

year, amounted to \$591,488.67. The total of expenditures is \$590,266.31, leaving a gratifying balance in the treasury of \$1,222.36. This expenditure is distributed as follows: \$357,245 goes to the cost of missions direct. To agencies went \$9,005.98. To the *Herald* over income \$848.52; to other publications \$3,323.03, and to the general item of administration \$20,691.30, making in all for costs \$33,868.83, or about six per cent. of the total sum raised.

The total increase in receipts over the previous year was \$61,155.71, in connection with which the report brings out the encouraging fact that about \$45,000 of the increase comes from ordinary voluntary contributions. The general permanent fund is reported at \$163,047.32 and that for officers' salaries at \$59,608.

It would appear that other and former meetings have excelled the Detroit gathering in the point of enthusiasm, but really that detracts nothing from the feeling of satisfaction, for surely the "white heat" of some of these gatherings cannot be always experienced. The Turkey mission occupied a large portion of time, there having grown up, of late years, serious misunderstandings between the missionaries and the native Armenian Christians. The following plaint seems very home-like:

The Armenian churches have no organization which unites them to each other, and they are dependent upon the missionaries for advice and direction in their work. The lack of a permanent, strong, central church was made a well-founded complaint. Facts in the city of Constantinople illustrate it. The Armenians claim that the means and forces have been scattered by building up small and feeble churches, instead of one strong one in a given community. For example: the church at Pera was the first formed, and instead of developing its strength, four other churches were organized in different parts of the city, and all are feeble. In that great city, after a lapse of forty years there is nothing to indicate a place of worship for Protestant Evangelical Armenians. Many of the feeble churches became rivals of each other.

And the closing words of the adopted report have a familiar ring, but none the less true because wanting in novelty:

After all, that which seems to us most essential, as a remedy for the difficulties on this Turkish field of our missions, is a fresh baptism of the Holy Spirit to touch the springs of spiritual life in all hearts. The missionaries need such a quickening, for, in the routine of their manifold, miscellaneous official work, there is a secularizing influence under which the glow of Christian love and devotion grows dim and cold. Many of them expressed to us their earnest desire for

such a quickening. The pastors and leading men of the churches need it, for we apprehend that their dwelling much on external evils and external remedies has led them to lose sight of the fact that "the kingdom of God cometh not with observation" but is to be developed among them as a spiritual life within the soul. In their conferences with us, this need was acknowledged, though it had not the prominence which its importance demands. And the church members generally need it, that the gospel of Christ may become in and through them the power of God unto salvation to all around them.

PATERNITY.

"Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" are ancient words declaring a well known principle of family life, for we know that children do inherit in large measure the peculiar tempers and weaknesses of their parents. "He is his father's boy" is more than a mere truism. It means that the father's character has been perpetuated in the child. There are modifications of the law of hereditary descent, which would require notice were we writing a treatise thereon; but the general principle of "family likeness" is all we are called to remember in the enforcement of the truths we would at this time press. "Who does it take after?" is one of the first enquiries made concerning a child, indicating the belief experience has confirmed that it must take after some one. Like father, like son, is simply what we look for, and what with general certainty we see. *Whom do we take after? God, or the devil?*

The family relation is esteemed as permanent. Circumstances may have separated, before days of consciousness, the child from the father. Nevertheless, should in maturity the son meet that father, and the relationship be established, obligation would be owed. That relationship, far as earthly acknowledgment extends, is held as indestructible; and prodigalship is prodigalship, because paternal blessings have been squandered. The father simply does justice to his father's heart by "receiving" him back, *when penitent, safe and sound.*

The words, "when penitent," are uttered advisedly. A lad that might have been the pride of his home and the joy of his parents' hearts, became dissolute, vicious; not only a