

set them up on the bank. I hear them going to Joshua and Caleb and the others that are active in the movement, and talking like this: "How very silly and absurd humbug! humbug!" But God said it, and we had better not say of what He commands; "Humbug! humbug!" lest we may be found to be the humbug.

But we believe in it. The ministers believe in it. The leaders of the tribes believe in it. The people generally believe in it. Of course, there are always a few who are not into anything. That is the story from the beginning. But even these few will fall into line, and throw a stone on the heap, and a stone too not unworthy of themselves nor of the heap.

But how to work the thing out—that is what we want to get at. And the ministers, as is fitting, are taking the lead. They did so yonder; they are doing so here. They hope to give a tenth of the whole amount—one hundred thousand dollars, and they are well ahead with their part. Already they have subscribed ninety thousand dollars.

Then let the elders and church-officers of all sorts follow the ministers. And let no one wait on another, but every one stir up every one else. Let it be as far as possible a voluntary movement. It may be made an awful drag, or it may be a service of great joy, our offering one of gladness and gratitude.

Think what the century has done for you, for me, for us all. It found you poor; now it is passing you over to the new century welto-do. Put a stone on the heap for that. It found you without work; now you have all you can do. Put a stone on the heap for that. It found you a message-boy; now you are at the head of a large business-firm. Put a stone on the heap for that. It found you unable to read or write; now you are away up among the scholars of the ages. Put a stone on the heap for that. It found you straying like a lost sheep on the mountains, and it took you up in its arms and carried you into Jesus' fold. Put a stone on the heap for that. You have a home. You have a wife. You have sons and daughters that are a joy to you. Put a stone on the heap for that. You are an old man. Your hair is gray. Your life-sands are all but run out. Heaven is just over there. Put a stone on the heap for that. Think of the

Gospel. Think of the Bible and all its sweet promises. Think of the Cross and all it has done for you. Put a stone on the heap for that. Think of the Church. She has done more for you than words can tell. Put a stone on the heap for that.

Boys and girls, have you any interest in this? I want my own boys and girls to earn something of their own in some way, so that they may have a stone to put on the heap. The best investment for the new century is a stone on the heap, a dollar in the Century Fund. Come, boys and girls, save your pennies, do without sugar in your tea, do without something, so that your stone may be on the golden heap. It is going to be a grand success, and we want to be in it. The new century is to be yours as it cannot be ours who are growing old. Put a stone on the heap, and make it memorial. A hundred years hence men will bless us for the good we tried to do, the money we gave, the monument we set up, and they will do as we did, only very much better. Perhaps theirs will be a millenium memorial. Amen.

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The British Empire is the freest in the world, in its government and practice, and has done more for the world than any other. It is also maligned as is no other. But it keeps calmly on its way doing its work for humanity as no other nation has done. The experience of the Presbyterian Church seems in some respects similar. She has, we think, the freest, most liberal, most equitable, most Scriptural system of church government. Her doctrine is, we think, the most closely in accord with the teachings of Scripture. Her work for the world, past and present, will compare with most. And yet there is no church that is in so large a measure misunderstood and misjudged, and may we not say, maligned. It is a common thing among a certain class of political orators in some countries to declaim against Britain for effect. It seems popular at times for a certain class of ecclesiastical orators to do the same against Presbyterian doctrine, and it is difficult to stretch charity far enough to cover the thought that the motive is sometimes a similar one. Either that or gross ignorance as to what her doctrines really are.

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