy tendency of example, particularly of those Hence it is a death for which an accident insurance in elevated stations who invariably turned their company which has insured the deceased is bound