

have. I never put sixpence out at interest since I was born; nor had I ever a hundred pounds together, my own, since I came into this world." He regarded riches as a "necessary evil," a "serious danger."

A *very fine article* on Foreign Missions may be found in "Appleton's Encyclopedia," from the pen of an eminent writer.

There is needed a far larger recognition on the part of Christians of the duty of a personal instead of a proxy evangelization. "You see the day is past when the Church could say, 'Silver and gold have I none,'" said Innocent IV. complacently to St. Thomas of Aquinum, as he pointed to the masses of treasure which were being carried into the Vatican. "Yes, holy father," was the saint's reply, "and the day is also past when she could say to the paralytic, 'Take up thy bed and walk.'" It is not simply *gathered* treasure, whether of gold, or of social position, or of culture, which can make the Church able for her duty, disarm distrust of her among all classes, and fill her with power for the compelling of the millennium. It is *scattered* treasure which will do it. It is as each one of her members does and keeps doing his share and hers of the priestly ministry of personal interest and invitation. Why should you be willing to sit in one corner of your empty pew on Sunday? Why should you not be restless until even from the highways and hedges you have compelled them to come in—shown by divine deed that God's house is for all, and at least done your share toward the disarming of any possible distrust?—*Dr. Wayland Hoyt.*

It is never safe to make an exception a rule of conduct. One of the best illustrations of this fact was given by the Rev. Dr. Lorimer, during the Minneapolis meetings, in a little dialogue, which, if not veritable, is certainly suggestive. Talking with a man who had professed to be converted, a minister said: "Have you

joined the church?" "No; the dying thief did not join the church, and he went to heaven." "Have you talked to your neighbors?" "No; the dying thief did not talk to his neighbors, and he went to heaven." "Have you given anything to missions?" "No; the dying thief never gave anything, and he went to heaven." "Well, my friend, it seems to me the difference is that he was a dying thief, and you are a living thief."

France: The Paris City Mission, started at the time of the Exhibition in 1878, in 1880 fairly commenced work with a staff of three missionaries, subsequently increased to 13. Latterly, funds have failed, and the number has been reduced to six. The income has ranged at different times from \$3,200 to \$3,600. One-third of this money is raised by pastors and congregations in connection with which the missionaries labor; the rest by private subscription.

India: Bengal.—Ten native young men have responded to the call for missionaries to preach to the Bengali coolies in Fiji.

Ahmednuggur.—It is said that the A. B. C. F. M. is going to establish there a college to train young men in English.

Japan: The first Japanese missionary student to the Basle Mission is Geusi-Igutsi, who was instructed and baptized (John) in China. The missionaries who have had opportunities of closely observing him have great confidence in him.

Korea: There is a call for a woman to work among the native women, and the government will encourage schools, though open preaching of the gospel is yet somewhat restricted.

North American Indians: At the late Indian Conference at Mohawk Lake, it was said that the effect of the recent orders of the Indian Bureau forbidding the use of any other language but English in the native schools would close some twelve to twenty Dakota schools where native teachers are at work.