

province to attend a mission meeting and presbytery at Wei Hien. He had not felt so well as usual for a day or two, but on Thursday morning after breakfast had prayers with the Chinese as on other mornings, and went on with his preparations. One of the last things he did was to make a list of articles he should need for his six days' overland journey.

His pulse was going in such a strange, irregular way that Mrs. Nevius thought it would be better for him to see the doctor before starting on his trip, and sent for him to come. Dr. Nevius met the doctor at the gate. They soon after came in the house and sat down in the study. The doctor seeing that Dr. Nevius looked poorly, asked him if he would not lie down on the sofa. He replied, "No, I am all right; we will go upstairs presently." They had a little more conversation, and Dr. Nevius was about to speak again, with a smile on his face, but his head fell forward, and the doctor caught him in his arms and laid him on the floor. Mrs. Nevius entered the room just at that moment. She bent over him, calling him endearing names, but there was not a moment's consciousness, not a moment's pain, God had taken him so quickly and so quietly. There were but a few faint breaths, and all was over of this life for him.

My cousin was ill at the time with a bronchial attack, but rallied, and was able to see him laid to rest the following day, but has been dangerously ill all these weeks since, and we hardly know yet whether the danger is passed, but hope she will soon begin to improve more rapidly.

Many friends are urging Mrs. Nevius to write the life of her dear husband, and are praying that she may be raised up from this illness to do it. I think, were it not for this work in view, she would hardly wish to come back to the life which looks so hard and lonely and so changed in every way for her. She sends you her love.

With kind regards,
I am very sincerely yours,
LISLE BAINBRIDGE.

Mr. Mathieson adds: "This will be of interest to you. Dear Nevius visited us at Hampstead more than twenty years ago. I deemed him one of the wisest and best of missionaries to the Chinese.

J. E. M.

"January 16, 1894."

We are desired to republish this short statement with regard to giving:

Among our duties we put in the front rank a proper and scriptural standard of *giving*, based on the conception of a *Divine stewardship* in all property, which is the only solution to the present inadequacy of our gifts. We have *giving*, but not of the *right sort*.

There are at least ten ways of giving:

1. The *careless* way—giving something to any cause presented, without inquiry into its merits or claims, or proportionate value as to other causes.

2. The *impulsive* way—giving as the feelings and caprices of the moment dictate, as often and as much as love, pity, or awakened sensibility prompt.

3. The *easy* way—lazily to shirk all real self-denial by a resort to fairs, festivals, and other panderings to the flesh, to raise money for the Lord's cause.

4. The *selfish* way—giving because there is promised some reward of praise, prominence, or human glory.

5. The *calculating* way—giving with reference to some returns in prosperity or material benefit.

6. The *systematic* way—laying aside as an offering to God a definite portion of income: one tenth, or fifth, or third, or half, as conscience dictates. This is adapted to both rich and poor, and if largely practised would indefinitely increase our gifts.

7. The *intelligent* way—giving to each object after a personal investigation into its comparative claims on our beneficence, and without regard to the appeal of men.

8. The *self-denying* way—saving what would be spent in luxuries and needless expenditures, and sacredly applying to purposes of religion and charity.

9. The *equal* way—giving to God and the needy as much as is spent on self, balancing personal expenses and benevolent outlay. What a corrective to all extravagance!

10. The *heroic* way—limiting our expenditure to a certain sum, and giving away the entire remainder. This is stewardship actually in exercise. This was John Wesley's way, and it is J. Hudson Taylor's way. It makes of