

have gone with me. But now, oh, God, have mercy!

The little lips again moved. 'I'll stand up,' they whispered, 'and then perhaps papa will. I'll stand up.' And then, raising himself, in a clear, distinct voice, he said: 'I need Christ. I want to be a Christian. I will be a Christian. I—I am his, and—he—is mine.'

A light, and a look of peace, as from heaven, swept over the manly little face as it fell back on the pillow.

'God,' cried the father in agony, 'so do I need thee! I will be thine! Help thou me!'

And then the peace of God came into his heart, as it had into the heart of the little lad.

Before the little lad died the fever and delirium left him.

'Papa,' he whispered, 'I am a Christian, and you are?'

'Yes, my boy, and you have led me to the Lord Jesus Christ.'

'I am so glad, so glad.'

Then the little eyes closed forever to this world, and the father said:

'It is well with the lad. It is well with me. Thou art with me. Thy rod and thy staff they comfort me.'

And in the weeks following, when they saw the changed life of the father, the friends said one to another, 'The little lad led him to Christ.'

How Bibles are Distributed in Canada.

In view of the forthcoming visit to Canada of the Rev. John H. Ritson, M.A., secretary of the British and Foreign Bible Society, it is interesting to record one or two details in connection with the work that is being accomplished in British North America through the instrumentality of the Bible Society. During the past twelve months—from August, 1903, to August, 1904—no less than 81,319 volumes were shipped to Canada from the Bible House in London. These Scriptures were in twenty-six different languages, beside our own Mother tongue. The following were represented to greater or less degree:—Arabic, Armenian, Chinese, Cree, Danish, Dutch, Finnish, Flemish, French, Gaelic, German, Greek, Hebrew, Hungarian, Icelandic, Italian, Japanese, Norwegian, Polish, Roumanian, Russ, Ruthenian, Spanish, Swedish, Syriac, and Welsh.

And this is not taking account of the thousands of copies in many tongues that are being constantly supplied by the Bible Society's agents at various European ports to emigrants as they set sail from the Old World for the New. In Berlin, Hamburg, Naples and Antwerp, native colporteurs are engaged in distributing Scriptures among their own countrymen, who are emigrating to America in such large numbers. A Bible is put into the pocket of every child who emigrates from England under the auspices of Dr. Barnardo, Dr. Stephenson, and such philanthropists.

The Bible Society has many auxiliaries and branch societies in British North America, the largest being the Upper Canada Bible Society, which was founded in 1817. It is interesting to notice that as early as 1838 a Bible Society was formed among the Red men, when the Rev. James Thompson, D.D., visited the Chippewa Indians at the Mission in the River Credit on behalf of the Bible Society.

During his tour through this country, the Rev. J. H. Ritson will confer with the Auxiliaries regarding the work in the Dominion, and it is hoped the work may be pushed further afield, more especially in the North-West Territory.

Postal Crusade.

We have learned from Mrs. Cole that Chundrabai's subscription to the 'Northern Messenger' (see Sept. 9) is kept paid up, and the name has been changed, while Chundrabai is in this country, to that of Vishnu, the doctor's son. If any subscription, therefore, comes to us for Vishnu we will apply it to some other needy lad. As already indicated, Miss Dunhill, National Organizer for India of the W.C.T.U., is now in Canada, the guest of Mrs. Cole, who writes of her as follows:—

'Those who have had the pleasure of meeting Miss Dunhill and also those who have heard her speak in public, are delighted. She addresses meetings in her native costume, and has a firm grasp of India's history, politically and religiously. Her parents were Presbyterians, and she was converted under English Church influences while being educated in an English Church boarding school in India. For eighteen years she was a Zenana worker under the Methodists, and she has scores of warm friends among the Baptists, so she is in touch with all denominations, though a member of none. She calls herself a Christian and a White Ribboner, and is willing to go to and fro in Canada speaking of India and its burdens. She is especially delightful to children, who listen eagerly to her clear, sweet words. She receives no salary from the W.C.T.U. in India, but has her travelling expenses while there. She takes what is given her, and sends all she can spare, over expenses here, to Ramabai at Kedoan, or to Mrs. Lee or others. She has been an inmate of Ramabai's home, and can tell all about the little orphans there and the ones with Mrs. Lee. Those who wish to write her can address letters to

MISS DUNHILL,

Care of Mrs. Edwards-Cole, 112 Irvine Avenue, Westmount, Que.

