

the Banyai, he had been spoken to by one of their missionaries with regard to the aggression of the Society for the Propagation of the Gospel. The Society for the Propagation of the Gospel said that the French missionaries preached an imperfect Gospel, and must therefore put down their missionaries in that district. Now, in Africa more than anywhere else, it was important that Christianity should not be presented apparently in two forms. They as a Council, he thought should use their influence so as to exercise such a force upon public opinion as would prevent such things in the future.

After a few words from the Rev. Mr. MacDonald, Natal; Dr. Phil, Edinburgh; and the Rev. Thomas Hobart, Carlisle, Dr. Hamilton MacGill submitted for consideration a number of practical questions bearing upon the subject under discussion—1, The extent of expenditure on salaries and allowances due to missionaries with the view of obtaining uniformity; 2, the employment of native pastors—he knew no subject that more demanded the earnest and laborious consideration of all missionary Churches than the development of native agency; 3, the place of medical agency in missionary work; 4, the methods of stationing arrangements which experience has sanctioned; 5, the stage at which Presbyteries ought to be formed in a district mission; 6, the method best suited to advance missionaries in the language of the heathen; 7, the general question of missionary literature; 8, the best means for developing the missionary in the home Churches.

After some remarks from Professor Mitchell, St. Andrew's; Mr. McLagan, and Lord Kintore,

Rev. Alexander James Campbell, Geelong, speaking of the state of matters in the region whence he came, said the missionaries were often not particularly well suited to their work, and the result had been that in the course of years out of a large number of missionaries the average time they served was only two years. He asked them to consider the cost of sending out men from Canada, Nova Scotia, and the home Church, and that it took nearly a year to perfect a man in the language—some of the islands had five languages—and the waste of means and time which all this involved, and all for two years' service.

The resolution was adopted unanimously, and the various practical matters brought under review were remitted to the committee which is yet to be nominated. The Council thereafter adjourned.

EVENING SEDRUMT.

The Council met at half-past seven o'clock—Lord Polwarth, Chairman. He said the Presbyterian Church, wherever located, would fulfill its part in the great work of spreading the glorious Gospel of the Lord Jesus Christ throughout the world; and he thought that they must get life more abundantly, such an intensifying of the spiritual life of their congregation, of their pastorate, of their people, of their Church organization, that it would not be a mere organization, but a living mighty force throughout the world. (Applause.) That power was not to be found in Presbyterianism, or Episcopacy, or anything that was human. It was the Divine power. It was that living baptism of the Holy Ghost that every Christian Church throughout the world needed in greater degree; and it was when they came face to face with the great, vast heathenism of the world, and realized the task before them, that they began to feel how poor this Christian life of theirs was, and how it needed to be intensified to a white heat. (Loud applause.) When our Presbyterian Churches and all our Churches were filled with living men, living witnesses for Christ, when each Church shone out in all the beauty of holiness and in all the beauty of spiritual life and power, then the world would be shaken, and not till then. It was the duty of every Christian and every Christian Church to press forward into the Christian work, and rescue from sin and Satan those led captive by it. It was to him a source of joy to see so many Christians from distant lands gathering together. It might be a starting point for fresh effort for the spread of the Gospel. (Applause.) He prayed that men might go forth from the hall more than ever filled with the determination that they would strive for the rest of their lives to spread the Gospel of Jesus Christ throughout the world, that men of every rank and clime would strive each in his own position to further that most glorious work. (Applause.)

Rev. W. S. Swanson, Amoy, addressed the Council on the subject of the China missions. He said what they needed in the present day—in this day almost more than any other that some of them could remember—was some great question to weld them together; and the question of questions for the Christian Church was the spreading abroad of the knowledge of this glorious Gospel of the grace of God. He then proceeded to speak about the question of mission work in China. China to-day, he observed, was more powerful for good than at any other period in its history, and while some right things were done in wrong places, they who were engaged in mission work in lands like China—when they thought what China had been, what it was, and what they hoped and thought of all that China yet must be, they entertained the belief that they were engaged in the right work in the right place, and in the grandest work that could occupy the attention of men. Chinese immigration was touching almost every land in the world, and it might come to this country some day. And it was carrying with it an energy, and an industry, and a frugality that they would find marking no other people in the East. And it was carrying something else with it—a putrid system of heathenism. If the Christian Church did not rise to some sense of the privilege God had laid down to her hands in connection with a country with immense potentialities, it might be found that instead of China being evangelized by them, China might do something to heathenize the rest of the world. Mr. Swanson then proceeded to give some details regarding his work in Amoy and that of the other missionaries there.

