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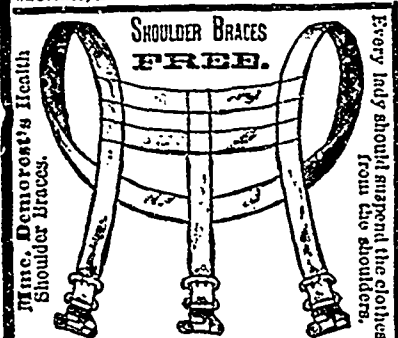
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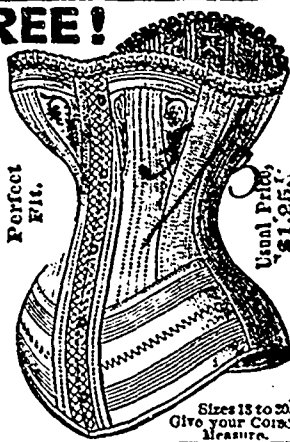
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### THE MISSIONARY WORLD.

THE LATE PRINCIPAL SMITH.

The *Indian Witness* of Calcutta has the following notice of the late Rev. W. Smith, M.A., Principal of the Church of Scotland General Assembly's Institution:

The mission circle of Calcutta and the Scotch missions in particular, have sustained a heavy loss in the death of the Rev. W. Smith, Principal of the General Assembly's Institution, on Monday, the 21st of October, in North Sikkim, of fever and weakness of the heart. Mr. Smith was always a hard worker, but since the death of Mrs. Smith in April last he seemed to throw himself into work beyond his strength, with the result that when the holidays came on he was far from strong, and resolved on spending them in climbing the Himalayas with his brother missionary, the Rev. W. S. Sutherland, of Kalimpong. On the 1st of October they started together for the Donkia Pass, 17,000 feet high, and by the 14th reached the summit; but instead of the mountain air improving Mr. Smith's health the last stages of the journey found him weaker than when they started. They therefore hurried back without delay, and sent for doctors; and it is a comfort to know that by the 20th two doctors were in attendance, and they and Mr. Sutherland did all that was possible to arrest the disease and sustain the strength of the patient, but all in vain. As dawn was breaking on Monday morning he peacefully entered the heavenly city without a struggle of any kind. He had been fully conscious that his end was near, and confidently commended his little boy to God. As if having a kind of presentiment that his life was drawing to a close, he delighted to dwell on the Christian's triumphant entrance into the presence of the Lord, and the gathering of the saints, "one by one," to "the home of the undefiled." Mr. Smith was comparatively a young man, only about forty-three years, five and a half of which were spent in Calcutta, and some years as schoolmaster and parish minister in Scotland—all of them years of hard work and much promise of many useful years to come. His ability and learning were conspicuous, but these may be replaced. It will be very difficult, however, to replace the tact, common sense, openness of manner, kindness of disposition, friendliness towards all good work and all his fellow-workers of every denomination, and singleness of devotion to his calling, which so impressed all who came into near relation with him. The Calcutta University has lost in Mr. Smith one of the most useful Fellows, as will be seen from the very practical minute he gave in to the committee now sitting on the late examinations. But above all, Mr. Smith was devoted to the temporal and eternal interests of the hundreds of young men who gathered daily, and may be said to have sat at his feet, in the General Assembly's Institution. To them the loss is irreparable, and to the colleagues who were associated in the good work carried on in that distinguished seat of learning. Without reflection upon others, it may be said that the two names most affectionately remembered by the largest number of the alumni of the General Assembly's Institution will be that of the Rev. Dr. Ogilvie, who took a voyage to Singapore to recruit his health after severe and long-continued labours, and left there his mortal remains, and that of the Rev. William Smith, whose body was laid for rest at Keatum, 14,000 feet above the level of the sea, and five days beyond Kalimpong.

### ECONOMY IN FOREIGN MISSIONS.—A PARABLE.

There was once a king who owned large tracts of land, which he desired to have cultivated by means of his servants. Everything these servants possessed was given by the king—and given with no niggard hand, for he loved to see them happy. Most of these servants lived close together in one part of the king's domains, and the ground round them was, on the whole, more cultivated, although there was here and there a tract of marsh land, and many a thorny patch right in the middle of the most fruitful fields. But farther off there were miles and miles of desert, very thinly sprinkled with labourers, and beyond that was more waste land, which had hardly been penetrated at all.

Now those who inhabited the cultivated part of the king's domain thought it right that the rest should not be left wholly uncared for, and in the midst of their own comforts they set aside a small portion to supply the needs of the labourers in the lonely desert. But as day by day tidings reached them of the crying need for more labourers, and as they remembered that the king's command was plain and clear on the matter, they grew very uneasy. Certainly more men and women ought to go forth to reclaim these desert lands—there was no mistake on this point—but then they must be provided for; and whence was this provision to come? It must mean considerable fresh self-denial on the part of the home servants to furnish supplies for all this fresh need, and so there was much perplexity on the subject. At length a bright idea oc-

curred to some of them. It was pointed out that those who were already working in the far-off lands had many little comforts and helps by the way which they really might do without, and that as they had chosen the way of self-denial they were bound to carry it out in every particular, and ought not to want even such things as were deemed a necessity by those at home, who, having made no such profession, could not fairly be called upon to practise it.

Now the need for the labourers pressed on the hearts of those already at work in the desert yet more than on the hearts of those at home, and some among them who were young and vigorous wrote that they were willing to live on far less than had hitherto been deemed needful for them. This proposal was received with much applause by the home labourers. This was the right spirit, they said, and here was the solution of the difficulty. What one could do, all could do. And by distributing the same supplies over a larger area, how many more labourers could be sent out, and how much faster the work would progress!

There were some, indeed, who could not see the matter in this light. They remembered that the king's command was given, not to a few, but to all; and that he had laid down this principle—that some should not be burdened in order that others might be eased, but that there should be an equality. What they said was, however, not received with much attention. It was determined by the majority that the sum hitherto allowed for one labourer should henceforth be divided among two. Men and women were found who accepted the conditions. And thus in a short time, without any extra self-denial on the part of the home servants, the number of foreign labourers was doubled, and those who had arranged the matter congratulated themselves that the king's work was now carried on with so much efficiency. But shall we add, "God forbid?"—*The Church Missionary Gleaner.*



To Mrs. Harriet Hubbard Ayer  
in my pleasant remembrance  
from  
Adeline Patti Nicolini  
1889.

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