

or wood; but in big things they seem to lose themselves entirely, and flounder, trying to imitate what they do not understand." And yet the Japanese, artistic in the little, are no despicable folk!

This kind of genius God gives to the multitude, and blessed are we who make the best use of it, neither deprecating ourselves nor our calling. How many are ruined by stretching out to what is beyond their measure, made supremely miserable by attempting things to fight for them! It is far better to be a king in the kingdom of the beasts than a blunderer in the gigantic.

In the most restricted sphere every noble quality of human nature may be illustrated, every grand work wrought. The scale of a man's life is of small consequence, perhaps it is of no consequence. The artist who carved the concholinis on a cherry stone has often been derided, yet was he no fool. It is the supreme task of the million to illustrate the grand laws of the heavenly universe on the inch scale to win the splendid prizes of eternity by the wise use of a few days.

#### SHARING AND HAVING.

Big channels for the streams of love,  
Where they may broadly run;  
And love has overflowing streams  
To fill them every one.  
But if, at any time, thou cease  
Such channels to provide,  
The very fountains of love to thee  
Will soon be parched and dried.  
For thou must share it thou wouldst keep  
That good thing from above;  
Ceasing to share, you cease to have;  
Such is the law of love.

—Archbishop Trench.

#### SPARKS FROM OTHER ANVILS.

Presbyterian Witness—Long life, soundness of mind and body are blessings which we ought devoutly to acknowledge when they are granted to us. It is also a duty that we should carefully avoid marring mind or body by unworthy conduct, for our physical frame as well as our minds belong to God.

Canadian Baptist: Duty at home as desirable, but not to the neglect of duty of that quality that is adapted to the common walks of life where man meets man in the affairs of commerce and practical living. Honor and virtue, gentleness in act and speech, charity in words and deeds; these are becoming at home; they are also meant to adorn the lives of men as they daily move out from under their own vine and fig tree. Recognition in the home; religion outside the home, both are requisite in a life that is noble, beautiful and strong.

Michigan Presbyterian—Many persons do not understand why the church paper should cost more than the daily papers. One reason is that the church paper has a comparatively small circulation. Another reason for the higher price of the church paper is that it has to be more select in its advertising. It could not admit into its columns advertisements of liquors or theatricals or such things from which some other papers receive large profits. The better quality of paper and the higher grade of work put into the church paper are also factors in the increased cost of its production.

Sunday School Times: Getting to work is the best way to get training for work. "What equipment should one have for personal work?" is a subject of considerable study among Christian people in these days of revival and individual evangelism. The best equipment is the equipment of practice. One who is absolutely lacking in "equipment" needs only to speak to a single soul for Christ to gain his credentials. He is far better equipped than is one who knows the principles of the work through and through, but who will not use them. Indeed, one cannot safely hope to know even the theory of the work unless he is working at it himself. "If any man willeth to do his will, he shall know of the teaching."

#### MISSIONS IN MACAO.

Macao is the oldest of the European settlements in the Far East, its occupation by the Portuguese dating back to the sixteenth century. The population, at present, consists of about 10,000 Portuguese, and 70,000 Chinese. From the first, the Roman Catholic form of Christianity has been taught the Chinese within the colony, and in the city of Macao there are many large churches, but by far the greater number of the Chinese inhabitants are still heathen.

St. Francis Xavier, the first Jesuit missionary to China, worked for a time on the island of St. John, a short distance from Macao, where he died in 1622.

The first Protestant missionary to work in Macao was Robert Morrison, who landed there in 1807. During his twenty-seven years as missionary in China, much of his time was spent in Macao, and it was there that, in the year 1814, he baptized his first convert, Isaac A. Ko. The baptism took place at a fountain in a retired spot, only about half a mile from the present residence of the Canadian Presbyterian missionaries. It is in Macao, also, that this apostle of Protestant Christianity in China has buried Morrison, together with his first wife and one son, rests in the cemetery attached to the little Protestant church, which once belonged to the East India Company.

During Morrison's lifetime much opposition was offered to his work by the authorities in Macao, where he was permitted to reside only because of his connection with the great East India Company. So bitter was the opposition to Protestant missions in Macao that when, in 1816, Mr. Aline arrived to engage in missionary work as associate of Morrison, the governor, at the instigation of the ecclesiastical authorities, refused on any condition to allow him to remain, and eighteen days were given him within which to leave the city.