Rev. John Y. Henderson, Japan, read a paper on mission work in Japan. In 1859

missionaries were first sent to Japan, but only during the past few years had they been sent in any number. At the end of last year twelve missionary societies were represented, seven of which were American and five British. The Bible Societies were also represented, and the Scriptures, translated into the Japanese, were being circulated among the people. About one-half of the baptised converts belonged to the Presbyterian missions. Many years ago the Japanese Government passed laws against converts to Christianity, and many had in consequence been persecuted; but the agitation which had taken place on the subject would no doubt soon lead to Christianity being placed on the same footing as other religions of the land. As it was, in the present time, native evangelists and foreign missionaries went into the interior and preached the Gospel, almost everywhere being received with open arms, and in many cases with believing hearts. There was throughout the empire a widespread feeling of inquiry about the "new way." Few mission fields, he concluded, presented more promising ground upon which the seed of Christian truth might be sown. (Applause.)

Dr. David Inglis, Brooklyn, representing the Dutch Church, said they in America felt that there was a great mission work to be done by missionary women in these foreign lands. Women found access where men could not; they could do work that men could not do; and, in training the young girls who would afterwards be the mothers in these lands, they were doing a special work for Christ which would tell, not only on the present generation, but would tell with intensified power upon the generation that was to come. (Applause.) The American women had taken the matter up with heart and will, and the fruits of the missionary work of all the Churches had been largely increased through the work of these female missionary societies. (Applause.) He supposed there were similar societies in Scotland, and he felt that a great duty of the Council was to send forth an impulse in this direction, and say "God speed" to those Christian women at home, who, by their prayers and efforts, were nobly sustaining the missionary work. Presbyterianism was specially well adapted. He had no sympathy with the narrowness which led them to speak and act as if they saw no excellence, or beauty, or likeness to our Master where they did not see the blue ribbon of Presbyterianism. Still, there had gone forth a voice from this Council which would tell upon the power and spirituality of Presbyterianism, and he hoped that the day's meeting, with all its deep and interesting missionary work, would give an impulse to the cause of foreign missions that would be felt all through Britain, all through the Continent. (Applause.)

Rev. John Inglis, New Hebrides, said one of the chief difficulties in the way of the missionaries was the many languages spoken in the group. They were acquainted with ten or twelve, but there were as many more dialects. Another of their difficulties arose from the uneducated character of much of the commerce carried on in these seas. Missionary work in the New Hebrides was first opened up by the London Missionary Society, and the first effort to introduce the Gospel to the natives of the group was made in 1838, by the eminent, well-known missionary, John Williams. (Applause.) The first Presbyterian Church that undertook missionary operations in the New Hebrides was the Presbyterian Church of Nova Scotia, a branch of the Secession Church of Scotland, whose missionary was settled in the most northerly island of the group in 1849, and others had followed. He gave some details regarding the hopeful results of the Christian efforts in the New Hebrides, and explaining how the operations were conducted. They aimed at carrying out the territorial principle. They appointed to each minister a manageable district which he might be able to work thoroughly, and they aimed also at keeping up a strong staff of thoroughly educated missionaries. And the object they had was to call forth and train up as much as they possibly could natives, not as substitutes for missionaries, but as helps to them. (Applause.)

Rev. Josiah Thomas, Liverpool, spoke of the work carried on by the Calvinistic Presbyterians of Wales. Their mission fields were in Brittany in France, and India. He gave some details of their work in these districts.

