

The Missionary Spirit.

The True Standard—How it May be Secured.

BY T. M. JOHNSON.

Mark xvi. 15, 16.

There are five things in this passage of Scripture that merit our consideration:

- I. Christ.
- II. The Commission.
- III. The Gospel.
- IV. Obedience to the Gospel.
- V. Salvation.

Christ is here sending out the first missionaries that are to carry the standard of the cross into the enemy's territory; the first that are to do and dare, and suffer and conquer for the Master. Here is the fountain-head of the missionary spirit. From this "smitten rock" the willing waters flow. Who can look upon its marred, yet grand visage, without a desire to bear a cup full of water to some thirsty wanderer? He who believes that Jesus is the Christ, that the Gospel is the power of God unto salvation, that obedience is the duty and privilege of mankind, and that salvation is the boon God gives to such as love his Son, is ready for the word *go*. Hence, the missionary spirit is the spirit of faith.

Again, he whose parched tongue has been softened by water from the Fountain, he who has found the highway of holiness and truth, and knows that it leads to the city of our God,—such an one will be full of hope and love that will overflow to others. Hence, the missionary spirit is the spirit of hope and love. Now, where faith, hope and love are found, there also will be found the spirit of obedience. Hence, the missionary spirit is the spirit of obedience. It is a self-sacrificing spirit that freely takes from its own that it may enrich others. It is a growing spirit, such as "scattereth and yet increaseth." It is an aggressive spirit, that deliberately girds on the armor, and, with the word of truth, goes forth conquering and to conquer. It sows and waters, with confidence that God will give the increase. It sees the harvest and longs to gather it. Its great heart beats in unison with Christ's for all men. It longs to be a physician to the sick, a guide to the blind, and a staff to the lame. Its voice calls in the mountains and in the valleys: "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." Is. lv. 1.

Thus much generally. To sum it all up I want to say that the missionary spirit is the spirit of every well-developed Christian. It is the desire to be faithful. It is a confident, loving, growing, self-sacrificing, aggressive and irresistible desire to serve God and save man.

This spirit as a germ, or in some stage of development, dwells in the heart of every child of God. By proper means, it can be fully developed. But before we search for the proper means of training, let us find the true standard.

2. What is the true standard of the missionary spirit?

If by the term "standard" we mean ensign or banner, we point to the cross of Christ. To this his soldiers rally. To this they point the refugees. In this they conquer, and this they plant on every captured stronghold. But it by the term "standard" we mean, degree of fervor, the true standard will be found in a well regulated ebb and flow of zeal and fervor. Let it rise and fall—there need be no fear. If the spirit really exists, and it does, the fall will not weaken it. Like the tides of the ocean, it will always answer to the proper forces. Too great and too prolonged tension weakens. As the heart beats and then rests, as the morning comes and then the evening, so let there be regular wax-

ing and waning of fervor in spirit for missionary service.

But again, a standard is a rule by which we are to be governed. What, then, should govern the missionary spirit? Its boundaries are marked by morality, opportunity and ability. So long as the laws of morality are not transgressed we may rise as high, and go as far, as we have ability. Thus far, the Lord says, "Go." Further than this He has not bidden us advance.

Let me sum up again by saying that the true standard of the missionary spirit is that which will carry the banner of the cross of Christ with well regulated and recuperative zeal to the very borders of morality, opportunity and ability. As these borders increase, it will press onward, impelled by the Savior's message, "Go."—*Christian*.

Historical Position of Palestine.

The position of Palestine on the map of the world has fitted it and its successive people for a remarkable place in history. Here is a little country, with only eight thousand square miles, or two thousand less than our State of Vermont, which, if we measure it by the scope of its history, the remote antiquity of its literature, and the great forces it has started into irresistible movement, we must place it among the foremost in the ancient family of nations. It is practically the meeting place of three continents, Europe, Asia and Africa. If Belgium is the "cockpit of Europe," where many of the chief battles of modern times have been fought, Palestine holds the same relation to the ancient world. Her plain of Esdraelon has been the battle ground of nations and civilization from Abraham's day to Napoleon Bonaparte's. This little country was the pathway of nations on land, while on sea it was her Phoenicia which planted colonies all around the shores of the Mediterranean, created Carthage, rival of Rome and dared to send her ships as far north as Britain. There is something, too, akin to magnetism in the wonderful little land. It gave a certain measure of historical importance, and, indeed, of immortality, to every people and land touched. Take from our knowledge of Egyptian history all we have learned from the Mosaic narrative, and there will be a marvelous diminution of the fund. It is only where Assyria, in an early day, came into relations with Assyria that we get something of a definite knowledge of that great Oriental power. We find Rawlinson, in his "Five Monarchies," and Wilkinson, in his "Manners and Customs of the Egyptians," constantly appealing to and leaning on the Scripture history, in order to treat the subject in hand in consecutive form. It is Palestine that brings all great ancient countries within our vision. It is our best telescope for a review of the remote past. We read the fables of other people through her. Of right she did not possess the Greek language. It was foisted upon her through Alexander's conquest, and yet so carefully did she learn the new tongue, that it became the receptacle of the new faith from Him of Nazareth, and the medium of its communication to the remotest shores known to men. Palestine long resisted Rome, and finally suffered destruction through Titus. Her acres and faith were bartered like a piece of merchandise, and were, in turn, owned by Canaanite, Jew, Assyrian, Greek, Syrian, Maccabean and Roman. But in three centuries we find Bethlehem supplanting Rome. Christianity held the scepter on the Seven hills, and paganism became a thing of the country village, or *pagus*.—*Harper's Magazine*.

