

go hungry, to supply his need, I do. Is it self-denial after I have paid my debts, fed and clothed my family, provided for the enlargement of my business and indulged my tastes, etc., to the full, to give some of the balance to the Lord's service? It is not.

If I live in all respects as my worldly neighbor, with a similar income, legitimate amusements, etc., included, does, and then give my mite to the Lord, does He reckon it self-denial? No! Does the merchant, the farmer, the mechanic or the laborer, under similar circumstances deny himself? Not at all.

Can the rich man deny himself at all? He can, but no one can deny himself for the Lord till he pays Him all he owes Him. No one is supposed to be denying himself, when paying a just debt. A man is not denying himself when giving the tenth of his income. A man only denies himself when he trenches on legitimate expenditure. And this depends largely on the amount of income.

But in this, as well as in all else, it may be well to look for a few moments at our great Example for a model of self-denial. His self-denial was two-fold. He denied himself what was His due and subjected Himself to what was not His due. He denied Himself the glory, honor, worship and fellowship of the divine. He subjected Himself to the restrictions of humanity, and to hunger, cold, fatigue, neglect, abuse, betrayal and death. He emptied Himself and became obedient to death. In this way He denied Himself.

But how may we deny ourselves for His sake? To eat coarser and less palatable food, to live in a less costly house, to furnish it in a less expensive style, to leave unbought that beautiful picture for which the artistic taste craves, to leave in the shop half a score of those thousand and one little things, now thought necessary to brighten and beautify a modern home, to wear the old coat another year; to make the old hat, or bonnet, or gloves, or even bible or hymn-book do a little longer, to indefinitely postpone that trip to the Continent, to do any or all of these in order that you may give to His cause and for love of Him is self-denial.

To forego what you would like to get, or what you crave, but cannot really afford, is not self-denial. Many people's cravings are away beyond their means, and they plume themselves on self-denial because they do not involve themselves to gratify them; this is not self-denial.

Again we close with our opening thought. Self-denial is to forego some legitimate comfort, or pleasure or indulgence in order that we may do good to others or glorify the Lord Christ.

JOHN McLAURIN.

### "The Advantage of Medical Skill."

The following extracts from the diary of Mr. Jonathan Goforth (Missionary of the Presbyterian Church, Canada), will be interesting to many of our readers.

"The first tour in Honan was made last autumn. It was then simply a tour of inspection. Therefore we could not test the temper of the people. The tour just completed is the first serious attempt to gain a foothold in North Honan. Six months ago the China Inland people were driven from Honan-fu and Hwai Ching-fu, two cities in the northern part of the province. This intelligence did not tend to comfort us. We knew that they had the advantage of knowing the language well, but we had with us the advantage of medical skill.

"Our plan for this visit was to go to a city, treat the

sick, preach and sell books for a few days, then pass on to another, hoping in this way to induce the people to invite us to return. Chang-te-fu is reached on the evening of September 27th. We sought the most commodious inn and gave notice of the object of our coming. The first to call was a military official, lodging at the inn. He proved to be the commander of 8,000 troops, and well known in official circles. He was kind to us during our whole stay at Chang-te-fu, and made us known to many of his friends.

#### AN A PROOF OF HIS INTEREST

We might mention one instance. We had occasion to send a messenger back to Lin Ching. Being strangers, we failed to find one, but our military friend came to the rescue, secured a man for us and advanced his family enough money to do till his return. He also invited us to visit him at his home next year in a city thirty miles to the west. During our five days' stay at Chang-te-fu the Doctor treated about four hundred of the sick. Of these, well-nigh fifty were from the official and literary class. The wealthiest man in the city came for treatment. On the eve of our departure for another city the last to send for medicine was a mandarin.

"We had gained official favor beyond all expectations at Chang-te-fu, but a surprise awaited us at Hsein, the next city visited. During the first day the mandarin's three sons and several other officials called and gave us an invitation from the mandarin to visit him at the Yamen and see

#### SOME OF THE SICK.

We consent, the official cart comes for us, and we are soon ushered into the mandarin's presence. He is so pleasant that we find no difficulty in feeling at ease. The Doctor prescribes for the mandarin and another official, then a little maid of ten summers is led in. The foreign healer has been too long in coming to save the little maid's eyes; two years earlier and this pretty little girl could have been saved from the bondage of blindness.

"The mandarin had also asked to see our books, so we took the Bible in English and Chinese, and told him how that it was

#### GOD'S BOOK FOR THE WORLD,

and that it was already translated into about 300 different languages. Afterwards I read to him our commission, Mark xii. 15 to the end, the Ten Commandments, etc. Some instances of his favor might be mentioned. He showed us many of his ancient curios. Two days after the first visit he invited us again to take dinner with him at the Yamen. Knowing of our intention to visit the temple-crowned mountain east of the city, he sent a man up to prepare tea for us. His eldest son came several times, as he said, to hear the Gospel, and while in Tao Kou, a city six miles from Hsein Haian, the mandarin being in town on business, sent his card and enquired how we were getting on.

"The mandarin of Hua Hsien eight miles from Hsein Hsien, or two miles from Tao Kou, sent for the Doctor to see his wife, who was dangerously ill, and again while at Wo-chui-fu, the last city visited. The official callers are not few, and we are called to see the mandarin's son, who was low with dysentery. The officials and gentry are the

#### GREATEST OPONENTS OF MISSIONS,

but suffice it to say that we were honored by a ride in the official cart in every city visited.

"The common people were friendly. They could