Professor McLaren, Toronto, spoke of the work of home missions in the department of British America which lies north of the United States. The territory was of immense dimensions, and they had in it a growing population composed of nearly all the varied elements which entered into the population of their neighbors to the south of it. They had a population of about four millions, and it was increasing steadily and with great rapidity. They had in their midst a dense mass of French-Canadian Romanists, numbering upwards of a million, and as these were controlled by the priesthood for political ends, they felt that for their own safety and the safety of the country they must attend to the work of sending the Gospel among this people. They had done good work in that way, and he was glad to say that within the last year or two more than three thousand Romanists had renounced that system of error, and had come out as Protestants in the city of Montreal. Their work extended from the Atlantic Ocean across to the Rocky Mountains, and even to British Columbia. While, as he had said, they had been mainly confined to home work, they had made a beginning in the foreign field. They had three ordained missionaries in the New Hebrides. In Trinidad they had a mission, chiefly among the coolies. They had also three ordained missionaries laboring among the Red Indians in the North-West territory. Little more than five years ago they sent out their first missionary laborer to China, and his work there was of the most encouraging nature. Last year they opened work in another department in India, having appointed two ordained missionaries. Several years ago they sent out two young ladies who offered themselves to engage in missionary work in India; and as they had no missions of their own at that time they placed these ladies under the care of the brethren of the Presbyterian Church in the United States. They had accepted an offer of the service of two other young ladies,

and they hoped to send them to India in the course of the summer. In this way they should see that, while they had done very little comparatively for the work of foreign missions, they had at least made a commencement. In China and India they proposed to direct a considerable amount of attention, as there were four hundred and twenty-eight millions of people in China, and two hundred and fifty millions, or perhaps even more, in India, and they could not look at these two fields and not feel that they were lands where the Christian Church might do a noble work for Christ and His cause. (Applause.)

Dr. Wilson, Limerick, addressed the Council as representing the Irish Presbyterian Church. They claimed for their Church the character of a mission Church. They had their own mission to India, which was started in the year 1840, when they solved the problem of uniting all sections of the Presbyterian Church, with the exception of a few scattered fragments in Ireland, which they hoped to unite soon. (Applause.) After noticing the operations of a variety of their agencies he remarked in passing that he regretted they had not had the opportunity of bringing prominently before the Council the claims of the colonial brethren in all sections of the colonial field. He thought that the representatives of the Churches from Canada, and especially from the great Australasian field, might do well if they endeavored among themselves to have a meeting with the colonial conveners of different Churches in Scotland and Ireland. (Applause.) Returning to the missionary operations of the Church he observed that their special work was their mission in Ireland, one of the noblest mission fields upon the face of the world, and which he felt, and he regretted to say it, had been to a large extent neglected by the Churches of the Empire. Their work among the native population in the south was the most difficult work in which they were engaged. Their missionaries in the south and west of Ireland could not take one step without being watched at all points. In addition to the ministers engaged in direct mission work, they had a staff of Scripture readers and colporteurs, and here he was bound to say that for the work of Irish evangelization he knew of no agency to be compared with that of the colporteur. (Applause.) Thousands of Roman Catholic children had passed through their Bible schools in Connaught, and learned the truth as it was in Jesus. Many hundreds of these children when they had grown up had been identified with their Churches, and several had become elders and ministers. This work was still being carried on, but it could be greatly extended had they the means and the men.

The Hon. John Williams, America, said that Lord Polwarth had laid the members under an obligation, not only by presiding that night, but by inviting them to his seat at Melrose. He had to move on these considerations that they return to him their hearty thanks. (Loud applause.)

Lord Polwarth acknowledged the great honor which had been conferred upon him by the Council in selecting him to preside at one of their meetings. He should have liked, however, to have seen in the chair to-night, and to have listened to one whom he could not but regard as the father of missions—the venerable and honored Dr. Duff. (Applause.) In referring to the invitation he had given to members of Council to visit him at Melrose on Wednesday, he expressed his thanks for so many having offered to come. The proceedings were then brought to a close with prayer.

Our Young Folks.

The Baby Mosquito.

[From Wide Awake.]

