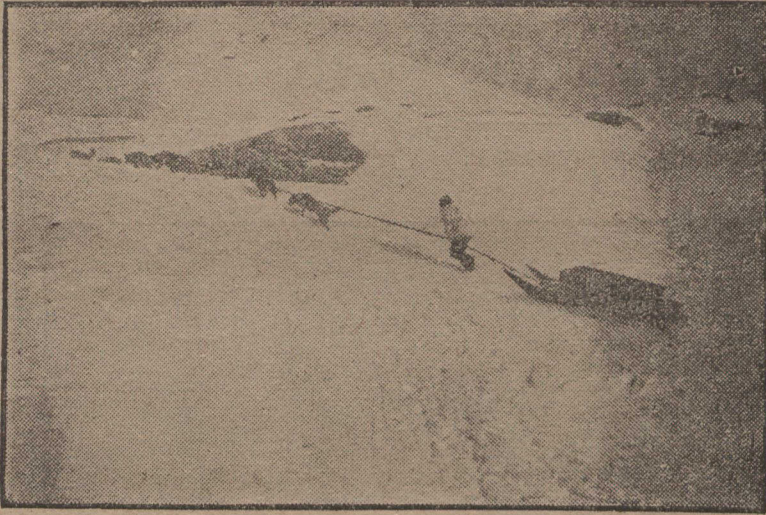


Then, too, when the driver appears and his lively team greets him with the full abandon of happy, healthy doghood, it is not the question of being overwhelmed with so much affection that troubles him—but what about those terrible traces? Nor does the tangling of the

for it. In this age of specialization, many look upon the Sabbath-school as the children's church. This is a grave mistake.

The Sabbath-school has information for its keynote, not worship. Its stirring activity, its friendly bustle, its conversational and

one called out for him to go ahead now he said that he and his family had determined to stop using intoxicants or offering them to others, and that he wanted to propose next week that others join him in this pledge. Immediately one of the leading men called out, 'I am with you'; others cried, 'So am I,' 'So am I.'



OVER A DRIFT ON A HURRY CALL.

traces present the only difficulty in keeping them intact. The huskie likes nothing so well as a good meal and nothing so ill as an empty stomach, and if nothing better presents itself in a moment of hunger, he is not averse to making some sort of a meal out of his traces. To prevent any risk of trying the huskie's patience where his meals are concern-

familiar atmosphere lack the quality of reverence, which is the very first essential of public worship. The best Sabbath-school for a child, if there can be but one, is a seat in the family pew beside its parents, at the ordinary service of the church.

The argument that children acquire an aversion to the church by being forced to 'go to



A STOP AND A TANGLE.

ed 'caches' of food are made all along the routes of travel, cornmeal and dried herrings being stored in these in plenty.

Long life to our komatik and long life to Dr. Hare! He concludes his letter with grateful thanks to all who have assisted in this work in the past, but we on our part are rather grateful to him for giving us a share in the work he is doing and for so often remembering us on his rounds.

We are glad to be able to report that we have forwarded to the treasurer of the Montreal Labrador Medical Mission the sum of fifty dollars and sixty cents, the amount subscribed during the past months for the support of the 'Winter Messenger,' but regret that the sum should not have been larger.

Church-going by Children.

The Rev. Dr. Hillis, of Brooklyn, has been doing good service by sharply calling attention to a lack of parental authority in the matter of the church-going habits of children. He justly condemns the practice of letting children of even eight or nine years of age decide as to whether they shall go to church or not. Parents are altogether too indifferent in this matter, especially in cities, and it is a subject which the pulpit can well treat with vigor.

In this connection it might be said that the Sabbath-school is a splendid supplement to church attendance, but a poor substitute

meeting' by their parents is ridiculous. Children are 'forced' by their parents to do all sorts of things, such as eating good food and abstaining from that which is harmful, attending school and going to bed. It is not apparent that they thereby acquire a rooted aversion to wholesome food, to sleep or to education. Nor is it a matter of observation that children who are trained up by their parents to go to church are the people who, when they come to adult years, constitute the absentee class from church attendance and services. The argument is simply one of those ingenious and plausible little fictions invented by that very rabid opponent of church services, the father of lies.—'Church Economist.'

