

augmented congregations as plague spots, and the Church has been pandering to them and vacant charges. Strong congregations have received more than their share of favours in the past. They are in no danger, they can command plenty of good men. It is different with weak congregations and missions. Let them not be left to catechists, to culls among the graduates, or to aged men, who have not the physical vigor for this heavy work, and our progress will likely be more satisfactory. A change is absolutely necessary if the Church is to hold her own. Let Presbyteries second the Home Mission Committee.

Vancouver, B.C., Jan. 24, 1895.

EXECUTIVE OF THE FOREIGN MISSION COMMITTEE.

BY REV. R. C. MACKAY, SECRETARY.

A letter was read from Mr. Wilkie stating that he found the work in good condition on his return, but that some of the anxious ones amongst the Mangs had grown cold.

Mr. Russell is away touring amongst the villages, towns and cities where there are no settled missionaries.

A letter from Mr. Gauld was read, showing the happy relations that exist between the mission and the civil authorities, all of which helps to secure justice to native Christians, who often need such sympathy and protection from their enemies.

A translation of a letter from A. Hoa to Dr. MacKay was read, describing the Christian treatment given by the native Christians in the Margaret Machar Chapel, to a ship wrecked crew on the east coast, where twenty-five years ago the crew would have been murdered and the ships plundered. The captain presented the chapel with a bell, lamp and mirror as an acknowledgment. It will be remembered that every chapel is a preacher's home, which will explain the value of those articles.

Letters from Honan report all quiet; indeed, the natives are more than usually cordial in order to avoid complications with other nations at this time.

Mr. McKenzie has joined Messrs. Grant and MacGillivray, leaving Mrs. McKenzie at Pang Chuang, 90 miles north of Chu-Wang, with the brethren of the American missions, who have always been kind and helpful to our missionaries. Our missionaries are in every letter deploring the irreparable loss of Miss Graham and Mrs. Malcolm, and wondering when others will take up woman's work. There is one village where there are a number of women interested and whom Miss Graham promised to visit and teach when she returned from the coast. Alas! what is to become of them now? How soon will a successor be sent? Even if she started to-day, some time must elapse before she can teach.

Mr. MacGillivray has purchased a valuable property in Chang-te-fu, a city about 30 miles west of Chu-Wang. This city is the most important in its district; it is on the Great Road to Peking and only a mile from a river navigable to Tientsin. A projected railroad will touch it in the future. The property is leased for 50 years, with a clause requiring that if the landlord or heir ever resumes possession they should pay the mission both the purchase money and the value of any houses that may be erected in the interval. That is, of course, equal to a sale, but the Chinese like the word "lease" better than "sale," because it hides from them the fact that they are parting with their patrimony forever. The "lease" also has the advantage that it does not require the Mandarin's stamp to make it legal, which is both expensive and difficult to get.

The property was handed over in July, the Mandarin having in this case required the landlord to do so—one good effect of the war—the Mandarin's influence being usually exercised in the opposite direction.

Messrs Goforth, Slimmon and Malcolm

are contemplating sailing from Vancouver on the 4th of March. That is, of course, somewhat conditional on developments in the East. Mr. Bostwick, our agent at Tientsin, has arrangements by which a messenger will reach Honan in the shortest time possible, should the British Consul think it necessary for our missionaries to leave.

Dr. Webster is well and working away at Haifa. He has about thirty patients a day at the dispensary. He would have many more but that he refuses to give medicines without charge, which is done at three other free dispensaries in the town. He thinks much harm is done in Palestine by free dispensing. Of course there are deserving poor there as well as here, and exceptions are made.

Dr. Thomson is doing excellent work amongst the Chinese in Montreal. He has already thirteen schools organized where Chinese are taught. They have rallied about him in a most encouraging way. He goes to Ottawa, soon, to organize there. The Chinese are coming—sixty or seventy new ones came into Montreal within two or three weeks.

Mr. Newmark is feeling discouraged in the Jewish work in Montreal, and has offered his resignation. He feels a want of sympathy amongst Christians.

Dr. Smith is at Clifton Springs and his health is gradually improving.

Mr. Winchester reports good progress in Canton.

