

children, therefore when they disobey him they do so to their hurt. He warns, 'If ye will not hearken unto me then I will punish you.' To those who persist in the transgression of his laws he adds severely, 'I will punish you seven times more for your sins.' The Psalmist, who knew what he was talking about, exclaimed: 'Blessed is the man who thou chastenest, O Lord, and teachest him out of thy law.' Is not the experience of every one of us voiced by the writer to the Hebrews: 'Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward—(afterward)—it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby.'

Hence, because God 'knows how to reserve the unjust unto the day of judgment to be punished,' he declares the strength of his character. Our Heavenly Father is not a weakling in any particular, hence he can love and fondle; he can teach and wait patiently for us to learn; he can warn us against sin and punish us for its commission.

Thinking in this direction Dr. Hillis says: 'Nature counts it unsafe to permit a wrong to go unpunished. Nature finds it dangerous to allow the youth to sin against brain or nerve or digestion without visiting sharp penalties upon the offender.' John Ruskin has said: 'Modern doubts of eternal punishment are not so much the consequence of benevolence as of feeble powers of reasoning.'

Penalty? Yes, but no more severe and widespread than the sowing of the sin which is its seed.

**Be Ye 'Free.'**

'Be ye free from the love of money; content with such things as ye have; for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper, I will not fear; what shall man do unto me?' It is plain that the help promised herein is the same kind of help that a worldling would expect from his money, as it is the love of money that is being discussed. It is therefore evident that God wants his children to understand that they have a God-given right to go to sleep at night free from all anxiety and worry, whether they have anything in bank or not. There are many Christian people who have faith on spiritual lines, who would consider it presumption to ask God to give them their daily bread. They load themselves with unnecessary anxieties and cares connected with the question of support and income, and by so doing poison and weaken their spiritual life. If it is safe to trust God to save our souls, why isn't it just as safe to trust him to keep us from disaster and want? Surely with God for our helper there is no danger that we shall ever come to want.—'Ram's Horn.'

**How Two Lawyers Were Converted.**

Dr. Torrey, the evangelist, told the following story: 'There were two noted lawyers, one named West, the other Lyttelton. These two men were both Deists. They believed in the existence of a Supreme Being, but not in the Bible, the Divinity of Christ, nor the resurrection. One day they met, and commenced talking about Christianity. And West said to Lyttelton, "Well, Lyttelton, there is no use of our talking Deism unless we can get rid of two things—the conversion of Saul of Tarsus and the resurrection of Jesus Christ." "Well," said Lyttelton, "I will write a book to prove the story of the conversion of Saul of Tarsus is a myth." West said, "I will write a book to prove the resurrection of Christ from the dead is a myth." After awhile they met again, and West said to Lyttelton, "Have you written your book?" "Yes," he said, "but while I was studying about the conversion of Saul of Tarsus I became convinced that Saul of Tarsus was converted just that way, that he really met the risen Christ, and saw Him in the glory. And so I have written my book in defence of Christianity." "Well," West said, "I have written my book, too, but when I came to study the evidence as a lawyer would, thoroughly and candidly, I became convinced that Jesus Christ rose from the dead as the Scriptures say, and I have written my book in defence of Christianity, proving the resurrection of Jesus Christ."—'Christian Herald.'

**How God Helps Us.**

How does God help us when we most need help? The Rev. Mark Guy Pearse tells us as follows:—

'He does not wait until we are at our fairest and best. He stoops to help us at our dearest and dullest, our poorest and worst, when our life is at its last spark. He can help us and keep us in the most trying circumstances, however bleak winds blow, whatever biting frosts come. A most gracious, gentle, pitiful Saviour, is He, and as mighty as He is gentle. Press up to Him, go on your way communing with Him. Cleave to Him; your life; rest in Him, your loving Lord.'—'Christian Age.'

