

Not only is this a home for ourselves, but there is abundance of room for another man and his wife just as soon as they shall be sent out. And, moreover, I should explain that of the \$250 spent in repairs on this house, very nearly \$125 was put on the as yet unoccupied half. We occupy only one-half of the house, and have plenty of room.

Precautions were taken in writing the deeds of rental for this compound to make the same conditions mentioned above in connection with the renting of the hospital compound; that is, a term of eight years is fixed, during which time no one may purchase or mortgage the place but ourselves. With Dr. Hart's approval I have endeavored to mortgage the place, and have succeeded to this extent: By adding \$240, gold, to the original deposit of \$200, making a total of \$440, which may be called either deposit or mortgage, I have succeeded in reducing the rent from \$65 a year to \$16, a difference of about \$49. Now, supposing this added sum of \$240 had to be borrowed at home for this purpose, we would be saving the interest here more than three times over. What I want to do, if possible, is to add another \$80 to this \$440, making a total of about \$520, a complete mortgage of this double dwelling for eight years! At the end of the eight years, if we are compelled to give up the place, \$520 must first be returned to us, and all the compound will have cost us for that time is the interest on this amount, and what fixed repairs we cannot carry away. Glass windows and new floors may all be removed, the same as in the hospital compound. Therefore it is surely much more economical to mortgage than to rent, more especially when it can be done so cheaply as in this instance. I believe this dwelling, or pair of dwellings, I may say, can be bought for \$1,000 at the least to \$1,200 as the outside figure; or, to put it another way, add \$700 to the amount of the mortgage, and the compound belongs to the Methodist Missionary Society of Canada for all time. Taxes amount to less than \$5 a year. There is abundance of room for two families, even should there be several children in each family. The houses are high, and all the timbers in excellent condition. Upstairs rooms might be done off any time at small expense, if one preferred sleeping upstairs, or if more room were required. There are also several rooms for servants and teachers, and a guest-room, etc. For my part I think I shall always prefer a Chinese house in China, when they can be had as good and as cheap as this.

Besides seeing our patients four days a week, I carry on a regular Sabbath preaching service just inside our big gate. This was begun early in September last. Sunday morning a sign with big characters, "preaching to-day," is hung outside; the big gates are thrown wide open; benches are placed in position, and at eleven o'clock, by the aid of singing, a congregation soon gathers. There are always those who come and go, as in every street chapel, but many listen attentively from beginning to end. Many prayers are offered that the seed thus sown weekly may fall on good ground, and bring forth fruit to eternal life.

As the people disperse many loiter to read the tracts (some of which are illustrated), with which the sides of the court and the entry are covered. The entrance to the hospital gate and the patient's waiting-room are similarly pasted over with sheet-tracts. On week-days our gateman displays a variety of bright-colored books, Scripture portions and tracts, and seldom a day passes without some sales. Every morning, seven days a week, we have prayers in Chinese, attended by our servants and teachers, patients in the hospital, and all the helpers on the hospital place. In all these ways, then, is the seed being sown. May we have the faith requisite to gather in the fruit!

We are very thankful that the war has not as yet affected us in the least. The home papers tell most startling stories of the condition of things "in China," which are true of only some very small part of the country, and are certainly not yet true of West China. We trust we may be able to continue our work in peace and quietness, in spite of the tumult in other parts.

A NEW translation of "Pilgrim's Progress" is to the fore for the benefit of the people of the coast of the Levant, who speak a kind of Judeo-Spanish.

Missionary Readings.

An African Feast.

AN English missionary in Western Africa sends a graphic account of the humiliation he suffered at a recent feast given by the king of the country. He had to witness a drunken orgie, the materials for which had been supplied by his own countrymen. He says: "Every Friday the King makes a great feast. His majesty sent for me, and I proceeded to the palace. The king, his wives, chiefs and notable women, the Mohammedans, and every one of position in the town were gathered together on the piazza. All the food was brought before the king in large vessels, divided in his presence, and carried to the different companies seated on the ground. Each company eat out of one dish, using nature's own implements—their fingers. At intervals his majesty treated us to a dance, when two special musicians would accompany him, one with a native trumpet, and the other with an instrument whose melodious notes reminded me of a Scotch bagpipe. The two men were employed the whole time shouting the praises of the king. When the feasting was finished, the king, queens and chiefs retired to another part of the palace—I supposed to hold a consultation. In a few minutes the king sent for me. I then witnessed a scene which stirred my soul. There sat the king, with his own hands, giving to the people, out of large bottles, English gin and rum, brought up from Lagos by native traders. Every feast day the king deals out this poison to his people, who like it and get intoxicated before the day closes. As I looked on I felt ashamed when I remembered it had come from my own country; but I gave the king to understand I had nothing to do with it, and thought it an evil trade. 'The white man sells it to us,' said the king. 'We did not know the taste before the white man brought it. We like it, and must have it.'—*Missionary Visitor.*

Jewish Creed.

In the eleventh century Moses Maimonides compiled a summary of the religious views of the Jews, which has since been the confession of the orthodox Hebrews. As given in *Danskeren*, of Copenhagen, and translated for *The Literary Digest*, it runs as follows:

"I believe, with a true and perfect faith, that God is the Creator, Governor and Maker of all things; and that He hath wrought all things, worketh now, and will work forever.

"I believe, with perfect faith, that the Creator is one, and that such a unity as is in Him can be found in no other, and that he alone hath been our God, is, and forever shall be.

"I believe, with perfect faith, that the Creator is not corporeal, nor to be comprehended with any bodily faculties, and that there is no bodily essence that can be likened unto Him.

"I believe, with a perfect faith, the Creator to be the first and the last; that nothing was before Him, and that nothing which now is shall last forever.

"I believe, with a perfect faith, that the Creator alone—whose name be blessed—is to be worshipped, and none else beside Him.

"I believe, with a perfect faith, that the words of the prophets are true.

"I believe, with a perfect faith, that the prophecies of Moses our master—may he rest in peace!—are true; and that he was the father and chief of all wise men that lived before him or ever shall live.

"I believe, with a perfect faith, that all the law which we now possess was delivered by God himself to Moses, our master.

"I believe, with a perfect faith, that that law will never be changed nor substituted by another from God.

"I believe, with a perfect faith, that God understandeth all the works and thoughts of men, as it is written in the prophets. He fashioned our hearts and understandeth our works.