

as we could of the various details. Then we returned to the house, and after a pleasant supper with our hospitable yeoman friends, drove back by moonlight, and reached the homestead shortly before midnight, after a most enjoyable day of mingled pleasure and instruction.

WE count it a sad feature of the Church today that, instead of this healthy preaching, we have so much pulpit oratory, lyceum lectures on moral subjects, presentation of schemes for social improvement, laudation of men and events; all of which might find their appropriate places, but which are wholly out of place when brought into the Christian pulpit, which should be consecrated to one purpose only, the holding forth the Word of Life. Our Timothys need to have it sounded constantly in their ears: "Preach the Word," 2 Tim. iv. 2. They who think God's Word is but a narrow field to operate in have very little apprehension of its infinite scope and unfathomable depths. They who think that any moral or useful subject is "God's Word," have very little apprehension of the immense gulf between truth and opinion, between inspiration and human wisdom. The Bible is dishonoured by abandoning it for something more "taking" with an ear-itching crowd. But we hold that, although this crowd will not relish Bible exegesis and exposition, thoughtful souls will gather about the exegetical preacher and take a far higher delight in his preaching. It will not be the delight of a momentary ecstasy, but the delight of a sense of spiritual growth, a permanent and heavenly delight.—*Dr. Crosby.*

CONTRIBUTIONS TO CHURCH OF ENGLAND MISSIONS BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—At one time and another the Society has helped in the endowment of forty-four colonial and missionary bishoprics, and, this last year its grants for Church operations abroad have been made on a liberal scale. It has promised a grant of £5,000 toward providing Tinnevely with its own bishop, revived a lapsed grant of £500 towards the endowment of the bishopric of St. John's, Kaffraria, and has voted £750 toward the additional endowment of the See of Mauritius. In aid of the initial expenses of the New Guinea Mission it has made a grant of £500, and placed £1,000 at the disposal of the Bishop of Mashonaland toward the expenses of his new diocese. For the dioceses of Colombo, Athabasca and Mackenzie River the sum of £1,500 has been voted to meet sums otherwise raised, and, in assisting the building of churches, chapels, and mission rooms and stations in foreign lands as much as £10,615 has been voted to upward of 130 cases. These buildings range in size from log churches to cathedrals, and the grants cover all parts of

the world as widely apart as the back settlements of North-west Canada, the islands of the Pacific, the palm set plains of Southern India, and the wide-stretching veldt of South Africa. To help in the training of a native ministry, what has been called a "black grant" of £2,500 has been made; and for a period of five years the Society has renewed its grant of £500 per annum to the Archbishop's Mission to the Assyrian Christians. The society has also promoted medical mission work by its grants on behalf of the medical and surgical training of women.

THE narrative of the life and work of the Rev. J. G. Paton, recently published, gives us an example of heroic endurance and confidence in God in the midst of extraordinary trials and dangers. When he landed on the island of Tanna, New Hebrides, he found himself in the midst of fierce savages and cannibals, against whose exorbitant demands and murderous assaults he protected himself with difficulty. Fourteen times he was attacked by fever and ague. His enemies, at the head of whom were the heathen priests, grew more and more violent, often brandishing their war-weapons over his head and threatening instant death, but the restraining hand of God kept them from murdering him. The bitterest ingredient in his cup was, however, the fact that he was often in peril from his own countrymen. British traders, fearing that his influence might interfere with their pursuit of gain, insinuated doubts of his sincerity, and hinted that his plans and purposes were selfish and evil. Some of them even instigated the natives to robbery and murder, and purchased his goods from the thieves who stole them from his house. Bishop Selwyn, after a visit to the island, spoke thus of Mr. Paton's faith and courage: "Talk of bravery! Talk of heroism! The man who leads a forlorn hope is a coward in comparison with him who, in Tanna, thus alone, without a sustaining look or cheering word from one of his own race, regards it as his duty to hold on in the face of such danger." At last, Mr. Paton, who had often refused to leave the island, saw that it was best to withdraw, as the anger of the natives against all white men was now seriously roused on account of the British traders having deliberately introduced a malignant type of measles into the island, with the avowed object of sweeping off the inhabitants to make room for the white man. Fearful suffering and mortality were the consequence of this abominable action. Mr. Paton went to the neighbouring island of Aniwa, and he has lived to see nearly the whole population of the island Christianized by his labours, while a Christian church has eventually been planted by other hands in Tanna, where he laboured and suffered.