—Mrs. Myra Clark Gaines of Spanish grant fame is dead, and the New Orleans authorities have said let there be everlasting rest.

Rules About Railway Tickets.

As every body travels now-a-days, it will be interesting to know what the rules at present are in regard to the purchase and use of railway tickets. We give a few such rules from the *N. Y. Times*:

As to tickets, the current of thought in the courts, year ago, was that a passenger had the right to be carried if he had paid or would pay fare; if he was in the right upon this point, his having a ticket or losing it, or detaching a coupon, or the like, were minor matters. But the lawyers of the companies have argued a good deal, and pretty successfully, upon the whole, that a modern railway train cannot well be run through on time if the conductor must be delayed all along to make change with every passenger, or listen to his explanations why he has not a ticket. And the courts are now quite generally agreed that a company may make a rule requiring passengers to buy tickets, and may enforce it by stationing a gate-man to exclude them from the cars if they do not show tickets, by charging a moderate extra fare paid in the cars or by putting a ticketless passenger off the train. But there are some important conditions imposed upon this privilege favorable to travelers. One is that the company must have the ticket office open, with an agent there to sell, a convenient time before trains start. There have been several lawsuits in which the passenger has won by proving that he could not buy because the agent was not on duty at the proper time. The courts say it is not reasonable to require a man to buy what no one is ready to sell.

If any one is curious as to the legal nature of a ticket, that point has been the subject of considerable discussion. In early days the companies claimed that it was a contract, and they printed all kinds of terms and engagements on it. But it came to pass that the government at Washington imposed a five-cent revenue stamp upon all kinds of written contracts; and then the companies suddenly found out that tickets were not contracts. The best of the answers given is one by a New York court, that a railway ticket is a certificate or token issued by the company, to the traveler, as his evidence to the conductor that he has paid his fare. Then, if there is anything printed on it, by way of proposal or notice to the traveler, and that the traveler reads it, he has received notice and must act accordingly. But if he is a German and can't read English, or if it is night and the car too dark for reading, as has happened sometimes, whatever is printed on the card goes for nothing. According to this it may seem better to put one's ticket in one's pocket without looking at it. But that is not common sense. A traveler should examine it and behave as it directs, if reasonable. The courts would not encourage his evading notice.

Tickets generally read for a trip from one place named to another; and often say, "good for this day only;" or "for this train." Here again the decisions of courts have grown more favorable to companies, probably because the immense increase of their business has made rules of this kind more needful. The general rule seems to be that companies have a right to limit their tickets in such ways, as a means of providing against sudden overcrowding, and of keeping the roads and trains in such order as will accommodate all who wish to travel; and if they require him so to do, the traveler must purchase a ticket for the day he means to travel, and must conform to its terms. Or, if for any reason, he needs to change his plan, his right is to carry the useless ticket to the ticket-seller or treasurer and ask for his money back, and not to insist upon riding on a day or train which it does not allow.

For a passenger to surrender his

ticket when it is asked, is so much a matter of course that there have been very few lawsuits arising upon any one's refusal. In one case the cars were crowded, and when the conductor came the man was standing because he could not find a seat. He showed his ticket, but would not give it up, and said: "When you get me a seat I will give you the ticket." The court said this was lawful; a passenger is not bound to pay fare if he is not furnished with a seat. Another case occurred in England. The races were approaching, and a man who wished to carry three horses to the grounds bought tickets thus: a first-class for himself, three third-class for three grooms, and one for three horses. He took a seat in his first-class car, forward, and the grooms and horses had places in their cars to the rear, but the employer carried the tickets for the whole party. When the moment for starting came, the managers of the train thought it would be too long, so they started the forward cars with one locomotive and made the rear ones up with another. In the rear train, when the conductor found that the grooms and horses were without tickets he refused to carry them. Meantime the employer was traveling onward with the tickets for the entire party. The court held that all this was the company's fault, and the employer recover damages. The company had no business to divide the train, after the party were all seated, without giving them notice.—*Evangelist*.