Religious News.

The Rev. J. L. Fowle, of Cesarea, tells of a rather surprising form which the 'Liberty Spirit' in Turkey has taken of manifesting itself:

We have had a temperance campaign right here in Cesarea this past fall, and it has gathered glorious headway. Soon after the proclamation of 'liberty' last summer, the people began to hold meetings, at which, amid much sophomoric spouting, there was often considerable sense. Near the close of one of these meetings a priest said he had something to propose, but as the hour was late he would defer it until the next week. When some

The American College for Girls in Constantinople last month celebrated an anniversary with an address in faultless English from a Turkish lady, Madam Halideh Salih, a graduate of the college in the class of 1901 and the wife of a prominent Turkish gentleman. Since the revolution in Turkey last year, giving freedom to the press, she has become one of the most popular writers for the newspapers. She is a regular contributor for five journals. Two plays of Shakespeare which she has translated into Turkish are to be presented in the new theatre at Constantinople. This is a noteworthy instance of the work this institution has been doing for the nations of the Near East.

Seventy-five years ago three missionaries of the American Board settled in Natal, if the setting up of their tents under a huge 'um-tombe' tree could be called a settlement. There they remained for months, literally disputing the possession of their camping-ground with serpents and lions and other wild beasts. They were not welcome; far from it. The people did something more than frown upon them, and their threats were not idle. The spirit of these Zulus in the early days is shown by a speech made by the leader of a band who came to the Rev. Lewis Grout, saying: 'Teacher, white man! We black people do not like the news which you bring us. We are black, and we like to live in darkness and sin. You trouble us; you oppose our customs; you induce our children to abandon our practices; you break up our kraals and eat up our cattle; you will be the ruin of our tribe. And now we tell you to-day, if you do not cease we will leave you and all this region, and go where the Gospel is not known or heard.' But the brave missionaries, men and women, would not leave those who did not want them. They knew how much they were needed. It was ten years before the first convert was won, and other converts were added slowly.'

But to-day the stations number 12, out-stations 22, missionaries 29, native laborers 58, communicants 5,374, schools 72, pupils 4,756, and the native contributions for a \$9,375.

Acknowledgments.

LABRADOR FUND.

Received for the launch:—One who wishes to help, \$1.00; Union Band of Hope, Round Hill, N.S., \$5.00; D. B. J., S. M., N.B., \$1.00; Rockside Sunday School, Brookholm, \$3.00; Mrs. H. T. Campbell, St. John, N.B., \$5.00; John Allan, Kinnear's Mills, P. Que., \$5.00; Gordon MacGregor, Colbourne, Ont., 25cts.; 'Two Tenth Givers,' Hurondale, Ont., \$25.00; Total... \$ 45.25

Received for the cots:—One who wishes to help, \$1.00; D. B. J., S. M., N.B., \$1.00; L. and E. H., Straffordville, Ont., \$5.00; Total... \$ 7.00

Received for the komatik:—One who wishes to help, \$1.00; D. B. J., S. M., N.B., \$1.00; An Aged Widow, Chippawa Hill, \$3.00; Total... \$ 5.00

Previously acknowledged for all purposes... \$ 416.48

Total on hand July 7... \$ 473.73

Address all subscriptions for Dr. Grenfell's work to 'Witness' Labrador Fund, John Dougall and Son, 'Witness' Office, Montreal, stating with the gift whether it is for launch, komatik, or cots.

NOTE.—As the Montreal Labrador Medical Association have now forwarded their last shipment to Labrador for this season, Miss Roddick asks that no further supplies be sent to her address, but that all now sending clothing, etc., shall forward direct, express prepaid, addressed either to Dr. Hare, Deep Sea Mission Hospital, Harrington Harbor, Canadian Labrador, or to Dr. Grenfell, care of W. Peters, Esq., St. John's, Nfld.