

## IS IT I?

By C. Alfred Goodhart.



LABORERS wanted. The ripening grain  
Waits to welcome the reaper's cry;  
The Lord of the harvest calls again;  
Who among us shall first reply?  
Who is wanted, Lord? Is it I?

A harvest ready and none to reap,  
Summer past and the winter nigh;  
Is this the time for a man to sleep—  
Autumn here and the sun so high?  
Who is the idler? Is it I?

The Master calls, but the servants wait;  
Fields gleam white 'neath a cloudless sky,  
Will none seize sickle before too late  
Winds of winter come sweeping by?  
Who is delaying? Is it I?

Laborers wanted. The seed was sown  
With many a bitter tear and sigh;  
The Lord of the harvest claims His own,  
Only traitors His claim deny;  
Who is the traitor? Is it I?

A day is coming when Christ the Lord  
The worth of our words will surely try  
His faithful servants will win reward,  
Foes from before His face will fly—  
Too late to ask then, "Is it I?"

THE question of the utility or in-utility of Church Congresses is suggested by the late assemblies under that name held in England and the United States. It is thought by some that assertions are made and views ventilated at Congresses which should not go forth under the imprimatur of a Church gathering. In England a leading socialist addressed the Congress in words which are certainly characteristic of the age, but which at one time could not have been uttered with safety to the speaker. Among other things the speaker deprecated the spending of a large sum of money in upholstering Westminster Abbey because one woman did not die! This statement was met, we read, with cries of "Shame," "Rot," and was not allowed to be repeated, but the scene is somewhat surprising and even ludicrous for a stayed English Congress. An English Canon also, (the Rev. Canon Taylor) surprised the Congress with an onslaught upon missionary enterprise, instituting a comparison between Christianity and Mohammedanism, decidedly prejudicial to the former. Elaborate facts and figures were given to support his position, and though his statements have been challenged and in many cases proved false, still the declaration has gone out to the world that there is not that success in the missionary work of the Christian Church, as compared with Islamism, which was generally supposed. Yet on the whole the discussion of such subjects can not be said to be harmful. These are days when every question must stand upon a sure and solid foundation. There is safety in public discussion, on the whole, as the human mind naturally looks for power to balance one statement over against another and draw its own conclusions. This is the idea of a Church Congress, and unless there is every freedom of dis-

cussion on all questions of importance affecting the Church and her work, the public mind will not be satisfied. It may not be an unmixed good, but it certainly is a requirement of the age.

IN the death of the Rev. Royal Gould Wilder, a Presbyterian missionary, who died in New York on Oct. 10th of this year, the general cause of missions has lost a true friend. For many years he labored as a missionary in India, where he preached in more than 3,000 different places and had gathered in schools 3,300 pupils, of whom 300 were girls. In a place of four millions of people he and his wife were the only Christian workers. Having disapproved of the General Board of Missions he worked as an independent missionary with marvelous success. He returned to America and started the *MISSIONARY REVIEW*, the proceeds of which he devoted to foreign missions. The conduct of this he resigned quite recently with the hope of returning to India, but his health deserted him and he passed quietly away, dreaming of the distant land. His wife and daughter have since gone out to India to carry on what missionary work they can in the place where the departed would have loved once more to labor.

THE Canadian correspondent of the N. Y. Churchman says:—

"A circular has appeared in our Church papers, signed on behalf of the Church Student's Missionary Association, by James Clarence Jones and F. U. Skinner of the General Theological Seminary, New York. It proposes to unite the 19 theological seminaries, 15 universities and colleges, and 50 recognized Church schools of the United States and Canada, in a missionary association, to promote the home and foreign work of the Church. Surely this is the most important movement in this direction that has yet taken place. Young men at school and college are chiefly occupied with personal and local interests. Their thoughts and sympathies do not naturally stretch out beyond their own small circle. An association like this, that will imbue the stream of Church life at its fountain head with the missionary spirit, ought to produce the largest possible results.

A CHRISTIAN missionary, on entering a new field in China, was kindly received by the Mandarin, who promised to do all in his power to help him. "I have not heard your doctrine, said he, "but I have seen it. I have a servant who was a perfect devil, but since he received your doctrine he is another man, and I can now trust him."

THE *Church Times* seems to believe strongly in clergymen being punctual in their appointments. In a recent article, with characteristic strong language, it declares the unpunctual clergyman (the man who will keep a congregation waiting his convenience) an "uncivil boor, a liar and a virtual infidel."