

"In our going about among the villages, we saw girls, not a few, who had returned from the hands of their captors, weeping bitterly, shrieking and crying, 'We are defiled, defiled! No one will take us in marriage; for not only are we defiled, but those who would, notwithstanding that, take us, dare not for fear of our captors, and, also, the young men are few, most of them having been slain by the sword. Our fathers and mothers have been killed and we are become vagrants. What shall we do; whither shall we go; to whom shall we turn for protection? Alas!' The writer continues, "How pitiable, how hard and bitter such a lot, especially for girls in their weakness, bodily, mentally, morally, spiritually. With my loudest voice I beg you to find some relief for them. We have already found a great many such, they can easily be brought away and are anxious to be delivered at the earliest possible moment. Wherever we see them, they are imploring, crying out and begging for deliverance. There are, also, many children in a most pitiable condition. There are many other things even worse than what I have mentioned that I have not time to write."

From Malatia one of the Relief Committee writes: "There are between 2,500 and 3,000 orphans here. The greater part of them have mothers living, as not many women were killed. About 1,500 were killed, and they were almost entirely of the bread winning class. This leaves the population extremely destitute."

The cry of the widow and orphan cannot surely go unheeded, and it is to the credit of the American Relief Fund that steps are being taken to remove the helpless ones and transplant them into Christian homes outside unhappy Armenia. Canada is being asked to assist in the work and while we have done much perhaps a helping hand can yet be extended. Dr. Geikie will be glad to hear from anyone wishing to contribute for this special phase of the work.

Shortage in Church Funds.

In these days of shrinkages in the Funds it may be well to show that not in Canada alone is the sad tale of deficits told. The Foreign Mission Board of the United States needs \$829,000, says a Western contemporary, to come clean out of debt. That state of affairs will involve an increase in the gifts of the coming months over the regular offerings of last year of over \$92,000. The churches have fallen behind last year; so have the young people; we fear to say that the women are still farther behind for September, as legacies are also. The total shrinkage is very nearly \$20,000. That looks a little too blue for a good Presbyterian color. A poor circulation at the finger tips means danger if it continues long. We do not have any million fund to require an extra effort this year. But evidently we shall have to split the difference, and make our regular offering come pretty well up to the combined totals of last year. A steady and grateful self-denial this winter for the sake of evangelizing the world.

Rev. Dr. Barrow's Indian Trip. So far as opinion can be gathered from the press the mission of Dr. John Barrows, of Chicago, to India is not regarded as of any importance. Dr. Barrows was the moving spirit in bringing about the Parliament of Religions, and now he is to discuss the truths of Christianity with the Brahmins. Beyond a pleasant trip to Dr. Barrows no great result need be expected from the visit.

Rome in America. The following picture, deplorable as it is, is alas but too true. It is from the *Mid Continent*:—Bishop warring with bishop on educational policy. Priests writing political pamphlets. And the very

reverend Father Phelan, of St. Louis, turning loose his filth howitzer against one of the highest among his faith. That is the strange state of things in the (more or less) holy Roman church, to-day, in America. We have always held that the body would be Americanized. It—thank God!—can never Romanize America,—but it is unfortunate that, so soon, it has adopted the blatant type of Americanism. The Romish body is unwillingly laying bare a good many loop-holes into its secret brick walls of seclusion these days. And the insight is not pleasant.

The Assembly Fund. A statement has been issued by Rev. Dr. Warden as to the Assembly Fund, for which a collection will be made on November 15th. The following facts are given:—In addition to the expenses connected with the meeting of Assembly, and with the printing of the annual volume of Minutes and Reports, this Fund has to meet all expenses connected with the Committees of the Church that have no Fund of their own, such as the Committees on Young People's Societies, Statistics, Church Life and Work, Distribution of Pro-bationers, etc. There is also an annual charge upon the Fund on account of the general expenses of the Presbyterian Alliance. For the last few years the revenue has, not been sufficient to meet the expenditure, and, in consequence, the Fund began the current year with a small indebtedness. As the heaviest part of the expenditure of the year (the printing and distribution of the minutes and Reports) has to be met in the month of July, the Fund is at the present time, in debt to the extent of \$4,000. An average contribution of five cents per communicant will meet the entire amount required this year. It is hoped that every congregation will aim at this amount. According to resolution of Assembly, copies of the Minutes are only forwarded to all the elders of those congregations that contribute towards the Fund. Yours faithfully,

ROBERT H. WARDEN.

Culture Divorced from Religion. In a well-timed warning on the tendency of the times, uttered in an article on the death of William Morris the *Sunday School Chronicle* pertinently remarks:—In the numerous notices of the late William Morris there was even in religious journals a remarkable absence of any references to his relations towards the Christian religion. It was the more remarkable, perhaps, because most of the notices were appreciative. William Morris the artist, the poet, the social "reformer," was duly praised, but William Morris the pagan, the advocate of free love and promiscuous intercourse, was not so much as referred to. We call attention to the matter, only because it is significant of a general tendency which is, in our opinion, doing more to deaden faith and to create an indifference towards religion, than the most pronounced scepticism. Literary and artistic appreciation in these days is given even in religious journals, without the smallest reference to the religious beliefs of author or artist, or even to his code of morality; and we are rapidly drifting towards culture divorced from religion. Can we wonder that our children, reading in religious papers appreciative notices of artists or authors without any reference to their religious belief, should conclude that religion is not of the supreme importance which Church and school have taught? Can we wonder that the great problem which the Church has to face to-day is not the scepticism but the religious indifference of the time?

"Back to Christ" is one good cry. "Forward with Christ" is another. To stay in the first principles of the initial sermon is infantile. The Acts of the Apostles continue what "Jesus began to do and to teach." Church history carries on the chapter. "Lo! I am with you alway." A dead theology and a living Christ would not go well together.