

THE FOLLY OF IT.

Rev. James Buchanan, the Manse, Dundalk, under date April 27th, 1905, writes:— Can you find space for the following:— I have received lately several letters, one numbered 641, and my wife a card numbered 188, asking us to write five friends to pray for missions for young men for the work, and a shrewd request to return the letter if unwilling to do as requested, so as not to break the chain. The people doing this "service for Christ" are good people, interested in the Lord's work, but they have not thought out the meaning of their unwise action in sending out those chain letters. It is a hardship to many good people to write letters, as an aged lady testified to me recently when asking advice in this regard. But a little common-sense would teach those who are writing these letters that there are not enough people in the world to whom letters can be sent in multiples of five up to the number of one thousand. If two letters were written instead of five, the fifteenth link would produce 26,000. The twenty-seventh link produces over 70,000, and if each link in the chain writes five letters each, the twelfth link produces 244,140,125 letters. We do not wish to add unduly to the post office revenue nor to diminish the world's visible supply of much needed timber, by using it for pulp, to advance foolish causes, nor is it possible for the prayer chain to be used as requested. Missions are advanced by wise counsels, by prayer and gifts of money; and if only a few links carry out faithfully the desire of the letters, more money will be wasted than would maintain all the missions conducted by Canada for several years.

MORE THAN A TITHE EXPECTED.

Referring to a recent article in these columns, a "Constant Reader" writes:— Although not of the same way of thinking, I was interested in an article on "Gospel Benevolence," by C. H. Wetherbe, in the issue of April 5th. It struck me, however, that his remarks might serve as scape-goat for the remissness of the average church contributor, who needs to have the standard of Christian giving raised rather than lowered. If a tithe were required in the old dispensation, certainly more, not less, should be expected of the twentieth century Christian. Those who set aside a tenth find it a very convenient and satisfactory way of giving; and those who commence with that minimum seldom end with it. The feeling that giving to the Lord's cause is a joy and a privilege grows on one until the heart desires even more liberal things than a tenth. It may be difficult for some to reckon on the tenth exactly, but if they are really in earnest and possessed of the true Christ-like spirit of benevolence, they can easily approximate, if not exceed the tenth in their estimates. If people provide for their own wants first and then try to squeeze the tenth out of what is left there may be some difficulty, for there are many demands upon the ordinary person's purse, but if they lay aside that portion sincerely in a small box or bank to be used exclusively for missionary or benevolent purposes and exercise care and economy in the use of the other nine-tenths their Father in Heaven will tenderly watch by the sick bed and provide for the rainy day; at least this has been the experience of one who was taught to tithe by pious parents who lived respectably on and tithed a very small salary, and yet lacked no good thing, and also that of many others who have tried and proved the tithing system.

We should never be satisfied with either our life or our work. No matter how good we are now, we should seek to be better another day. No matter how fine our work may be, we should try to do better work to-morrow.

LITERARY NOTES.

The Nineteenth Century and After, (Leonard Scott Co., New York.) One of the most interesting articles of the April issue is that by the Right Hon. John Morley, M. P., on "Democracy and Reaction"; there are, of course, many others that are interesting and important, as "British Shipping and Fiscal Reform," "Japan and the Mahometal World," "A Century of International Arbitrations," etc., etc. This magazine certainly keeps its place as a first class journal of the day.

The Bibelet, (T. B. Mosher, Portland, Maine, Se.) for May, contains poems by J. W. MacNeil, a minor poet of considerable merit, who is comparatively little known on this side of the Atlantic. Lovers of beautiful literature will find a rich treat in these choice chaste verses which deal with the problems of life.

The opening article in the April Blackwood's (Leonard Scott Publication Company, New York) is on the ever interesting topic of the unemployed. Andrew Lang's article on the Scottish Religious Revolution and the several subjects discussed in *Musings Without Method* are also most readable. A short story in addition to instalments of the two serials running in "Maga" provides some good fiction.

Of the many excellent articles in the April fortnightly (Leonard Scott Publication Co., New York) J. F. Kenney's on The Truth about the Colonial Offer will probably arrest most to the Canadian reader. Other subjects discussed are: The Austrian Problem; Maxim Gorky and the Russian Revolt; Mukden and After; Japanese Poetry; and The Cost of Cheapness.

The April Contemporary (Leonard Scott Publication Co., New York) opens with an article on The Agricultural Prosperity of Germany, by O. Eltzbacher. Then follows one by Dr. E. J. Dillon on The Paralysis of Russian Government. The Feeding of School Children and the Cookery Classes is a sensible view of a subject which must be of interest to all who have the welfare of the lower classes at heart.

