

they will go wrong; they will drink; they will sow their wild oats; boys will be boys.' That is a lie. That is Atheism. Boys will be Christians if they get a chance.

So, there we have a child in the midst and strong men forming a ring about them and the Christ, and into that circle we, in these days, admit saloons to prey upon the helpless and defy the Saviour of man. And what is our excuse? 'Oh, well, they—the saloons—are importune and stubborn, and they pay money for the freedom of the circle, and boys will go wrong anyway.' It is horrible.

The pastors fail because the laymen fail them at the election. The highways ought to be safe for little boys and girls. A Christian community ought to scorn the money of the child-killer.

The pulpit is a failure and the world is lost unless the pastorate takes on an imperial expansion into the pews, into the homes, into the streets and alleys, into the council chambers and legislatures, into the primaries and the polling booths, until church members—'ex vi termini'—are pastors in politics, avenging the innocent, prevent oppression of the weak, and suffering the little children to come to their big Brother, Jesus.—'Home Herald.'

What It Involves.

The London 'Presbyterian' gives utterance to a very forcible truth in the following paragraph:

It is the sanctity attaching to the Sabbath day which has secured it as a day of rest from labor. All factories and offices are closed, and the hard-worked millions get release from toil, if they get nothing else. If the sacred character of the day is once broken down, it will be impossible to guard it against demands that may be made for work. If it is a mere holiday, it has to be interfered with if occasion arise. There will be no conscience in the matter. A man may refuse to work whose religion forbids him to labor on that day, but a man cannot refuse in the same way to give up a little enjoyment or idleness when his master wants him. When Sunday becomes a day of pleasure, it is in the fair way of becoming a day of labor. It is so in many parts of the Continent, and it would soon become so among ourselves.

We who dwell on this side of the Atlantic may take all this to ourselves with profit. Every individual who makes the Sabbath a day of merely physical rest, and does not regard it as in any sense sacred, is just helping to bring about the abolition of the Sabbath entirely.—New York 'Observer.'

Angry With A Mirror.

Some years ago there was a missionary bazaar held in a Christian city in aid of the African missions. When the bazaar was finished, it was found that a number of articles were left unsold. Some of them, it was thought, would be very handy for the mission, so it was decided to send the lot out to Africa. Among other things was a box of little hand-mirrors that had been given by a merchant. Looking-glasses seemed queer things to send to a foreign mission; however, they were sent, and became the most useful article there. The mirrors took the people's fancy, and their fame was carried far beyond the station. The knowledge of this wonderful thing came to a princess of a distant powerful tribe. She had never beheld her dusky countenance, except as a double silhouette in a placid lake, and she longed to behold all her charms, for being a princess she was told by everybody that she was most beautiful; whereas she was one of the plainest women in the whole tribe. A messenger was despatched for one of the mirrors, which he procured, and at once returned to his mistress. When she got possession of it she did not look into it at once, but took herself off to her own place, that she might have a good long look at her beauty. When she beheld herself as she was, with one blow of her royal hand she dashed the glass to pieces. She ordered the missionaries off her territory, and published an edict forbidding looking-glasses being brought into the country.

Are there not many in other lands who are in a similar condition with regard to their

souls? When they are brought face to face with God's looking-glass, with the hideousness of their sin, and they cannot deny the fact, they blame the mirror, seek to avoid it, and destroy it that they may lay the flattering falsehood to themselves that they are not so ugly as they appear.—Selected.

Bear the Message Onward.

Bear the message onward!
Speed the word with prayer!
You must do your duty,
Let who will forbear,
Weary not in service,
Let not courage die;
Doubt not: God is faithful,
Fear not: help is nigh.

Bear the message onward!
'Tis so grandly true;
Wherso'er it cometh
Eden blooms anew!
Work performed for Jesus
Cannot go unblest!
Not till life is ended,
Must God's servants rest.

Bear the message onward!
Speak it forth with power,
Let it reach fresh regions
Every passing hour
Human souls outvalue
Coronets empearled;
Pause not till the message
Vibrates through the world.
—Selected.