**A Poor Woman's Threepenny-pieces.**

One of the 'Regions Beyond' helpers in Liverpool is only a poor woman. 'I went to her house one day (says a writer) to collect the money. As I opened her box quite a shower of threepenny-pieces came out. She saw me looking at them somewhat surprised, and said, "Would you like to know how there are so many?" Then she told me that although her husband's wages were only £1 a week, together with a free house, and although her family was large (she had six children), she had promised the Lord that all the threepenny-pieces she got should go into the missionary box. She told me of one occasion, two or three weeks before, when things seemed specially low and she needed money more than ever, so many things being required. She had been buying her weekly groceries, and as the man handed her the change, there, among the coppers, were no fewer than three threepenny-pieces. The devil tempted her to break her promise by whispering, "Could not you ask him to give you coppers for two of them? This is too much of a good thing—three: it is such a lot." She told me the words almost came from her lips, but, asking God to give her strength to keep her vow, she put them into her purse and walked straight home and up to the missionary box, and dropped them in. I asked her how she did that week. She said, "I scarcely know how I did, but God made the things go further—at least, it seemed just like it." That is an illustration of how some of those who are very poor as far as this world's goods are concerned are denying themselves that they may give largely to the spread of the Redeemer's Kingdom.'

**Religious Notes.**

In 1891 the Moravians opened a mission in German East Africa at the northern end of Lake Nyasa. It was more than five years before one convert was baptized. After seven years' work there were 4 Moravian stations, 36 pupils in school, and 52 Christians. At the end of 1906 after fifteen years' work, that mission had 306 stations and substations, and 1,193 souls under religious instruction, of whom 434 were baptized.

The German Mission to Blind Females in China, in its thirteenth annual report, records many reasons for thanksgiving. The confidence of the Chinese has been completely gained, and so many blind girls applied for admission to the home at Hongkong that an addition had to be built. Now more than 80 pupils can be accommodated, and a third deaconess has been added to the missionary force. The number of pupils in the school was 36 when the report was written, and two native female helpers were employed in addition to the deaconesses. The older girls, after graduating from the school, are occupied with other work. Some have become experienced weavers and thus contribute their share to the income of the home. Two of the girls were confirmed last year.—'Missionary Review of the World.'

A correspondent writes from a 'Home' in Tokio, of which there is much need in all parts of Japan, that there are at that home for rescued girls 20 women and girls whose ages range from six to thirty. Even little girls have been sold into lives of sin. Three who are aged six, ten and fourteen years were

rescued from an aunt who was planning to sell them, their mother being extremely poor and incompetent. They are exceptionally bright, active, and pretty little girls. All of the girls are trying to learn to be self-supporting, so as to be able to earn an honest living. They have learned to knit golf-jackets, gloves, mittens, shawls, etc., which have been sold and help a little towards the expenses. These girls also spend some hours daily in study, as their education has been neglected. There is a teacher at the home for those who are too old to attend school. Some of the younger ones attend the public school, and several have been received into mission schools as free pupils.—'Missionary Review of Reviews.'

- \$25,000 will pay for a college or church building.
- \$13,000 will send out 12 medical missionaries for one year.
- \$10,000 will build a hospital and dispensary, or a girls' school.
- \$5,000 will build a girls' school, or an operating room and surgeon's ward, or will support a station.
- \$3,000 will build a Bible training school.
- \$2,000 will build an orphanage.
- \$1,500 will support a small mission station or a married missionary for one year.
- \$1,100 will send out for a year an educational, a medical, or an evangelistic missionary.
- \$1,000 will permit expansion where greatly needed.
- \$600 will support an unmarried missionary.
- \$400 will provide for a day school.
- \$150 will provide for a native doctor.
- \$75 will pay for a native hospital assistant, or a native teacher.
- \$40 will provide a scholarship for a native medical assistant.
- \$30 will provide a boarding school scholarship.
- \$25 will provide a Bible training school scholarship.
- \$20 will provide 1 of 30 shares in a missionary's salary.—'Review of Reviews.'

**Pithy Sayings of John Wesley**

It is a happy thing if we can learn obedience by the things which we suffer.  
 It is plain God sees it best for you frequently to walk in a thorny path.  
 When I devoted to God my ease, my time, my fortune, my life, I did not except my reputation.  
 Be punctual. Whenever I am to go to a place the first thing I do is to get ready; then, what time remains is my own.

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