

resounded with the story of her cruelty to the Jews, robbing, persecuting, banishing, from home and country. Now the wail of the down-trodden children of Abraham is drowned in the louder cry of the larger throng, hungering for bread. In the terse, tense, words of the *Belfast Witness*: "From Odessa to Tobolsk, in a section of country lying north of the Black and Caspian seas, a country 3,000 miles long by 1,000 broad, there are forty millions of people who have no food. Last spring there were frosts, then drought, and the grass and grain crops suffered. Little grew for man or beast. Before the famine was really upon the people, the cattle and beasts of burden had either died or were killed for food, or were given away for five shillings a head." The policy of Russia has been to build railways for war rather than commerce. All through this vast region there is little communication. Money has been voted by Government, but between the corruption and dishonesty of merchants and officials, and the lack of transport, "before food reaches the death-stricken province, millions must have succumbed." The suffering but increases the unrest, which, on account of the overtaxing and tyranny, everywhere prevails.

Foul atmospheres need tempests to clear them, but HE rideth upon the storm; and out of these dark and dreary days will in His own good way, it may be through scenes of war and blood, bring about better and happier days to Russia's down-trodden millions.

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Machinery has largely displaced hand-labor, greatly to the world's comfort and good. The same tendency marks the moral and spiritual work of the world, and sometimes to the world's hurt. The *Philadelphia Presbyterian* thus describes this trend of our times. The world's evangelization is largely carried on now by means of resolutions. Co-operation, "run mad," is undermining individual and personal piety. The confessional for the individual is lost sight of; self-examination now means the calling together of a committee, and having the chairman write a penitential report, which is adopted after various weakening emendations. How we long for the revival of individualism in religion, when we can hear the Christian saying, "Lord, what wilt thou have me to do?" instead of, "Lord, what shall our society or committee do?" What a change a little more of the *ego* in our relations to God and duty would bring! What a revolution the cry "I have sinned!" would effect! Why should we stand gazing up into heaven while the cross and its possibilities and demands are still upset and nothing done?

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In this age of new religious theories, and

"higher criticism," and all that goes to the unsettling of men's faith in the old Bible doctrines of sin and penalty and salvation, it is comforting to listen to the words of Luthardt, who was, for nearly forty years, a professor of theology in Leipzig. He says: "We have had too many experiences in this respect, have seen too many hypotheses come and go. We older ones had experience in Baur's criticism of the New Testament, and some of us took an active part in opposing it? Where is that school now? What a stir D. F. Strauss made in his day! All who understand the matter now, have abandoned the theory that the life of Jesus consists of myths. How many in Germany, even in scientific circles, compromised themselves by their attitude towards Renan's 'Life of Jesus!' Who speaks seriously of the French Romance now?"

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Rev. Gavin Hamilton, one of the young ministers of Nova Scotia, who after a short settlement in Brookfield, N. S., was compelled by throat troubles to resign his charge, is now in the Rocky Mountains, and there in a drier atmosphere has recovered health and is doing good work. In a private letter to a friend he says, "a Western missionary has to break new ground, or the old so covered with weeds and obstructions, as to be almost unrecognized. Christianity has a tougher fight of it out here than in the East. Drink is the curse of the West. The North-West Legislature now in Session at Regina, has a new license law under consideration. We expect important results from this legislation, but I predict the same difficulties for high license that now hinder the so-called prohibitory law that we have. Satan's kingdom is difficult to shake, but shaken and overturned it must be.

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Among the great figures that have recently passed from earth is that of Right Rev. Samuel Adjai Crowther, D.D., Bishop of Niger Territory. Born in the Yoruba country, one hundred miles inland from the Bight of Benin, he was carried off in a Mohammedan raid and sold as a slave. Captured by an English man-of-war, he was brought under Christian influence, studied in England, entered the church, went as a missionary to Africa, was consecrated Bishop of the Niger, June 29, 1864, and until his death devoted himself to the welfare of his native land. Among his works was the translation of the Bible into the Yoruba tongue, giving to his own people the word of God. Few careers in the world's history have presented more striking contrasts than are seen between the little heathen boy of an inland African village and the scholarly Christian Bishop, of world wide fame, who, on the last day of the old year, finished his course with joy.