

One word more. My friend seems to think that ministers ought not to tithe because of their small income. I think that is just the very reason they should. Why shouldn't a minister claim God's promise as well as a layman? I'm not going to be cheated out of my blessing, because I happen to be a minister. My personal experience has been that God more than keeps His promise. My wife and I came to this field twenty months ago on a small salary. In nine months we received an increase of 25 per cent.; in nine months more another increase of 33 1/3 per cent. I don't think it was just luck. It is God keeping His promise because we fulfill the condition. The Lord has blessed our work, provided for our every need and paid us back our tithe with compound interest. I don't see how any minister or any other Christian can afford not to tithe. My advice to any one who is doubtful is to try it for a year. Prove God. That is what He asks us to do. Why not take Him at His word?

A MATTER OF MISSIONARY DUTY OF TO-DAY.

By W. H. Moore, M. D.

"Conditions in Italy to-day are both deplorable and promising."

That stands for the recent expression of opinion by one of our noblest Presbyterian missionaries in Italy. We read his letter, knit our brows, and say that it is paradoxical, incomprehensible. But let him explain himself, as he is only too willing to do, and does at length, at such length that it is better to condense the letters, and give their gist.

First, about the deplorable conditions. "It is," he says, "the old story, over again, and without any revision." Rome still pursues its policy of depriving the people of Italy of the open Word of God. It is the same as it has always been; the same that it will always be, if Rome is permitted to have her own way about it. It is still "unadvisable" that the laity should have it. "Unadvisable" that they should know that it is the sole foundation upon which the Christian religion must rest. "Unadvisable," because thus recognized, it leaves no room or opportunity for tradition, which Romanism puts on the same plane as the Bible. "Unadvisable," because it is considered "dangerous." The age-long famine continues without break.

"All the talk about the Society of St. Jerome working night and day to place the Scripture in the hands of all," continues the missionary, "is, as Bishop William Burt, of the Methodist Episcopal Church, so aptly says, 'the moon in the well,' unbelievable, and to be taken cum grano salis."

The fact is as indisputable as ever. Rome does not want the people to have the open Word. This is her policy, and the policy of Rome is unchangeable. It seems almost blasphemous to quote a word of Scripture in such a connection, but that policy is the same yesterday, to-day, and forever. If—

Praise the Lord for that "if." That policy will continue, if Protestants are remiss about doing the duty that is manifest, and that is in regard to that which is denominated by the missionary as the promising condition of things.

The promising condition deserves of the same emphasis as that which is bestowed upon that which is deplorable. Let us have the words from the one of letters:

"Ever since the war there has been a hunger for the Word of God. By this I mean that the people are eager for the printed Word. In war-time, by the efforts of the Bible Socie-

ties, they got a taste of it, and now there is a deep desire for it, an actual hunger, as strong as that of China, the Near East, and Central Europe for material bread. In truth, I assure you that this famine for the Bread of Life is far more intense than any material famine. The people want the Word of God."

And they must have it. And they shall have it. Ours the duty to provide it. Ours the glaring fault if they do not have it. And if they do not receive it from our hands, what then? What does our neglect signify? It makes us partners of the Pope in starving souls.

How are they to gain relief? We can follow the custom of contributing to the American Bible Society, and specifying that our contributions shall be "for work in Italy," that is, to supply the missionaries with the Word to satisfy the hunger.

But there is something better to do. As is well known, larger numbers of Italian immigrants than ever before are returning to Italy, and the numbers are on the increase. They carry home the money that they have earned here. Why not, also, the Word? Is not this increased exodus providential, that the famine may be relieved? While we should not let any Protestants return without such an equipment, the fact remains that those who are not Protestants will rarely refuse to carry the books. And our Lord will see to it that the Word thus given out, has free course, and is of advantage in satisfying the hunger.

