

and the dismissal of teachers and preachers, replied: "I do not propose to trouble the treasurer to draw more than I am allowed, or to complain or ask you or others for exceptional help. I accept the situation cheerfully and, with trust in God, shall go on as if there was no such thing as a word of reduction. Every teacher and preacher will go on with their work as heretofore, until a louder voice than I now hear tells me that the Lord wants less effort put forth to bring men to the knowledge of His power to save."

—According to the *Intelligencer*, there has been growth in good sense and Christian charity within a generation or two, and the late Rev. J. V. N. Talmage, missionary in Amoy, was in advance of his time, for it says: "To him more than to any other it is due, that the Reformed [Dutch] Church, which at first and for years refused to yield to the representations and pleas of its missionaries, now stands prominent if not foremost among the advocates and asserters of that true, scriptural, divinely inspired, and divinely blessed policy of missions which seeks, by union of effort and co-operation on the part of missions of like faith and order, at once to diminish the number of competing denominations on mission ground, sink out of sight the non-essentials (often distinctions without a difference) which separate them in Europe and America, and hasten the establishment of churches native to the soil, growing to strength and independence from their own root."

—Editor Dana is no doubt a wise man after the flesh, but according to the Gospel standard he goes far astray when, in the *New York Sun*, he advises the missionaries to convert the Mikado, and "that 50,000,000 of his people will follow him out of the pagan camp into the Christian camp." We of course should pray and hope for the conversion of the Mikado as well as of any of his subjects; but it would be a more than doubtful blessing if it should

bring upon Japan any such tidal-wave of nominal Christianity.

—"Forget that he is an Indian and remember that he is a man." This is the theory on which Captain Pratt, Superintendent of the Carlisle Industrial School, deals with the 750 Indian youths under his care. And the suggestion is just as pertinent if we insert instead African, Eskimo, Chinese, Malay, etc.

—On the face of the whole earth, when Christ and Paul were here, there was not one single humane institution devoted to the purposes of our modern hospitals. Such institutions are distinctively the outgrowth of the lesson of the good Samaritan. There is truth and beauty in these words of a patient in a Chicago hospital: 'I never again expect to experience the feeling of content with which I fell asleep the first night there, whispering to myself: 'This is my Father's house, and I can rest now.'"—*Herald and Presbyterian*.

—Though not always infallible in the realm of fact, probably Joseph Cook is not far out of the way when he affirms that nine tenths of the contributions to missions come from one tenth of the members of our churches.

—A rector inquires: "Can I have our Lenten offerings go to any particular work I may designate?" To this we replied: The voluntary principle in missions is sacred, and any one may designate where his contribution shall be applied; but if the principle of designation were thoroughly carried out there would be no use of a society or board of missions, and there could be no appropriations.—*Spirit of Missions*.

—When the first missionary society was started in Tahiti, a rule was made that a subscriber was one who gave every year a bamboo full of cocoanut oil, or 3 balls of arrowroot, or a hog, or 4 baskets of cotton. At Griquatown, South Africa, the first contributions were 30 pounds of elephants' teeth, 1