Mr. Coleman has been visiting the Chinese schools in New Westminster and Vancouver, where they have had a series of very encouraging meetings.

In Alberni the work goes on hopefully. The plans for the New Home have been approved by the Indian Department, and it will as soon as possible be built. Mr. Swartout has moved out to Ucluluth, an other Indian center. The Executive is negotiating with Mr. J. W. Russell as teacher at Ucluluth.

There were several applications before the Executive, of men ready to go. How shall they go, except they be sent? Some of them are ready to go single, on small salaries. They feel they must go. Would that the Church had the same feeling. The receipts from congregations are \$5,000 less than at this time last year.

THE NOON DAY PRAYER MEETING.

BY R. BATES.

The noon-day prayer meeting, held in Richmond Hall, 25 Richmond St. west, has continued for three months with increasing interest, and has been found a thoroughly helpful means of grace. To all who have attended this meeting, it has been a feast of love and flow of soul, and all have begun this year by an humble, heartfelt consecration of themselves to Christ. Looking forward, it is not without profit to enquire concerning the time in which we live. Some tell us that the world is getting worse and worse. While we are willing to admit that, as the Bible says, evil men and seducers shall wax worse and worse, we are not willing to admit that with respect to the kingdom of God, which was to have no end of increase, while the bad element in society which rejects the light makes progress in evil. Society as a whole does not wax worse and worse, but only those who are the rejectors of truth. The indications of the present time point to a higher life, an increased Christ-life, and the closer the connection the greater the amount of power that flows in from Him. Life eternal is to know God, and to know God is to commune with God and to be united with Him to all eternity. He that hath the Son of God hath life and he that hath not the Son hath not life. It ought to be placed in the forefront of all Christian teaching that Christ's mission on earth was to give men life. "I am come" He said, "that ye might have life, and that ye might have it more abundantly." Thous-

ands admire Christ who never become Christians. To all such we would say, "Come with us and we will do you good." Fresh springs of life He gives day by day; He is a well of life in all humble hearts; He is Himself the life, the truth, the way. The secret of the success of this daily meeting is the attitude of its members to the Holy Spirit in honoring Him as the guiding and controlling power of devotional, social, business life and of all the details of worship. A prominent place is given to the truth, that Spiritual life is the gift of the living Spirit. A large percentage of those who attend are men and women who are filled with the Holy Spirit. The harmony and order of the meetings are a proof of this fact. Our esteemed and beloved secretary is a man who in a great degree possesses sanctified common-sense and is filled with the Holy Spirit. His example and influence deserve the most hearty approval. His untiring efforts for the interest of the work in all lines, especially in providing pastors and laymen of all the various city churches, as well as from distant places, to give variety is very commendable. The programme of daily subjects covers the world. Requests for prayer are handed in at the meetings daily, as addressed to the secretary, Thomas Yellowlees, 23 Division St. Many have been sent from a distance. A record of requests for prayer and answers is kept for reference. In these words we only speak the things which we have seen and heard concerning this meeting, and our object is simple to commend it to all your readers.

Toronto, Feb. 6th, 1895.

MISS SMITH'S READINGS IN SACRED LITERATURE.

MR EDITOR,—As you have been kind enough to notice favorably the evenings of sacred recitations given by Miss Smith, would you allow me a little space to correct a misconception that has arisen as to the nature of these recitations, which are thought to consist solely of selections from the Bible.

The object of these evenings is to present truths of the highest importance in that most interesting form of literature—the story. He who was the great Teacher and Orator has given us this example, for His discourses teem with story, illustration and parable: "without a parable spake He not unto them."

Miss Smith's repertoire includes selections of a most interesting nature, such as "King Oswald and the Artist," a dramatic poem, which rivets the attention of the most indifferent and unfolds the thought that he only is successful who is true to the work our God has designed for him, and "A Week of Practice in Mr. Parke's Congregation," a prose selection, cut and adapted, which tells of a congregation that, instead of holding a week of prayer, tried a week of practice. The account is interesting, amusing and very practical.

