

tion of the Dominion Government, with a view to having a Sunday proclaimed as the day of general thanksgiving, and the Monday following as a public holiday. Adopted with applause and committee appointed.

THE BICYCLE.

The Bishops of Toronto and Niagara both spoke of the excessive use of the bicycle on the Lord's Day. There is first the afternoon outing then earlier start or later return, preventing attendance at Sunday school, or morning or evening service. With some of our young men, who are at work during the week, it begins with a trip to some other town on Saturday evening, returning on Monday morning. Soon the Sunday morning is taken for the one way and the evening for the other. The advance in the wrong way is very easy once a start is made. The occasional Sunday expeditions soon increase in number. These and other encroachments on the Holy Day are of deplorable frequency among the young men of our time.

THE CHINESE TROUBLE The terrible events of the past few weeks in China are of immense import to the Church. The Missionaries are already being blamed in some quarters for the disturbances. Sections of the press are taking up the copy. "The Chinaman is content with his religion," they say, "and if the missionaries would let him alone he would go quietly about his own way."

But in the first place, it is at the foreigners as such that the Chinese people are incensed. The Christians are persecuted as "foreign devils" or as those who, by accepting the religion of these Europeans, are regarded as sympathizing with them. Missionaries may be indiscreet at times, but they generally convince those among whom they labour of their goodwill in time. But how have the politicians treated China? They have not even allowed her to make her own customs laws. Witness the opium traffic which Great Britain herself would not allow China to prohibit. Note, on the other hand, the very laws against Chinese immigration, in Canada and the United States.

Again, the "Chinese are content with their religion," They may be, but should civilization, should humanity be content to put no check, even moral, upon that which permits millions of infants to be murdered every year, because their parents do not wish the

trouble of rearing them, and which can break forth in barbarities like the present? We do not dwell upon the deeper question of its general powerlessness of the religion of China besides that which is the "power of God." We merely mention the plain command of the all-wise to "preach the gospel to every creature." Surely the most worldly will admit that China needs a great moral force to uplift her. The only question is, does that force accompany Christianity?

Can Christianity make a true and Godly man of a Chinaman? Can the "power of God" fail?—that is the real question at issue. We believe it can not. We have evidence of its power elsewhere.

Look at Patagonia. Charles Darwin, the great naturelist, thought he had found in the natives of that country, men absolutely incapable of being anything but ferocious and brutal and degraded. He visited the country after many years of missionary work. The years had seen martyrdoms and barbarities. Darwin had scoffed at the attempts of the emissaries of the cross. But what did he find at length? So marvelous a change in those people that he is reported to have subscribed fifty pounds a year to the South American Missions till the end of his life.

Look at the South Sea Islands. What are the dates of the stories of atrocities there? Many, many years ago, as a rule. The Martyr's crown was won there, the shipwrecked mariner was the cannibal's victim. But now, in almost all of those islands, the castaway would receive at dusky hands, tender and Christian care.

Cannot God do the same for China? Assuredly, he can. The blood of His saints may be shed, but their lives will be no more fruitless than was that of Stephen the deacon, stoned to death at the very outset of his career. The "Knowledge of the glory of the Lord will cover the earth—including China.

SUNDAY SCHOOL LESSONS FOR AUGUST.

As Authorized by the Provincial Synod.

- August 5.—Jesus and the children, Matt. 18: 1 to 14.
- 12.—The Forgiving Spirit, Matt. 18: 21 to 35.
- 1.—The man born blind, John 9: 1 to 18.
- 26.—The good Shepherd, John 10: 1 to 16.