

A man makes merit when he leaves his wife and family to support themselves, and enters the priesthood. The people make merit when they give their alms to the priests. The man of wealth makes merit when he devotes his thousands to building and adorning temples and abodes for the priesthood, and in setting up and gilding idols. Mon, women and children make merit when they bow and raise their joined palms to a yellow-clad priest as he indifferently passes them, or bow down in worship before the image of Buddha.

It is the absence of inter-communication that makes the parts of China that are distant from the seat of war quite safe for missionary work.

General McCook declares that in his forty years' experience with the Indians he has always found a white man at the bottom of every difficulty.

"It is very good, very good," said an old Chinaman when he heard the Gospel for the first time, "but don't blame me, I never heard of Jesus before."

The best prayer-book in the world is a map of the world, the entire planet, over which the disciples of Jesus may brood till Christ is formed in every part and parcel of it.—Dr. A. J. Gordon.

Mr. Baring-Gould, on a recent tour, was impressed by three things in the China missions: the great influence of medical work, the heroism of the ladies, and the devotion of many of the converts.

The Opening of Cashmere.

An announcement of extraordinary interest has just been made by the Punjab missionaries of the Church of Scotland. Dr. Youngson, of Sialkot, a frontier town occupied by a strong British force ready to march into Cashmere, if needed, in support of the British Resident, writes. "I have had a letter from the Maharajah of Cashmere to say that he will give us ground to build on in Jammu city. Such a concession has never before been made to any foreigner." Jammu is the capital of Cashmere. Many of those interested in medical missions will remember the tremendous difficulties put in the way of Dr. Elmalie when he sought to do medical mission work in Cashmere. His lamented death caused the close of a door opened only a very little way. More than thirty years ago a native evangelist was sent into the country by the Church of Scotland mission. It was hoped that he might be permitted at least to go out as a colporteur. But Court and people were jealous of their semi-independence, and they fancied that any Christian work was but a scheme to prepare for a British Conquest. The evangelist was driven out of the country. In 1870 the Maharajah asked the Scottish missionaries to send teachers to establish schools in Jammu and in other places in Cashmere. He stipulated, however, that Christianity was not to be taught, and when the missionaries refused to accept that condition the proposal fell through. Of late years a Church of Scotland medical missionary, Dr. Hutchison, has been permitted to work at Chamba, in Cashmere, and to itinerate in the surrounding country; but the mission was not allowed to buy premises, and many difficulties were raised against even the renting of a house. The walls of exclusion have now been broken down by the Maharajah's own hand, and Cashmere is ready to be evangelized. May the new work be greatly blessed!

In a Pacific Coast town there are a number of Japanese converts. These meet every incoming steamer and getting hold of those on board who come from Japan they take them to Christian boarding houses in which they are soon converted. This is the type of religion we want in our city.

"It does not follow," says Dr. Shedd, "that because God is not obliged to offer pardon to the unevangelized heathen, either here or hereafter, therefore no unevangelized heathen are pardoned. The electing mercy of God reaches to the heathen. It is not the doctrine of the Church that the entire mass of pagans, without exception, have gone down to endless impenitence and death." He thought humility and repentance, anywhere, were signs that God had wrought upon the soul by His Holy Spirit. Such a hope should make Christians more confident that the Gospel would save all races, if they had it.

Thoughts by the Way.

The nature of true Christian sympathy is, not only to be concerned for our friends in their troubles, but to do what we can to help them.

As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.—Emerson.

We copy the following incident, which we reproduce as a warning to "poor-rich" men:

"A gentleman died last week at his residence, in one of the up-town fashionable streets, leaving \$11,000,000. He was a member of the Presbyterian Church, in excellent standing, a good husband and father and a thriving citizen. On his deathbed, lingering long, he suffered with great agony of mind, and gave continual expression to his remorse at what his conscience told him had been an ill-spent life.

"Oh," he exclaimed, as his weeping friends and relatives gathered about his bed. "Oh, if I could live my years over again! Oh, if I could be spared for a few years, I would give all the wealth I have amassed in a lifetime! It is a life devoted to money-getting that I regret! It is this which weighs me down, and makes me despair of the life hereafter."

"His clergyman endeavored to soothe him, but he turned his face to the wall. 'You have never reproved my avaricious spirit,' he said to the minister. 'You have called it a wise economy and forethought, but my riches have been only a snare for my soul! I would give all I possess to have hope for my poor soul!'

"In this state of mind, refusing to be consoled, the poor-rich man bewailed a life devoted to the mere acquisition of riches. Many came away from his bedside impressed with the uselessness of such an existence as the wealthy man had spent, adding house to house, and dollar to dollar, until he became a millionaire. All knew him to be a professed Christian and a good man, as the world goes, but the terror and remorse of his death-bed administered a lesson not to be lightly dismissed from memory. He would have given all his wealth for a single hope of heaven. — *Richmond Advocate*.

Dr. James H. Brooks, of St. Louis, is one of the most scriptural of preachers. He believes in an inerrant Bible and appeals to it constantly. In recent special sermons he showed his "wealth of Bible knowledge," says the *Mid Continent*, in the following facts: "In the Old Testament, 'Thus saith the Lord' appears 2,000 times. In the books of the Prophets, 'Thus saith the Lord' is used by them 1,306 times. In the shortest book, Obadiah used 'Thus saith the Lord' 4 times; in Hosea, 'Thus saith the Lord' appears 22 times; in Joel, 4 times; in Amos, 64 times; in Jonah, 8 times, and so on to the book of Malachi, where 'Thus saith the Lord' is found 28 times." If God is thus seen to be speaking so authoritatively throughout the Old Testament, much more is the New Testament the expression of His will. In the Gospel He speaks through His Son, Jesus Christ, and in the Acts and Epistles by His inspired Apostles. The Holy Scriptures from beginning to end are God's infallible rule of faith and practice. As our contemporary well remarks, "'Thus saith the Lord' is the keynote for Christians in this day of destructive criticism."

Mr. Gladstone has contributed to the March number of the *Church Monthly* the first part of a paper on "the Lord's Day." Concerning the "Scottish Sabbath," Mr. Gladstone supplies the following. "It might be a question whether the Scottish Sabbath was not for two hundred years a greater Christian Sacrament, a larger, more vital, and more influential fact to the Christianity of the country, than the annual or sometimes semi-annual celebration of the Lord's Supper, or the initiatory rite of Baptism or both together. I remember that when, half a century ago, ships were despatched from Scottish ports to South Australia, then in its infancy, laden with well-organized companies of emigrants, I read in the published account of one of them that perfect religious toleration was established as the rule on board, but that with regard to a fundamental article of religion like the Sabbath, everyone was, of course, required to observe it. Many anecdotes might be given which illustrate the same idea; an idea open to criticism, but one with which the Presbyterian Church can not well afford to part, without some risk to the public power and general influence of religion.