

pilgrimage of duty it will be one of the raptures of heaven to behold the King in His beauty and know all things even as we have been known.

If we possessed clearer discernment, we should not so often torment ourselves with sinful anxieties about the future. Our loving Lord knew what was in man when he reiterated His remonstrances against borrowing trouble in advance, and when he said: 'Be not, therefore, anxious for the morrow; sufficient unto the day is the evil thereof.' Worry is not only a sin against God, it is a sin against our health and peace. It sometimes amounts to slow suicide. Honest work, however hard, seldom hurts us; it is worry that corrodes and kills. There is only one practical remedy for the sin of anxiety. Let us not climb the high wall until we get to it, or fight the battle until it opens, or shed tears over sorrows that may never come, or lose the joys of present blessings by the sinful fear that God will take them away from us. We need all our strength and all the grace that God can give us for today's burdens and today's battles. Tomorrow belongs to our Heavenly Father. I would not know its secrets if I could. It is far better to know whom we trust, and that He is able to keep all that we commit to Him.

Why forecast the trials of life

With such sad and grave persistence,
And look and watch for a crowd of ills
That as yet have no existence?

Strength for to-day is all that we need,
For we never will see to-morrow;
When it comes the morrow will be to-day,
With its measures of joy or sorrow.
—Selected.

Ministry and Mastery.

The devil says, 'Ye shall be as gods.' Christ says, 'Ye shall be perfect, as My Father is perfect.' But in order to be as gods, the devil says you must be prepared to trample men beneath your feet. Christ says, 'If you would be perfect, go sell what you have, and give to the poor, and you shall have treasure in heaven.' The difference is that one set of men go blustering over the world showing the strength of their arm, and insisting on other men serving them; whilst the other set are perpetually giving themselves away in ministry.

Every man has his sins. We often seem to forget how clearly Christ has laid down our duty about our behavior to such. 'If thy brother trespass against thee' (Matt. xviii., 15), what do we do? We are cool to him, do not speak to him, give him a wide berth. He has done us a wrong, and we tell our wife and child to have no intercourse with his wife and child. If we meet him in the street, we bow stiffly and pass. But Jesus says, 'Go and tell him his fault between him and thee.' Go? Let him come to me. Go? Why should I? If he should be in need or at the point of death I would go, but why should I go now? Yet the Lord will have us go, and go now, that we may gain and win our brother to a better mind. Ah, we shall never do it until we have learned to love.

Yet another text, 'If a man be overtaken in a fault, ye which are spiritual restore such an one' (Gal. vi., 1). Too often we whisper to this and the other the story of his sin, saying, 'Of course you will not tell.' But this is not God's way. No, says the Lord, lovingly lift that fallen man or woman up again in the spirit of meekness, remembering how easily tempted you are too. Then go to your place of secret prayer, and pray God that you may not be tempted to your undoing, and if you are, that someone's love should do for you what your love has done for him.

Once more, 'If a man see his brother sin a sin which is not unto death, he shall pray' (1. John v., 16.) Instead of talking of it let us hasten away to his secret place and cry to God. What will be the result? God shall give him life for those that sin not unto death. And the man who has sinned shall feel life coming back into his soul. He may not know whence, but in heaven he will discover that it was because his brother, who saw the act, went away and prayed for him. Why do we not act thus? Ah! We need the love of God

shed abroad in our hearts by the Holy Ghost, which he hath given unto us (Rom. v., 5).—Meyer.

The Homing Instinct.

'Why are you content?' an officer asked an Omaha chief. 'Pain and old age are not good things.' The aged chief was silent awhile, and then said:

'The bird that builds its nest on the tree near my wigwam in summer leaves it when winter is coming, and travels thousands of miles to the southward; but in the spring it will come back across mountains and rivers to that very same nest. How do such creatures know the way? They have no map, no guide. The Great Spirit puts something in their hearts to draw them back to their homes. And he has not forgotten to put something in each man's heart that draws him, draws him all his life long, up to his home. I am coming near to mine. Shall I not be glad?'—The Youth's Companion.

Christian Courage.