Balm-water barrel in the sun—
Little mosquito-life just begun.
Mother has left her baby alone,
To swim by itself until it is grown;
And there we find it, wriggling and brown,
Its tiny tail up, its poor head down,
Breathing away as best it can,
Dreadfully scared at even a man.
And Johnny and I are laughing to think
How it dives to the bottom as quick as a wink,
While we are only waiting to see
What a funny fellow he will be
When he grows so large—the cunning elf—
That he splits his skin and crawls out of himself.
Then—let you listen—hum—hum—
You'll hear his music and see him come;
For he'll be as starved as a polar bear,
And who gets eaten he does not care.

Going to the Pic-Nic.

Sarah Lambert was a most uncomfortable girl to go with to any place, because she was always late and always forgetting things. The reason of that was, she did not begin in time to get ready.

The girls were all going to a picnic in the chestnut grove, two miles from the village, and everybody was in a flutter of preparation. But Sarah dabbled over a pretty well-pocketed she had learned to make the day before, and was determined to see how that gilt bordering would look before she put away the things. In vain the girls counselled her to braid her hair, and get ready, or she would be late. Her sister, who knew her best, was in a fever of anxiety lest Sarah should keep them all waiting; but she did not say much, lest she should "get one of her pouty spells, and so be ten times slower than ever."

Finally, when the others were about ready, and her two cousins were walking up and down the piazza, waiting for the others to join them and walk over to the Seminary, where the big farm-wagons, all trimmed with flowers and evergreens, were waiting for them, Sarah concluded that it was time to be dressing. Her sister and Hattie Brown did what they could to expedite matters. But it was hard to find her things. They were tumbled up and down, through two or three bureau drawers, and it took all three a good many minutes to find her left gaiter.

"You will have to wear your school shoes," said Hattie, nearly losing patience. "There are the girls calling us this minute. They say we shall surely be late."

Just then the missing boot came to light from the depths of the closet, and her sister handed out her buttoner immediately; so Sarah was presently on her feet again.

Everything went awry, and all five were in a hurry and trouble lest they should be late, and all in consequence of her procrastinating ways. The two cousins once proposed to "walk on," and let the others overtake them; but the others begged so hard that they would wait, that they finally consented to do so. It wanted but five minutes of the time set for the starting of the wagons, when they at last set out for a fifteen minutes' walk to the Seminary. They had gone but a few rods when Sarah suddenly exclaimed:

"I have forgotten my parasol! I did not miss it until we got out from the shadow of these trees. I must run back and get it. You wait, girls, now do. I won't be gone a minute."

It was a long minute to the anxious girls, waiting in the hot sun, for Sarah had not the least idea where she left her parasol when she had it last, so she raced up stairs and down, and finally found it on a book-shelf in the library.

The patience of the little party was about exhausted when she joined them, and they were not yet through with their trials: for first her hat blew off, because the fastening was not secure, and then a shoe-button which came off fretted her. She would wear a fringed overskirt, and that was leaving mementoes of itself upon about every bush they passed.

The wagons were all in motion long before they came up; but one, and that the least desirable one of the lot, drawn by a pair of mules, had been left for late comers, and the heated, tired, worried little girls were lifted into it, and set out for the picnic grounds in anything but a happy frame of mind. The enjoyment of the whole day had been greatly marred by one little girl's bad habit of putting off present duty. These procrastinating people are always making trouble for others. If the inconveniences could be confined to themselves it would not be so bad.

If you know any children who have this habit, I hope you will do all you can to help them break it up. I am sure it would be a great kindness to them and to all their friends.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

LESSON XXXIII.

Aug. 13. } THESSALONIANS AND BEREANS. { Acts xvii. 1-14.

COMMIT TO MEMORY, vs. 11-18.
PARALLEL PASSAGES.—1 Thes. ii. 1-5; John v. 39.