As far as possible these recitations are taken from the works of our best authors. Also on each programme is one short selection from the Bible, and where can be found more thrilling or dramatic scenes than those depicted in the Old and New Testament?

In view of this it is not surprising that the evenings of sacred recitations have met with an enthusiastic reception from the pastors and congregations where Miss Smith has appeared.

EDITH MURRAY.

7 Catherine Street, Toronto.

ALWAYS SOMETHING NEW.

The announcements of the great seed house of Peter Henderson & Co., of New York, which are published each year in our paper attract always the widest attention. The offer contained in their advertisement in this week's issue is worthy of prompt acceptance. Besides sending the special packages of seeds—they offer to include—without extra charge—their wonderful catalogue, with its many colored plates and 500 engravings—a perfect encyclopedia and library to anyone who loves flowers.

Christian Endeavor.

TO WHAT HAS CHRIST OPENED YOUR EYES?

BY REV. W. S. McTAVISH, B.D., ST. GEORGE.

Feb. 24 — Arts 3:11, 17-21

When Paul was on his way to Damascus he was thrown from his horse and stricken with blindness. For three days he was without sight, but on the arrival of Ananias, who was commissioned to visit him, there fell from his eyes as it had been scales, and he received sight forthwith. The restoration of his natural sight was but a type of the clearer spiritual vision he afterwards enjoyed. "The scales had fallen from his eyes but thicker scales had fallen from his blinded soul." In the great change which came over Paul; each Christian may see more or less clearly the image of himself. His eyes are opened to see things which Paul saw.

I. Paul saw that his past life was all wrong. True he had been sincere, zealous, moral and, in a certain sense, religious. But when his eyes were opened he saw that he had been sincerely wrong; that his zeal was inspired by hatred of Christ and His followers, that his morality was only legal and that his religion was based upon a misconception of God's truth. He saw that his former zeal for God had not been according to knowledge, that he had been going about to establish his own righteousness, the righteousness which is of the law, and that, though he once thought he was doing God's service, he had been doing only the devil's work.

II. His eyes were open to see Christ in His proper light as a great, loving, sympathetic Saviour. He realized that Christ was deeply, intensely interested in him, and that He was bent on saving his immortal soul. He saw that the one whom he had formerly looked upon as only a despised Galilean was really the Lord of glory, and he realized that though Christ might have made him a monument of vengeance on the Damascus highway, He was about to make him an instrument of mercy in bearing the glad tidings to others. When Paul heard the words, "Why persecutest thou Me?" he learned how deeply interested Christ was in His people, and how closely He identified Himself with them. Moreover he saw that Christ could take sinners stained with the deepest dye and make them clean. Henceforth the name Jesus was to him a strain of heavenly music.

III. Paul's eyes were opened to see the meaning of Christian brotherhood. Ananias came to him and addressed him thus, "Brother Saul." He could have uttered no more kindly greeting. It is likely that when Paul heard these words a tear trickled down his cheek. He must have thought it strange that one of a sect which had been persecuted by him should now have addressed him in such an affectionate manner. He could hardly have expected that the first one to greet him would be a follower of Christ, and much less could he have expected that that one would have saluted him as a brother.

IV. His eyes were opened to see the true significance of baptism. As a pharisee he had been a great stickler for established forms and usages, but now he was taught that neither the person who administered the ordinance, nor the element itself could be instrumental in procuring His salvation. He was baptized not by an apostle, nor even by one who had been ordained by the apostles for the work, but by an obscure and humble follower of Christ. He was baptized, too, not with water from the Jordan, or from Kidron or Siloam, but with Damascus water. The eyes of some are not fully opened yet to the significance of this ordinance, because water from the Jordan appears to be in demand in certain circles for baptismal purposes.

V. His eyes were opened to the fact that it was his duty to tell others of the great Saviour he had found. As soon as sight was restored to him he went into the synagogue of Damascus and preached that Jesus is the Son of God. Perhaps his knowledge was still very limited and imperfect, but he was willing to make use of what he had; and he doubtless believed that as more light was required more would be forthcoming. He knew that he could speak confidently regarding one thing, and that the most convincing of all, his own personal experience. He was prepared to say, "I will tell what great things Christ has done for my soul."