Great and good men in all ages have been called to reprove sin in high places. Elijah and John the Baptist were examples that have been followed by men whose courage kept line with their conscience. Unhappily, there have been many occasions for the services of such men. John Knox before Mary, Luther before Charles, Sir Thomas More before Henry, Savonarola before the Medici, and a host of other brave men have stood up for the cause of God against the powers of the world. Many have suffered imprisonment, and some have forfeited their lives, rather than be silent in the presence of sinful rulers. They believed that sin was sin, however illustrious the sinner, and for his sake, as well as for the sake of the world, they would not hold their peace. Everyone admires the fortitude and courage of such men, but how few there are who follow their example in ordinary life. We are not called, as they were, to denounce kings, nor to go to prison and the stake for our opinions; but we sometimes find it hard to oppose public opinion, to dare to be singular, to resist and denounce evil that is under the patronage of influential men. The men who strive to rid the cities of gambling dens, of vicious resorts, of attractive liquor saloons, are held up as cranks, and do not receive the support from the churches that they have a right to expect. The easy and comfortable tolerance of evil, the desire to live quiet and peaceable lives, and to be on good terms with everyone, overcome the demands of conscience and do not evoke the protest that should come from God-fearing men. Like Lot in Sodom, they are content because the country is fruitful and their property is increasing. It is in the drink traffic especially that the Christian's protest is needed. That is the curse of our day, a curse far more blighting than the rule of the worst of kings, and the Church is to a large degree in complicity with it. If every Christian were a total abstainer and held the men engaged in the traffic as wrongdoers and enemies of society, the first and strongest step would be taken to the abatement of the evil.—'Christian Globe.'

Religious Notes.

Miss Edna S. Cole, of Bangkok, writes to 'Woman's Work' that not long ago the Siamese Princess, with some Presbyterian teachers in Bangkok, decided to have a woman's club for the purpose of cultivating mutual sympathy. The Club meets on the 15th of every month at 4 o'clock in the afternoon, at the home of the Princess. A lecture, written by some one previously appointed, is read and followed by a discussion. Then there is a reading of the world's news, and, afterward, some light refreshments.

The January meeting was a Christmas celebration. It was the first time that old place ever had a Christmas tree, and all the women and children from other houses gathered there. 'Oh, I am so glad,' the Princess said, 'to show the people that Christmas means love and good fellowship for all mankind. Shut away as we are from the outside world, we let little troubles divide us, but this will show that we really care for each other.' The

Princess feels that she now knows something of the great love of God. Into her life has come a happy consciousness of His presence, and she says, 'I now love Jesus and try to obey Him.'

'China's Millions' gives an account of a remarkable 'Bible Knowledge Examination' recently held under the auspices of the China Inland Mission in the province of Hunan. Copies of the Mandarin Bible were offered as prizes to all who should pass successfully an examination on an outline issued six months previously. The outline contained 33 questions, such as: Repeat names of Old Testament Books, the Ten Commandments, Psalms 1, 8, 32, 51, 103; give summary of Books of Jonah, of St. Mark's Gospel; repeat I. Cor. xiii.; give an account of the trial, death, resurrection, and ascension of our Lord. Twenty-six passages of the Scripture were to be memorized.

The contestants worked hard during this long period, and when the time came the examiners were amazed at their proficiency. One writes:

For two hours a young farmer repeated Scripture and only dropped three or four characters. When we came to Solomon's prayer, he said quietly, 'May we kneel as the great king did?' and reverently and beautifully, without a slip, he repeated the 39 verses comprising that prayer; ere we separated he handed me a dozen pages of carefully prepared manuscript showing quite an extensive acquaintance with Christian commentaries.

I thought he could not be surpassed, but the appearance of each additional candidate increased my astonishment; at least three were within a shade of perfection. Each man was examined separately and privately. One knelt the whole time, two hours and a quarter, and his summary of St. Mark's Gospel was a magnificent achievement. Beginning with the first chapter he repeated, consecutively and correctly, no less than 96 items.

Acknowledgments.

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Received for the maintenance of the launch: A Friend, Roselaine Belvidere, \$1.00; Adolphus Andrews, Lambeth, Ont., \$5.00; Total \$ 6.00

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An inquiry comes from Watford, Ont., as to the meaning of the word 'Komatik.' It is the Esquimaux name for the dog-sleigh, the only means of conveyance in these Labrador regions during their long winters. These low compactly built sledges are drawn by teams of Esquimaux dogs, or 'huskies,' as they are called, and are made in various sizes, according to need. Our komatik is used by Dr. Hare at Harrington. It, and another, one were built from the money subscribed by readers of the 'Witness' Boys' Page, and also maintained last winter from the same fund. It is named the 'Winter Messenger,' and is in commission, while the launch 'Northern Messenger' is necessarily put by for winter. As these sleighs are the only means of conveyance, it is quite easy to understand how much they mean to the people. We hope to be able to provide for the keep of the dogs and salary of the driver this winter also.

Address all subscriptions for Dr. Grenfell's work to 'Witness' Labrador Fund, John Dougall and Son, 'Witness' Office, Montreal, indicating with the gift whether it is for launch, komatik, or cots.