

ings to its parents. It left a touch of beauty on their lives. Dr. Moule, bishop of Durham, wrote these lines 'On the death of a little boy':

'Think not because so early with our King
He rests, before his infancy's first spring,
That aught is lacking in the eternal Eye
To that dear life's full orb and rounded history.

No in his sovereign all-foreseeing will,
Who works unerring for his people still,
Not Abraham's end, not John's late-entered bliss,

Marks a more finished pilgrimage than his.
No casual stroke removed him, or surprised
That artist who, of old his date devised.
To us all looks abrupt, a fragment, torn
Ere the first page was read; and we must mourn.

But ne, great Poet of the souls he saves,
Writes now his epics, now his shorter staves,
His tender nursery songs; and these disclose
As great a skill, as full an art, as those.
That small, sweet lifetime in his hidden plan
Through morn and noon to sunset duly ran,
Short prelude, but consummate, to that day
Which knows no evening clouds and setting ray."

The short life was not a fragment, a broken life—it was complete. However brief, it was a plan of God wrought out to the end. We must never think of death as breaking into God's plan, as snatching away any precious life before God wanted it to leave this world. Death is never stronger than God.

It ought to comfort us to know that when we are pleading with God to spare some dear life. Then if, after all our prayers, the life is taken away, it should give us measureless comfort to know that God could have kept it longer if it had been his plan for it.—North-western 'Christian Advocate.'

He Taketh Away.

(Mary D. Brine, in the 'Christian Endeavor World'.)

It is so hard for us who wonder 'Why?'
To wait the answer Christ alone may give!
And yet some day, in the 'sweet by and by,'
'T will come to us if in His faith we live.

Why take from "me" while others keep
their own?

Why fill with tears "my" eyes while others
smile?"

Thus do we wonder as in grief we moan,
And still the answer is delayed awhile.

'Since "God is love," why has His holy will
Withdrawn the light and joy we used to know?

Why did He not bid troubled seas "be still,"
And calm within our hearts the waves of woe?"

So day and night we question, 'Why, oh, why?'

Our hearts and faith so tried, perchance so
blind,

That we forget, alas! to seek reply
In God's own promise of a wisdom kind.

Ah, Christ, with David let us learn to know,
Thy judgments, Lord, "are right"; in "faith-fulness"

Thou hast afflicted me.' So here below
Our trials do but bring Thee near—to bless.

Work in Labrador.

THE STORY OF HARRINGTON.

The Rev. C. C. Carpenter, whose name is so intimately connected with the earlier history of mission work at Harrington, has been lately visiting the scenes of his early work, and the following letter from him shows his enthusiasm still unimpaired. To those who remember the opening days of the Montreal mission in Labrador and Mr. Carpenter's good work there this letter will be of especial interest.

Bonne Esperance, Labrador,
August 9, 1909.

Dear Mr. Editor,—Making a sort of (belated) anniversary visit to the Labrador coast

for my summer vacation, I do not forget that the good people of Montreal were the original founders and hearty supporters of the pioneer mission here, started in 1858 by the Canada Foreign Missionary Society, which John Redpath, John Dougall, Benjamin Lyman, Dr. Wilkie, Thomas M. Taylor and other well known citizens of that time were the directors. A few notes from the scene of that early mission may be of interest to your readers.

My remembrance is very vivid of the landing of the lumber for the mission house from the Quebec schooner, exactly fifty years ago this month, and of its erection by the help of the 'liveyeres' on Caribou Island. A gale of wind took off the roof in October, when too late for further work, necessitating another shipment of material in the spring of 1860, that vessel carrying also Miss Jane Brodie, of Montreal, who proved a most devoted and successful teacher for many years. The present writer remained till 1865. The Rev. S. R. Butler, of Massachusetts, had charge of the mission afterward for a long time, assisted by Miss Brodie, Miss Macfarlane, of Maine; Miss Warriner, of England; Miss Hampton, Miss Baylis and Miss Wilkes, of Montreal.

The large Caribou Island mission house was successfully used not only as a chapel for shoremen and foreign fishermen in near-by harbors, but especially as a school for the hitherto unprivileged children. Another station was opened a few miles up Eskimo River, where the scattered fishermen could live in the long winter season, nearer to wood and to their hunting-grounds, and where church and social privileges could be enjoyed from October to May. Later, the summer station was removed, a few miles westward, to Bonne Esperance. The little chapel erected there by Mr. Butler, in 1880, is still open for Sabbath services, in charge of any minister or local leader. The old mission-house at Caribou Island was sold to a fishery firm, and still stands in sight of two bays, a pathetic reminder of the quiet but real religious and educational usefulness in the long-ago time.

The mission was formally transferred to the Presbyterians at Halifax, and divinity students of Pine Hill College still come at intervals for transient service, as school-teachers or preachers.

