

acknowledging the divinity of His teachings was rewarded by having revealed to him the doctrine of the *new birth*, a legacy that time cannot dissipate or destroy. Second, there came a certain ruler to ask the all-important question: "What shall I do to inherit eternal life?" His beautiful life made him attractive and lovable. Christ pointed out to him that the outside garments of morality; the possession of worldly wealth; the greatness of social station could not secure it, but that the willingness to discard these, combined with a spirit of benevolent self-sacrifice and a disposition to humbly follow Him, would secure the legacy of eternal life. How slowly rich men learn this lesson! Third, there was Zachaeus, the rich publican. He desired to see Jesus—what a glorious desire! and when Christ told him he would be his guest, with the impulse born of love, he testified to his willing benevolence and his resolve to restore what he had taken wrongfully, four-fold—thus showing that restitution is real repentance; Christ revealed to him the nature of His mission, "For the Son of man is come to seek and to save that which was lost," and rewarded his self-sacrifice with the sovereign and eternal legacy of eternal riches; "This day is salvation come to this house."

What stupendous legacies rich men lose! What stupendous legacies rich men might secure! The Evangelist Luke seems to have a special mission of warning for rich men. These are some of his warning words: "The rich He hath sent empty away," a legacy of emptiness; "But woe unto you that are rich for ye have received your consolation," a legacy of trouble; "Thou fool. So is he that layeth up treasure for himself, and is not rich towards God," a legacy of folly; "Distribute to the poor . . . and come, follow me. And when he heard this he was very sorrowful; for he was very rich." The adjective "very" shows a legacy of sorrow.

Riches are not an evil in themselves; they cannot be so, for, we are told to "remember that it is the Lord thy God that giveth thee power to get wealth," and if God gives the power to accumulate, it cannot be wrong to exercise the gift. It is the way wealth is used that makes the good or evil; the blessing or the curse. "If riches increase set not your heart upon them." "Behold, these are the ungodly, who prosper in the world; they increase in riches." "He that trusteth in his riches shall fall."

Wealth hath its anomalies and its paradoxes. "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Paul gives salutary advice: "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God."

Worldly riches are an uncertain and a temporary possession; deceitful and frequently fleeting and often lead to disastrous consequences—morally and spiritually; but if employed as an instrument for the promotion of the glory of God and the welfare of men they may secure a higher, a holier and a heavenly treasure—a legacy that neither moth nor rust can corrupt and that no thief can steal, reserved in heaven forever.

London, Ont.

For the first time in the history of the country a woman lawyer was recently admitted to a Norwegian court and permitted to conduct the examination of witnesses.

The Ottawa Journal after reviewing the Cornwall canal lighting incident, in which the auditor-general has saved the country

half a million dollars, asks the question: "Where is the public safeguard, now that public spirit, or at least independent spirit, in parliament is non-existent, so that the rank and file of parliament, at least of whatever party is in power, simply follow the cabinet lead like so many sheep?"

Present Foreign Mission Responsibilities.

BY REV. R. P. MACKAY, D.D., F.M. SEC.

Of the marvellous Nineteenth Century development of Foreign Missions, what part is being borne by the Presbyterian Church in Canada.

The following imperfect summary of what is actually being done may come as a surprise to some who think our Foreign Mission work does not amount to much.

Formosa.

1. Two Missionaries and their wives.
2. A College with about thirty students preparing for the ministry, and taught by the Missionaries and two Native assistants.
3. A Girl's School attended by ten unmarried women, besides the wives of students.
4. A Hospital, which for the want of a medical missionary, is at present unused.
5. Sixty-one chapels, covering the whole of North Formosa, so that there is no hinterland—with 2,037 communicants.
6. Fifty-five Native evangelists, ministering in these chapels.

Honan.

1. Nine married Missionaries and their wives; besides six unmarried, making twenty-four in all.
2. Evangelistic work in three central stations, with hundreds of villages in all the surrounding country. The district of which Wei Hui is the Centre, is 80 miles long and forty miles wide, which area, the Missionaries in that centre, seek to cover. So with the other centres.
3. Houses for these Missionaries with compound walls and outbuildings. Building material and labor has gone up 50 per cent since railways and Europeans have reached them during the last year or two.
4. Hospitals and dispensaries both for men and women, with large numbers of patients, some of whom come a hundred miles, only to be told "it is too late."
5. Station Classes conducted at different points, varying from a few days to a few weeks. At one Station Class held this year, seventy-six men were present.
6. Boy's Boarding school with eighteen in attendance.
7. Twelve Native Christian Agents engaged in teaching and preaching.
8. Many points where interest exists that needs careful attention.

Shanghai.

The Rev. Donald MacGillivray and Mrs. MacGillivray.

Mr. MacGillivray is engaged in translation work in connection with the "Society for the Propagation of Christian Knowledge," and since 1899 translated sixty volumes of standard books into Chinese. He is only lent by us and is still our Missionary.

Macao.

1. Rev. W. R. MacKay and Mrs. MacKay, Missionaries on the field. Two ladies under appointment will go this year.
2. Five Native agents: preacher, teacher, colporteur and two Bible-women.
3. Station at Ping Lam with preacher and teacher, with twenty children in school.
4. Heung Shan; congregation of 100 Christian Chinese returned from Australia who contributed \$1,200.00 for church build-

ing; Knox Church, Toronto, giving \$800.00 and the church to be called Knox Church.

Central India.

1. Twelve married and nineteen single Missionaries; forty-three in all.
2. Seven central stations with necessary buildings and appliances for staff and work.
3. Regular congregational work at each station with Sabbath and week day services.
4. The College with all Departments from the lower forms up to the University Degree in which were about 450 pupils in all departments before the plague came. They are now returning.
5. Girls Boarding School with about 80 girls.
6. Ten day schools with about one thousand scholars and forty teachers.
7. Thirty-eight Sunday Schools with about 2,500 children.
8. About 1,200 famine children under instruction.
9. A school for blind children.
10. A Laper Asylum.
11. Medical work in Hospital and Dispensary done in every station where many thousands receive treatment.
12. Seventeen thousand villages in that quarter of India needing light.

Indians.

1. Seventeen stations amongst the Indians in Manitoba and the North West, and four stations in British Columbia, making twenty-one in all.
2. About fifty men and women engaged in different departments of the work.
3. One Industrial School, six Boarding schools and five day schools.
4. Sabbath Services at every Station.

Chinese in Canada.

1. From seventeen to twenty thousand Chinese in Canada.
2. Four married Missionaries, one single Missionary and four Chinese Helpers employed, besides two others who give a portion of their time.
3. Hundreds of Christian people teaching these Chinese the way of life in forty or fifty Sabbath Schools.
4. Many Chinese so manifestly interested in the Gospel as to make the need of teachers who can speak to them in their own language, urgently felt.

This outline does not claim to be exact, for reports from all the fields have not yet come to hand; and in India especially, famine and plague have disorganized the former work. It is however sufficiently accurate to show that large machinery is in operation, and necessarily getting larger. There are 130 Foreign Missionaries and about 250 Native Agents; thousands of children under instruction, and tens of thousands of sick ones feel the sympathy and help of the physician.

The Gospel is proclaimed in the hearing of hundreds of thousands; and millions of pages of Christian literature, like "leaves of healing" are scattered everywhere.

This is simply the work of the Western Section of the Church, and does not take into account the New Hebrides, the West Indies and Corea.

It is truly great work and is growing. Let the growing wealth of Canada not arrest it nor allow it to languish for want of necessary support.

In Japan the Young Men's Christian Association has 57 Branches, 2,500 members, and upwards of 1,000 young men in Bible classes.