SCRIPTURE READINGS.—With vs. 1, 2, read Luke xxiv. 44; with v. 3, read 1 Cor. xv. 17; with v. 4, read 1 Thes. ii. 18; with v. 5, read Acts xiv. 2; with v. 6, read Rom. xvi. 21; with v. 7, read John xix. 12; with vs. 8, 9, read Luke xliii. 18-15; with v. 10, read Rom. i. 16; with v. 11, read Isa. viii. 20; with v. 12, read 1 Thes. ii. 14; with v. 13, read 1 Thes. ii. 10; with v. 14, compare 1 Thes. iii. 6.

THE FOLLOWING PERSONS ARE TO BE IDENTIFIED: Paul, Silas, Jason, Orestes, Timotheus.

ALSO THE FOLLOWING PLACES: Amphipolis, Apollonia, Thessalonica, Berea.

GOLDEN TEXT.—These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.—Acts xvii. 11.

CENTRAL TRUTH.—The Scriptures are to be searched.

A man does not lose his civil rights by being a Christian. Paul stood upon his privilege of Roman citizenship at Philippi, and the authorities became as abject in their apologies as they had been violent in their abuse (Acts xvi. 38). The Roman Empire protected, very properly, its citizens everywhere.

But further usefulness could not be expected there. Luke and Timothy were not mixed up in this disturbance, and could probably remain and labor. Paul and Silas departed. That Luke was not with them appears from his language (v. 1); "they had passed." Amphipolis and Apollonia were cities on the direct road to Thessalonica, which was west of Philippi about one hundred miles. Amphipolis is identified. It had nine roads converging, and used to be called the "nine ways," was thirty-three miles from Philippi, almost begirt by the river Strymon, and was an Athenian colony. Apollonia was thirty miles nearer Thessalonica. We know of the relations of many such ancient places, even where now unknown, from ancient books of travel.

I. SUCCESS.

Thessalonica (v. 1) is an ancient city, but grew into fame under this name, given it by its second founder, Cassander, in honor of his wife, sister of Alexander the Great. It has never ceased to be important, and, as Salonika, is, next to Constantinople, the most important Turkish city. It was on the great road to Rome, like Philippi, was an important centre, and had then, as ever since, an important Jewish element drawn to it for trading purposes, and having a synagogue. They now form probably a fourth of the population.

Here, as his wont was, he began his work, reasoning from the Old Testament in favor of Christianity, with the usual results. The Word of God divides men into two classes, believers and opposers. Among the former were (v. 4) many devout Greeks and some honorable women. He was there for (v. 2) three Sabbaths, and we may judge of his energy from the results, and particularly as he did something for his own support (1 Thes. ii. 9), getting, however, some aid from the Philippian Church (Phil. iv. 15, 16). His argument we can understand. The Jews expected a triumphant Messiah, and were mortified and insulted when offered a crucified one. He showed that this kind of Messiah was pointed out in the Scriptures, rightly understood, that He rose, as was abundantly proved, and is to be received as Lord and Savior.

They who believed, consorted, met with, took counsel with, had fellowship with, Paul and Silas. The devout Greeks were Gentiles, religiously inclined and worshipping with the Hebrews. Many wives of influential men joined them. Their success was evident and rapid. We see references to

this encouragement in the first epistle to the Church. This was of the greater account because Thessalonica lay under the very shadow of Olympus, the alleged seat of the Greek gods. No wonder he should speak there of Christ's "kingdom and glory," into which they were called (1 Thes. ii. 12). This occurred the stage of v. 7.

II. OPPOSITION.

The Jewish leaders were jealous, but they did not wish to appear in opposition. So they organized a mob, "Jew-fellows of the baser sort," without temple or character, ready for anything that brought them money or excitement, and with nothing to lose. They attacked the house of Jason, where probably Paul, who mentioned him as a kinsman (Rom. xvi. 21), stayed. The name was Greek, and often taken by Jews who lived among the Greeks. It is allied to Jason in form and meaning. They tried to draw them forth for trial "by the people."

Either they were not there, or, with the characteristic hospitality of the time, were concealed, and Jason and his friends took the brunt of the rabble's fury, and were put on their trial as aiding and abetting these alleged disturbers of the world's peace. Such was their calm public spirit! Hypocrisy is not confined to religion.