The same hostility to Protestant missions has been shown from the time of Morrison down to the present. On several occasions representatives of different missionary societies have attempted to establish work in Macao, but have been compelled by those in authority to retire. Within the last few years, however, a change seems to be taking place, and a more liberal spirit is shown towards those engaged in Christian work.

In the year 1902, the Presbyterian Church in Canada decided to open a mission in Kwang Tung, or Canton Province, in connection with the work which is being done among the Chinese in Canada. As all the Chinese in Canada come from this province, it was thought advisable that a mission should be opened in their home land, in order that those who in Canada had become Christians, or were interested in the gospel, on returning to their native land, might be surrounded by Christian influences, and thus saved from relapsing into heathenism, as, alas! too many of them do.

In the fall of 1902, Rev. W. H. McKay and his wife were sent to Macao, and two years later they were joined by Dr. Isabella Little and Miss Agnes A. Dickson. Last autumn Dr. Jessie McBeth was added to the staff. Macao was chosen as the headquarters of the new mission, not because it is the most central place from which to carry on its work, but as a temporary place of residence, till a more advantageous centre could be chosen, and the necessary mission buildings erected. Although there is much work to be done in Macao among its large Chinese population, which has as yet been almost untouched by Christianity, yet the work of our mission will be more particularly among the numberless towns and villages of the several districts of China lying to the north and west of the Portuguese colony.

As the Chinese in Canada come one or two from a village, and as these villages are scattered over an area of hundreds of square miles, the work of reaching all

these places with the gospel will necessarily have to be done largely through the agency of native helpers. The general method adopted by the missionary societies at work in South China, is to plant enclaves with native preachers in as many as possible of the large towns and villages, beginning generally with the market towns, and extending, as fast as money and helpers will permit, to the smaller and more obscure villages. The duty of the foreign missionary is to plan out and superintend this work, and to assist by his counsel and teaching, the native helpers.

Our mission in South China has the advantage over the missions of our church in other places, in the facilities which are here afforded for the training of native assistants. The Training School of the American Presbyterian mission at Canton, which is within easy reach, is generously thrown open to our students, and next year we shall have six young men studying there with the intention of becoming pastors in connection with our mission. No charge is made for tuition, and the cost of maintaining each student for a year is about \$40 (gold). No better investment of mission money can be made than in training these young men, that they may be able to do effective work in preaching the gospel in their countrymen. We hope that our church may co-operate with the American Presbyterian Church in the maintenance of the Training School, as in this way our workers can be prepared at a much less cost than if we were compelled to have a school of our own.

We are also much indebted to the "True Light Seminary," a school for girls and blind women, belonging to the same church, which admits our students on the same terms as those of their own mission.

Daily readings.—Mt. Gentiles seeking Jesus, Matt. 12: 29-30. L.—The Macedonian city, Acts 16: 1-15. W.—Gift, home and foreign missions, Acts 20: 12-20. L.—Gospel for Jew and Gentile, Rom. 10: 1-13. No respect of persons, Acts 10: 34-35. Coming into the church, Acts 14: 1-18. Sunday topic—Missions in Macao. Isa. 49: 6-12.

We march when the music cheers us,  
March when the strains are dumb,  
Flicker and vibrant forward, march!  
And smile, whatever may come.

For, whether life's hard or easy,  
The strong man keeps the pace,  
For the desolate march and the silent  
The strong soul finds the grace.  
—Margaret E. Sangster.

#### GO FORWARD.

There is a time when the best service of God is not prayer, but action. God says to Moses, "Why spend you time in crying for Divine help when there are human hands at for the work? Instead of speaking to me speak to the Children of Israel that they go forward." Moses had always been lethargic about action; his natural weakness may have been want of energy. He seems to have expected a purely Divine interference—a bolt from the blue, or an earthquake, or a legion of angels; his vision of the burning bush doubtless to him suggested something drastic. He perhaps even thought it wrong to use physical means. Ought not God to have all the glory? There was a short road to the land of promise—the Divine road: why take the human way? God answered, "Because it is the long way, because it requires more time and trouble, and therefore more faith and love." And so God answers still to every soul that asks why he has made life so difficult. He says, "It is better to gain than to get; it is better to win than to wear; it is better to conquer your possession than to carry it unresisting home."—Geo. Matheson, D.D.

If man's device can produce pure white paper from filthy rags, what should hinder God to raise from the dead this vile body and fashion it like the glorious body of Christ.—Gothold.

\*Topic for May 27th: Isa. 49: 5-12, contributed to "East and West" by Rev. W. R. McKay, M.A.