The Little Pine Board Notice.

(The Rev. D. L. Gifford, Seoul, Corea.)

The Sunday question is apparently a difficult one for quite a number of Christians in America. How much more difficult a problem must it be for their almond-eyed brethren in Corea, where the public sentiment and practice outside their circle of believers is entirely against them. Two of the most exemplary Christians in our Yun-mot-kol church, on the eastern side of Seoul, are a Mr. Kim and a Mr. Ye, a couple of rice merchants. After the men became Christians the question arose, How about keeping Sunday? They tried closing their door for a Sunday or two, but not only did their competitors get their trade on that day, but one or two people who had previously helped to supply them with rice took their bags to other merchants. Then they concluded to compromise. They would keep Sunday, all but one hour in the early morning, when their shop would be open for receiving rice and settling accounts. These men were members of the 'catechumen class,' but had not been admitted to the church. Two or three times they came up for examination for admission. Their answers were perfectly satisfactory, their daily work and record of attendance upon the various church meetings placed them in the very front rank of our Christians—but each time they were asked to wait on account of their imperfect keeping of the Sabbath. Finally, before one communion, I spent an entire evening with the two men, showing them the Scripture teaching upon the Sabbath, and pointing out to them the fact that because they were in other respects such

good men their example was hurting other younger men in the church. It was a hard struggle, but they decided the question aright and were baptized upon the following Sunday. Now if you go by their shop on a Sabbath you will see a little pine board notice tacked upon the door, reading something as follows: 'We, being Jesus Christians, because this is the Lord's day, are unable to transact any business to-day. We therefore make this public announcement.' And all day long that little pine board notice hangs there, silently preaching the Gospel. Not only so, but just around the corner, where a young Christian silversmith used to keep his shop open 'for one hour only,' but in the middle of the afternoon, on Sunday, now through their example, in front of his shop also on the Lord's day hangs another little pine board notice, in silent protest against the desecration of the Sabbath all about it.—'Presbyterian Banner.'

God's Love.

(The Rev. F. B. Meyer in an address in New York.)

Your boy comes home from school with scarlet fever, and as the carriage stops at the door and he steps out wrapped in rugs, you do not start away from him, but you go to him, and say, lovingly, My boy, mother has got a room for you upstairs, and mother is going to help you fight against the fever. She will nurse you and never leave you until you are well.

Do you think you love that boy less because he has a relapse and is so long getting well? One day he says, Mother, you haven't kissed me lately. Don't you love me as much as you did? As you stoop to kiss him, you reply, I loved you before, but I love you better now.

So, soul, dear soul, cursed with sin which thou hast taken into thy heart, God hates the sin but he loves thee. He knew all about it before he chose thee. He'll never love you less. The more sinful you are, the weaker, the oftener you relapse and fall; the more the mother in God—for there is the mother as well as the father in God—will be drawn out. God has come into your heart and he is going to fight sin step by step until you are well. He sits down beside you. The fever is on your head and body; it will take long nights of care and patience, but he has counted the cost. He is prepared for a long sickness.

God has taken you in hand—your gossip, your passion, your love of vain-glory or money. God knows it all,—but he has come to you and he'll never leave you. He'll make short work of it if you let him. You may resist him. He'll never give you up. No matter how often you fall, go back to him.

Suppose that boy with the scarlet fever in his delirium kicked the bed-clothes off and retarded his recovery, would you get angry and leave him? No, you love him, you are his mother, you will bear patiently with him.

Oh, soul, thou hast thought ill of thy God. Thou hast thought because thou didst fall so often God was tired of thee. Thou knowest not his tender mercy is infinite; he'll never let you go until in heaven he kisses your face out of which the fever and brand of sin have gone forever.

Sample Copies.

Any subscriber who would like to have specimen copies of the 'Northern Messenger' sent to friends can send the names with addresses and we will be pleased to supply them, free of cost.