It may be said that there are few Presbyterian missionaries in Italy. And yet, every Italian returning from our American Presbyterian missions is a missionary. Moreover, the Waldensians are practically Presbyterians. Again, why should denominationalism stand in the way when the matter at hand is the relief of the worst of all famines?

Hartford, Conn.

Sermon Helps

Our Entire Dependence on Him.

On Sunday, March 6, 1881, a barque was wrecked of the north coast of Scotland. Fishermen on shore made several vain attempts to get a line on board by means of the rockets, but the wind was too strong. They succeeded at last, however, by using an empty barrel. There were eleven men on board, but only four or five were able to do anything, the remainder being helpless from the cold. As soon as the apparatus was in working order for the traveling cage which was to be drawn along the rope, one young sailor was put into it, and a few minutes found him on shore in the hands of kind friends.

The first man was scarcely saved, when, through the tide and the wind, the ship was swung round among the rocks, and the traveling apparatus becoming entangled across her bow, was rendered unmanageable.

Then we saw through the drifting snow a man descend from the vessel, and try to save himself by coming along the rope hand over hand, but alas, such an attempt was evidently useless. The waves were beating over him like falling houses, and the poor fellow had gone but a little distance from the ship, when the heavy seas swept over him and in a few seconds he dropped into the surging waves. A few moments after this, the bow of the ship lifted again over the rocks and soon the apparatus was disentangled, and again workable, and all of the others were safely brought to

shore. We asked the captain about the lost man. He said, "We tried to persuade him not to attempt such a useless task, as it would be impossible for him to reach the shore in that way, but he would not listen to us. A fine fellow he was," added the captain, "the best man in the crew; but he was lost, because he tried to save himself in his own way." Yes, all the rest were saved, but by other hands than their own.

Human powers are wholly inadequate for human needs. To rely upon them is to invite and insure spiritual disaster.

But divine resources are amply sufficient, and these divine resources—the power of an indwelling Christ—are ours for the taking.—J. H. Tremont, D. D.

The Breath of God.

But when the breath comes, how then? The breath of God converts an organization into an organism, it transforms a combination into a fellowship, a congregation into a church, a mob into an army. That breath came into a little disciple-band, a band that was worm-eaten by envy and jealousy, and weakened by timidity and fear, and it changed it into a spiritual army that could not be checked or hindered by "the world, the flesh, and the devil." And when the same breath of God comes into a man of many faculties and talents, sharpened by culture, drilled and organized by discipline, it endows him with the veritable power of an army and makes him irresistible. "And Peter, filled with the holy breath!" How can we compute the value and significance and the power of that unifying association? Peter himself becomes an army, "an army of the living God." If the Church were filled with men of such glorious spiritual endowment, what would be the tale of exploits, what new chapters would be added to the Acts of the Apostles?—"Things that Matter Most," by J. H. Jowett, D. D.

Spirit's Power Necessary.

Recently, I visited Fort Monroe and was taken through those interesting barracks. An officer pointing out a great gun said to me: "With that we could tear to pieces yonder wall of stone and destroy many lives thousands of yards away." A friend standing near said: "Not so; that gun itself is powerless." "Oh," the officer exclaimed, "of course we must first place the powder and the shell in it, and then the disastrous work will be done." The reply was made: "All of your guns and powder and shell are absolutely powerless to make any impression in themselves. There is one thing lacking." "Yes," he said, "but a spark of fire would hurl forth the missile of death and bring about the great destruction." We may have big guns in the pulpit, and in the pew, we may have the finest machinery and external equipment; but unless we have the fire of the Spirit we can never shatter the strongholds of Satan and bring in the reign of our Spiritual King.—H. Allen Tupper.

Power.

We can hardly imagine one so foolish as to attempt to run heavy machinery by hand when wires but await connection to convey the irresistible electric current from the dynamos of the great power house, but most people are living in just such a neglectful, shortsighted way. What an inspiration it is to meet the men and women whose lives are filled with divine power and love and passion for serving and who are doing the great and transforming work of the world!—Selected.