

who were doing a little shoving at the start have one by one got inside themselves. Those inside may defend their indolence by the plea that they pay the man between the shafts to do the work; and when the coach begins to drag, or to slip backwards, they may even arrogate to themselves the right to censure their employee and to dismiss him and get another in his room. But the coach will never reach the top of the hill, unless those inside get out and push. The Christian Church will never accomplish its beneficent mission in the world until every man feels a personal responsibility for his share of the work. It is quite as impracticable to pay another to discharge one's religious duties, whether it be to say masses, or to maintain a Protestant congregation, as it is to leave the future defence of the Empire in the future in the hands of a "special warrior caste."

"There's not a child so small and weak  
But has his little cross to take,  
His little work of love and praise,  
That he may do for Jesus' sake."

To quote Conan Doyle again: "One man who hits his mark out-weighs ten who miss it." The vamped-up soldier upon parade may be very gorgeous, and by his rhythmical and regular manoeuvres attract applause from the harmless and admiring spectator on the hillside at the review. But on the veldt in the presence of the wily Boer, the "fuss and feathers" must be laid aside. What is wanted in the soldier, then, is to hit his mark.

It may be a not uncalled-for warning to the Christian Church to guard it also against the temptation to parade. Not nobler edifices, not longer statistics, not grander music, not more rhetorical sermons, are the chief desiderata of the present day, but a band of consecrated Christian workers who will go into society, into business and into politics to fight intemperance, dishonesty and corruption and to lead those who are the victims of these sins to Jesus Christ.

To accomplish this, one's efforts must not be vague but clearly defined and determined. One of the hardest "toughs" of an Edinburgh slum was in recent years saved by the

efforts of a student, who went himself to live in the slum, became the personal friend of the abandoned man and at length reclaimed him from the power of sin. Such work, definite in its aim and persistent in its execution, is what is asked. One Christian who will select and hit his mark, outweighs ten who will merely adorn the Church with their respectable but idle presence.

"There is another subject," adds Conan Doyle, "so painful that one would be tempted to avoid it. It is the danger of the artillery firing into their own infantry, as occurred again and again in the campaign." The contemplation of our own brave men, torn by our own guns, at Talana Hill, Colenso and Stormberg, is truly one of the saddest memories of the war. But is it so much less distressing to witness churches split by unseemly quarrels, families rent by denominational strife, young minds driven into scepticism by endless disputations? Have we not enough common foes to fight in "the world, the flesh and the devil," that we should waste our ammunition and strength in combating one another? A major wisely suggests that these deplorable incidents might be avoided on the battlefield by the presence of a flag at a stated distance from the moving infantry. Let every Christian carry with him as his flag the spirit of sincerity and of loyalty to Christ; and wherever that flag is displayed, let us recognise the presence of a friend and not of a foe.

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### Field Workers

Likely no more important matter will be brought before the present General Assembly than that of the extension and improvement of Sabbath School work. That there is room and call for both the one and the other is generally conceded, and the wisdom of the Assembly will be given to the question of how these great ends shall best be accomplished. Field-workers are needed, wisely enthusiastic men, who shall give themselves to the study of Sabbath School methods and shall be free to use the Sabbath School "for all