The Minister's Salary.

The pastor's salary should be paid promptly.

1. Because the minister is occupied with spiritual things, therefore an adequate support should be given, and promptly paid.

2. We maintain that the minister requires bread and meat to live upon as other men; clothing for his body; books for his library, and various other creature comforts. His wife must be so clothed that she may be able to go among the families of the congregation without being ashamed on account of her appearance. If he has no wife, he is entitled to one, and can therefore lay a solid claim to her support also.

3. We argue from the explicit declarations of God's Word, that the minister is entitled to a support: "They that preach the Gospel, should live of the Gospel;" and many like passages.

4. Not only is he entitled to the promise of such support, but it should be promptly paid.

5. To decline to contribute according to one's ability is wrong.

6. To decline to pay what has been promised is dishonest.

7. To put off the payment of the subscription to the pastor's salary until all other obligations are met, and all personal or family expenses likewise, we also characterize as dishonesty.

8. The interests of a man's soul are more important than the temporal interests of his family, and he who does not support the Gospel, or its messengers, wrongs his own soul.

The conclusion reached cannot be questioned, viz. that the pastor's salary should be paid.—*Church Messenger*.

—San Francisco is probably the most cosmopolitan city in the United States. An English traveler lately visiting there, writes: "I had my boots blacked by an African, my chin shaved by a European, and my bed made by an Asiatic; a Frenchman cooked my dinner, an Englishman showed me my seat, an Irishman changed my plate, a Chinaman washed my table napkin, and a German handed me my bill." Where was the American?

It is what we don't know that makes us poor and helpless.

Palestine Pottery.

The Biblical descriptions of pottery are singularly applicative to the present process of manufacture. Now, in this nineteenth century, the potter sits at his frame and turns the wheel with his foot. Or, as we read in the Apocrypha: "So doth the potter, sitting at his work and turning the wheel about with his feet; he fashioneth the clay with his arm." The potter had a heap of the prepared clay near him and a pot of water by his side. Taking a lump in his hand he placed it on top of the wheel, which revolves horizontally, and smoothed it into a low cone, like the upper end of a sugar-loaf; then, thrusting his thumb into the top of it, he opened a hole down through the center, and this he constantly widened by pressing the edges of the revolving cone between his hands. As it enlarged and became thinner, he gave it whatever shape he pleased with the utmost ease and expedition. It is evident, from numerous expressions in the Bible, that the potter's vessel was the synonym of utter fragility; and to say, as David does, that Zion's King would dash his enemies in pieces like a potter's vessel, was to threaten was ruinous and remediless destruction. We who are accustomed to strong stoneware of considerable value, can scarcely appreciate some of these Biblical references, but for Palestine they are still as appropriate and forcible as ever. Arab jars are so thin and frail that they are literally dashed to shivers by the slightest stroke. Water jars are often broken by merely putting them down upon the floor; and the servant frequently returns from the fountain empty-handed, having had all his jars smashed to atoms by some irregular behavior of the donkey.—*Harper's Magazine*.

The Paradise of Babies.

The real "Paradise of Babies" is Japan,—as has been said many times,—for not only do the children have every imaginable toy, but many persons get their living by amusing them. Men go about the streets and blow soap bubbles for them with pipes that have no bowls as ours have. These young Japs have tops, stilts, pop-guns, blow-guns, magic lanterns, kaleidoscopes, wax figures, terra-cotta animals, flying fish and dragons, masks, puzzles, and games; butterflies and beetles that flutter about; turtles that move their legs and pop out their heads; birds that fly about, and peck the fingers and whistle; paste-board targets that, when hit, burst open and let a winged figure fly out; and, most wonderful of all, perhaps, little balls looking like elder-pith, which, thrown into warm water, slowly expand into the shape of a boat, or a fisherman, a tree, flower, crab, or bird.

The girls of Japan have dolls' furniture and dishes, and, of course, dolls. They have dolls that walk and dance. dolls that put on a mask when a string is pulled; dolls dressed to represent nobles, ladies, minstrels, mythological and historical personages. Dolls are handed down for generations, and in some families are hundreds of them. They never seem to get broken or worn out, as yours do; and, in fact, they can hardly be the dear playmates that yours are. They are kept as a sort of show; and, though the little owners play with them, they do not dress and undress them and put them to bed, as you do. A good deal of the time they are rolled in silk paper and packed away in a trunk. On the great festival day of the Japanese girl—the Feast of Dolls, of which no doubt you have heard,—there is a great show of dolls and toys, and it is the event of the year for the queer little black-eyed maidens. The Feast of Flags is the boys' great day, and they have banners, flags, figures of warriors and great men, swords, and other toys suitable for boys.—*St. Nicholas*.