

offences of some kind will come. It has been so since the beginning, and will no doubt continue so. Some of these will be trivial enough, but others will be grievous. In recent years, in India at least, every missionary is a public man. Missionary opinion is a distinct and potent factor in the empire, and when a man is tempted to do a brother a wrong, or to do himself a wrong, nothing will restrain him so much as the recollection that what he does will be made public. Every missionary of moderate experience knows that there is an unwritten code by which the missionary public will judge every case which comes before it, and respect for this code will powerfully restrain those who might otherwise be inconsiderate. As a matter of fact the force of this opinion has been distinctly recognized of late years, and in my opinion it has done much to promote good feeling among missionaries, and to prevent what, under other circumstances, might have been serious, or even disastrous differences.

4. But after all, the question of peace and concord must depend very largely upon the character of individual missionaries. Not long since a missionary was giving me a history of a sad dispute in a local church, in the course of which he said, "If Mr. P— had not been a Christian gentleman, he could have carried off most of the people and have broken up the church. But he was a gentleman, and refused to interfere in any way, and in time the difficulty was settled." If we must have a code, let it contain but one rule, and let that rule be: Every missionary shall be a Christian gentleman. A Christian gentleman will not offend in any of the following particulars:

(a) He will not meddle in a neighbor's dispute. If asked he will act as a peace-maker, but in no other character. He will not even think of trying to profit by such a dispute by assuming charge of one of the parties to it.

(b) He will not receive an excommunicated Christian, unless it be after very satisfactory repentance and reformation.

(c) He will not enter a field where another missionary is successfully working, and try either to appropriate his harvest, or seize his opportunities. In other words, he will not in any way meddle with another's work.

(d) He will not, however indirectly, entice another's helpers by offering them increased pay. If he does this under the pretense of obeying a religious conviction, especially on some

non-essential point of doctrine, he is not quite a gentleman, and much less a Christian.

(e) *Per contra*, he will not attempt to bind his helpers down to a low salary for life, refusing to give them certificates of character if they wish to leave, and thus virtually making them his bondmen. The Christian gentleman is bound to respect the rights of his native brethren.

(f) He will not accept as true every evil story brought to him about his brethren, nor will he lend a sympathetic ear to those who speak disparagingly of other missionaries. The missionary who is willing to listen to such talk will never fail to hear false or distorted stories about his brethren.

(g) He will not engage in undignified disputes about trifling matters which are unworthy of his attention.

(h) He will not make himself unhappy because others do not work according to his ideas or methods, remembering that each worker standeth or falleth to his own Master.

(i.) He will not assume rights or privileges, either of action or judgment, which he does not freely concede to every other worker in the field.

This list might be extended, but it is needless. It only remains to be said that after all precautions have been taken we may expect to find ample opportunities for the exercise of our Christian forbearance. We are not much better than our fathers, or much farther advanced than our brethren in Christian lands. We may expect to see thoughtless brethren transgress at times, and we may expect to see sensitive brethren bring unjust accusations against those who have done them no harm, but in either case it ought not to be a very serious matter for Christian men to bear and forbear, and go on with their work in quietness and love. Life is too short and eternity too near for Christian missionaries, of all living men, to waste their time and destroy their peace by disputes about matters which in nineteen cases out of twenty have no value whatever.

A Word from Syria about the American Bible Society.

The Syria Mission at Beirut appointed Rev. W. W. Eddy to write on their behalf to the Secretaries of the American Bible Society. We are favored with a copy of the letter, sent in accordance with that action. The indebtedness of the Syria Mission to the American Bible Society, acknowledged