Their charge against Jason was the harboring of men who did "contrary to the decrees of Caesar." The devil's inventive powers are quite limited, as he is, but a creature. This is the old story of Jerusalem against Christ. It had color enough in this, that Paul presented Jesus as a king, not as going to be some time, but as then a king, with a kingdom of which each believer was a member. This is the device by which Pilgrims, Pariahs, Conquerors and others have been so often assailed. To decline the state's priests, has been put as disloyalty to the state's king.

The people and rulers feared that they might be laid under suspicion at headquarters, just as Pilate did. This was their "trouble." But no overt act could be proved, probably. So they "took security of Jason," probably binding him and his friends to do nothing that would give color to this charge. Perhaps the event shows that a pledge was exacted that Paul and Silas should quit the city.

"FLEEING TO ANOTHER."

How much longer than the "three Sabbaths," i. e., three or four weeks, Paul was there, we cannot tell. That very night probably he left, hoping (1 Thes. ii. 18) to return when the storm had been allayed; but he was only able to send Timothy (1 Thes. iii. 2).

The next place to which Paul went, attracted possibly by the synagogue, was Berea, still standing, with fifteen thousand inhabitants, the name little changed (*Perria*), and being one of the most pleasant towns of the district. It was a journey of fifty or sixty miles from Thessalonica. Here, also, a synagogue gave opportunity to teach a hopeful people.

For (v. 11) the Bereans were "more noble," not in the secular sense of better birth or standing, of which the Bible takes little notice among the Hebrews, but "more noble" morally, more candid, more fair-minded, more willing to receive evidence, and "searching the Scriptures daily." This is true nobility. Infidels rarely know the Bible, even superficially. Many make up their minds beforehand in such a way as to shut out its evidences. This nobility is within every man's reach.

Therewith ("Therefore") was most happy. "Many of them (v. 12) believed." Many influential Greek women, who, unsatisfied with paganism, worshipped with the Jews, received the truth; and not a few men also. Here, as at Philippi, and in many a young church since, women hold an honorable place.

But the zeal of opponents appears. The Jews of Thessalonica pursued them to Berea, with the same weapons tried at home and the same results. (See Acts xiv. 19.) Paul and Silas were sent away towards Athens. An English reader might suppose this a ruse to elude pursuit, but the Greek does not imply this. The sea was the natural way, and that by which in all likelihood he went, Silas and Timothy remained for a time to help the infant church (Matt. x. 23).

(1) The Old Testament represents Christ in his humiliation as well as His exaltation (vs. 1, 2, 6).

(2) Christ is not lovely to the proud, natural man. His enmity has to be overcome.

(3) Believers associate themselves with Christian teachers and the Church (v. 4).

(4) The gospel divides men into friends—foes—more or less active.

(5) Men will use any instruments for their ends, and bad men will be the tools to any party for their own ends. See their hypocrisy (vs. 6, 7).

(6) See the value of the good soil (v. 12).

(7) The value of Scripture—to be searched daily regarding Christ.

(8) And this is for practical ends—in order to salvation.

SUGGESTIVE TOPICS.

Paul's rights—his journey to Thessalonica—by what towns—his work there—reception—two classes—accusation—by whom suggested—by whom urged—his host—the effect—Paul's departure—Berea—where—his work there—the character of the people—their conscientiousness—the result—hostility—from whom—his departure—the laborers who remained behind, and the lessons.

JOHNNIE CHUPKO, a brave Indian chief who eighteen years ago, vowed that, come what would, neither he nor his people would learn to read as his white captors could, to-day is Superintendent of Schools among the Seminoles, and admirably fitted for the position.

A CHINAMAN in San Francisco was rudely pushed into the mud from a street-crossing by an American. He picked himself up very calmly, shook off some of the mud, bowed very politely, and said, with a mild, reproving tone, to the offender, "You Christian, me heathen; good-bye!"

DR. ANDREW BONAR tells us that Ma-Oheye had constantly on his lips that mighty, arrowy prayer of Rowland Hill, "Master, help!" This was a part of the secret of his power as a minister of the cross—a power that is felt far and wide to this day, and that will be felt by thousands yet unborn.