In the May number of Current Literature (The Current Literature Publishing Co., New York) considerable space is given to the negro question in reviews of two books, *The Negro: The Southerner's Problem*, by Thomas Nelson Page, and *The Color Line: A Brief in Behalf of the Unborn*, by William Benjamin Smith. Other books discussed at some length are: *Dai Nippon, the Britain of the East*, by Henry Dyer, and *The Marriage of William Ashe*, by Mrs. Humphrey Ward. Especially interesting to Canadians is Priscilla Leonard's article on *A Fisher of Men*, in which she reviews two books having to do with the work of Dr. Grenfell in Labrador—*The Harvest of the Sea*, by W. T. Grenfell, and *Dr. Grenfell's Parish*, by Norman Duncan. "From Dr. Grenfell's own book, one can gain little about himself—a truly natural thing, considering the man. He presents the life of the fisherman, both in the North Sea and the Labrador fisheries, and tells it in the person of a fishing captain. It contains, however, all the story of the Mission to the Deep-Sea Fishermen, and its wonderfully interesting episodes of the fight with the "coopers." Norman Duncan's book supplements the story of the fishermen and the M.D.S.F. by giving us also the story of the fisher of men who is the soul of the Labrador Mission. It is hard to tell which of the two volumes is the better. They ought to be read together, Dr. Grenfell's first. The boys of a family will like that the best of the two, probably, and will follow with keen interest the hardships, perils and adventures that are included in "the price of fish." But heroism is higher than adventure, and the man is higher than his work. "In storm and sunshine, summer and winter

weather, Grenfell of the Deep-Sea Mission goes about doing good; if it's not in a boat, it's in a dog sled. He is what he likes to call "a Christian man!" But he is also a hero—at once the bravest and the most beneficently useful man I know." There is the note that draws and holds the readers of "Dr. Grenfell's Parish." May there be many!" These two books are published by the Fleming H. Revell Company.

The April Studio (44 Leicester Square, London, England) contains articles on the following, among others subjects: Arthur Rackham; A Painter of Fantasies; A Room Decorated by Charles Conder; Professor Ludwig Dill; The Man and His Work; The Etchings of Charles Jaquet; and Japanese Art at the St. Louis Exhibition. The criticism of The International Society's Whistler Exhibition gives an excellent idea of Whistler's work, and Reminiscences of the Whistler Academy is interesting from the picture it gives us of the man himself.

Augustine Birrell always writes delightfully, whether his subject is serious or light. His discussion of "Patriotism and Christianity," which The Living Age for April 15 reprints from the Contemporary Review, is in his graver mood, and it treats a subject of prime importance in a very suggestive way. In the same issue is also reproduced from Blackwood's Magazine an article on "The Marriage Bond," which is calculated to make the ears of some contemporary woman writers of fiction tingle; but the rebuke contained in it is very cleverly conveyed. Father Barry's article on "Agnosticism and National Decay," reprinted in The Living Age for April 29 from the National Review, is a strong piece of writing, and will be so regarded even by those who find its position too conservative for full acceptance.

Canadian Good Housekeeping for May (Toronto) opens with an article in *A Girl's Reading*, which gives a very sane and helpful view of an important matter. Another interesting article is that of The Domestic Side of Canadian Boarding Schools. In the various departments are many helpful hints on dress-making, cooking, etc., and there are also readable short stories, and some good verse.

LONDON REVIVAL.

The Albert Hall meetings conducted by Dr. Torrey and Mr. Alexander in the "West End" of London, came to a close March 29 with a record of 8,000 conversions, according to the press dispatches. Despite the great size of the hall it was found necessary to ask all but new converts to remain away from the closing services. The results appear fully to have justified holding the mission in this fashionable quarter. Several peers and peeresses have been among the regular supporters of the work,—among whom were mentioned the Duchess of Wellington and the Earl of Tankerville. The Bishop of London and the Archbishop of Canterbury gave their hearty commendation to the mission in its general features, and the Dean of Westminster said that attendance upon the services at the great abbey had largely increased since the meetings were begun at the hall. It was estimated that the collections would probably turn in \$4,000 toward expenses, but the money actually received upon the plates (in less than sixty days) amounted to \$20,000. One of the recent converts was a man who had personally distributed 20,000 pamphlets at the doors of the mission in Bristol denouncing the work and the leaders. Another convert was a reporter who at first wrote to his papers in contempt of the work. The evangelists after ten days' rest transferred their scene of labor across the Thames into the residence district called Brixton, where a tabernacle costing \$35,000 has been erected. In June they will invade the East End.

Ts ouander time, how great the sin!