But although the 'Montreal Mission' is now a thing of the past, its seed-sowing was by no means in vain. Fruit still remains all along the coast in individual lives, while many of the former mission scholars are useful Christian residents in other lands. A son of one of them, living in British Columbia, is a medical student in McGill University, and spending the present summer at this fishery station.

The logical successor to the 'Montreal Mission' is the work of the Western Hospital at Harrington, in charge of Dr. H. Mather Hare. I was fortunate in being able to visit that station on Dr. Grenfell's medical steamer, the 'Strathcona.' In his little motor-launch, the 'Northern Messenger,' Dr. Hare makes two summer trips along a coast line of some four hundred miles, including the vicinity formerly covered by our old mission, repeating the trips by dog-sledge in winter, visiting everywhere the sick and the needy—this, of course, in addition to those who are able to go to the hospital for treatment.

With his former experience as a missionary in China—where also he found in a missionary's daughter a most helpful helpmeet—and with his rugged health, practical common sense, and warm-hearted Christian interest in the people, his work for the Master on this unprivileged shore can scarcely be over-estimated. Sister Mayon, formerly of St. Anthony Hospital, is his assistant at Harrington, and a most capable one. There is a Presbyterian church, with earnest membership close by the hospital, supplied by a man from the Pine Hill College, who also acts as teacher among the islands. The new 'Northern Messenger' is daily expected, and will be a larger and better boat for the doctor's long, rough trips.

Ministers of the dioceses of Quebec and St. John's also travel along the coast in their respective districts, these of course being entirely separate from Dr. Grenfell's far-reaching and greatly beneficent work. I have just heard of him as having arrived on the coast in a private yacht (the 'Enchantress') and as pushing his way down the coast, where he will doubtless overtake the 'Strathcona,' and re-

peat at many harbors, on many vessels, in many scattered and humble homes of want, his double and blessed work—heal the sick, preach the Word.

C. C. CARPENTER.

Acknowledgments.

LABRADOR FUND.

Received for the launch:—I. E., Mongolia, \$2.00; Robert Curle, Toronto, \$1.00; Mrs. John MacKay, Westville, \$5.00; 'Mac,' Toronto, \$1.00; A Friend, Summerstown, \$5.00; James Powell, Toronto, \$10.00; Total... \$ 24.00
Previously acknowledged for all purposes... \$ 499.14

Total on hand August 31... \$ 523.14

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.

Religious News.

The American Board reports:

In the very midst of the massacres at Adana, when grave doubt was entertained as to the safety of the missionaries, one of our candidates for appointment who was not expecting to go out for four years wrote that she wanted to go at once and to go to Adana. Another young lady immediately offered herself for Adjin, where the four women missionaries had been shut in for three weeks surrounded by murderous mobs. Surely our volunteers are not without real Christian heroism. Do the churches show an equal spirit of devotion in supporting this work?

One of the most hopeful signs of the church in India in recent years has been the remarkable missionary enthusiasm in the native church. The Indian missionary society of Tinnevely was formed in 1903. It is supported and conducted wholly by Indian Christians. In April, 1904, the first missionary was sent to the Manukota Taluq in the Nizam's dominions. The language spoken being Telugu, the Tamil missionary had to learn a foreign language. Now there are 12 workers, 94 baptized Christians, and over 250 catechumens scattered in 14 villages. The headquarters of the mission is at Dornakal.—'C. M. S. Gazette.'

The Rev. Ernest Hall writes that the secret of the rapid growth of the church in Corea is the same as in apostolic days: (1) The power of the Holy Spirit in the witnessing of disciples by life and lips, and (2) the scattering of Christians everywhere to plant the Gospel seed in other hearts. Mr. Hall says: 'The Coreans are taught that every Christian must become a missionary to his or her own people, in that he must tell the story of Christ's love to those who have never heard it. When a man asks for admission to the church, he is asked if he has done this, and if not is kept waiting until he can give evidence of the vitality of his Christianity. As a result the missionaries are frequently asked to go to places they have never visited and there organize churches from disciples won by a native Christian.'

The trustees of the Arthington fund, in connection with the Baptist Missionary Society, are providing the whole plant of the union medical college and hospital at Tsinan, the capital of Shantung. The buildings, therefore, will belong to the English Baptist mission, but the college itself is a union institution, under the joint control at present of the English Baptist and American Presbyterian missions. Provision is made for other missionary bodies in Shantung and adjoining provinces to join in and enlarge this union undertaking for the training of Christian doctors for China. The aim and policy of the college is 'to give a medical education, under distinctively Christian influences, to young men chiefly from Christian families.' Young men from non-Christian families will be admitted, provided they are able to meet the entrance requirements, are of good character, and are willing to abide by the rules of the institution.