There Came Out This Calf.

Aaron professed to be greatly astonished that the calf should come out; but of course the calf took its shape from the mould in which it was cast; and who prepared that mould? Aaron himself? Do we not see just the same thing to-day? Hear how that father laments over his son. 'I could not have believed he would turn out so badly; he takes no notice of anything I say to him.' But when he was a child he was allowed to have his own way if he only teased and cried long enough. It was much easier to give the child the sugar he cried for than patiently to teach him that he would never get anything by crying for it. Much easier, a few years later, to let him choose his own companions and follow his own pursuits, than to take some care about these things, so as, at the same time, to keep his affection and maintain a wise and firm control over him. The mould was made, and the result might have been expected. Look at that mother, who is breaking her heart because her daughter is obstinately bent on marrying a godless young man! Yet the mother suffered her child to go where she would not have thought of going herself. True, the girl had professed conversion, but she was not taught how the Lord loves obedience, and how there can be no fellowship between light and darkness. 'You know young people must have a little pleasure,' was made the excuse for worldly frivolity, and what has come out of the mould is nothing more than might have been looked for. When Eli was very old he feebly remonstrated with his ungouy sons, and they did not heed him; but God's charge against Eli was that he did not restrain them when he might have done it (I. Sam. iii., 13). How different what God could say about Abraham, 'For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.' (Gen. xviii., 19).—'The Believer's Pathway.'

Religious Notes.

Through the influence of the Students' Volunteer Movement, many un-American institutions of learning are being trained to understand and sympathize with missionary work at home and abroad. They are proving their interest by giving, going, and praying. Over 60 American colleges and schools each contributed \$300 or more to missions last year. Many of them send out their own graduates and support them, and mission study classes are well attended. Knox Col-

lege, Toronto, raised \$8,000; the University of Pennsylvania, \$4,000; Yale \$2,500; and Harvard, \$2,000. For per capita gifts of the student body, Rochester Theological Seminary leads with an average of \$9.00 per student, while Allegheny Seminary, Auburn Seminary, Berkeley Divinity School, Garrett Biblical Institute, McCormick Seminary, Princeton Seminary, Louisville Seminary, Union Seminary, and Virginia, each gave \$5.00 or more per student. In 17 institutions more than ninety per cent. are enrolled among the givers.

Occasionally it is asked whether the Student Volunteer Movement has realized the expectations of its projectors. The 'Intercollegian,' organ of the movement and of the Student Department of the International Y.M.C.A. Committee, prints in the April number a list of 254 students who sailed for mission fields last year, representing 40 missionary agencies in this country and Canada. The total number of volunteers from colleges now on the field, at work, and as rapidly as may be earning the title of Veterans is 3,207.

'We praise God,' said the Rev. Arthur Taylor, in submitting the report at the annual meeting of the British and Foreign Bible Society, 'that this institution recruits its strength and gathers new health and energy, amid so many things which wax old and are ready to vanish away.' As missionary effort expands, there come ever new demands for the publication of fresh versions of the Scriptures; and the fact that the Society has promoted the issue of the Word of God in no fewer than 409 different tongues is eloquent of the assiduous spirit in which the work is prosecuted. Three-fourths of the volumes issued go to the mission field. More than 1,000,000 were circulated in China, India claiming 693,000, and Russia—amid so much disturbance and distress—receiving an increase of 10,000 over the 500,000 of the previous year.

The circulation in Japan had more than doubled; and tidings of cheering progress come also from such countries as Brazil, Argentina, and the Republics of the Andes. As an instance of the varied demands made within the bounds of the British Empire, it was mentioned that in three months 25,000 copies sent to Canada represented 29 languages. The extent to which the services of native Christians are enlisted in this work is shown by the fact that 900 such colporteurs are employed. One who was arrested in Macedonia had a copy of Matthew in his pocket, and so readily did his fellow prisoners listen to him as he read that he continued all night.

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