

Our Contributors.

CONCERNING TWO THINGS THAT WORRY.

BY KNOXONIAN.

The *Globe* interviewed Talmage the other day at Grimsby Park, and the Brooklyn preacher threw this ray of light on his mode of working:

"You must receive a great many requests to preach and lecture through the country?" suggested the interviewer.

"Probably 500 for every one I am able to accept," he replied.

"How do you manage to crowd so much work into your life?"

"Simply by not allowing myself to be troubled by anticipation or retrospection. I get one thing done and never think about it again. I find that a great many preachers allow themselves to be worried by these two things."

So they do, and so do nearly all the other men. Probably preachers worry more over the past and anticipate more troubles than any other class of men, but all men are more or less given to fretting over past mistakes and borrowing trouble from the future. It is a poor business, but we are all in it. It is a business that never pays, but we pursue it as industriously as if it yielded a good revenue. We all lose by it, but most of us stick to it as closely as if it brought in ten thousand a year.

RETROSPECTION.

There is a kind of retrospection which is a Christian duty, but that is not the kind Talmage means. He means worrying over past mistakes, past errors of judgment, and past duties not so well discharged as they might have been.

A preacher prepares a sermon with great care. He delivers it as well as he can, and ten minutes after delivery he sees how that sermon might have been greatly improved. He recalls tame, flat paragraphs that might have been brightened or made more pointed, and one or two that might have been left out. He thinks of points that might have been sent home with more power. What is the use of worrying about it? You did your best at the time, and that is all any one can do. Worrying in such a case is senseless, because it was the doing of the thing that showed you how it might have been done better. Do better next time.

A young lawyer, who had passed his final examinations cleverly, told this contributor that if he just had another chance at those papers he could sweep them. Of course he could. The experience gained by the first examination, aided, perhaps, by a peep at the text-books when he went home to find the correct answers to questions on which he had partially failed, would help any one to answer better the second time. Because one can do anything better the second time than the first is no reason why one should worry. That is one sign of an improving man.

A speaker says a foolish thing in a speech. Nearly everybody forgets all the good things in the speech and remembers the foolish thing. That is a way most people have. What is the use in lying awake all night worrying about that foolish thing? Your enemies will give due attention to that foolish utterance. They will repeat it out of its connection, misrepresent it, exaggerate it, distort it and put it to every conceivable bad use. Let them attend to it, and you go on with something more useful. They will work at it for nothing and board themselves. Give them the contract.

A man makes a bad move in business. Will it mend matters to worry over it for the remainder of his lifetime? Worrying makes the thing worse, because it unfits one for present duty. Crowd the mistakes of a past lifetime into the present day and the day is lost. You have work to do to-day. Everybody expects you to do it well, but you never can do it half well if you are carrying a load of past mistakes.

Nine-tenths the people who expect you to do your work well don't care a straw about your past errors. All, most of them know, or care to know, is that you have present duties which they think you should discharge well. Once more we say, if you live continually in the past and moan over past mishaps, you never can do much in the present. Talmage and men of his stamp do a tremendous amount of work mainly because they never allow the past to worry them.

ANTICIPATION.

The Brooklyn preacher says he never allows himself to anticipate. No doubt he means that he

never borrows trouble. He never allows gloomy anticipations to interfere with the discharge of present duty. That is one reason why he can do such a tremendous amount of work. In one of his lectures, Spurgeon said to his students—"Gentlemen, live by the day, aye by the hour." A man who has learned to live by the hour has learned something worth more to him than metaphysics. Bringing in the troubles of coming years and crowding them into one day makes the day a dark one. Each day brings its own work, and if you add to the work of that day the work of ten or fifteen coming years, you need scarcely expect to get through the day comfortably. Each day brings its own worry, and if you add the imaginary worry of future years, you may find some difficulty in keeping your nerves firm and your digestion good. Each day has its own troubles, and if you add to the troubles of any one day the imaginary troubles of your future life, your hair will soon become gray.

Besides, imaginary troubles are always harder to bear than any real ones. The imagination is a lively faculty, and if you let it loose on future troubles, you may be sure it will paint them black enough. God has not promised us strength to bear imaginary ills. These two considerations, the absence of strength and the dark colour of imaginary ills, always make borrowing trouble a bad business. The fact is a man who constantly drags the imaginary troubles of the future into the present never can do much or good work. Present duty requires all the energy we have, and if we load ourselves down with borrowed trouble, present duty always suffers.

A wife greatly given to borrowing trouble was asked by her husband to "Let the Lord have something to do with the government of His own world." "Let the Lord have something to do with the government of his own Church" would not be bad advice for many people.

THE WORLD'S Y.M.C.A. CONFERENCE AT STOCKHOLM.

(BY A SPECIAL CORRESPONDENT)

How to get to the capital of Sweden was a question that weighed with your correspondent as he was seeking to lay his plans wisely from London in July. Various routes presented themselves. Cook's agents offered inducements. The Gotha Canal route had much in its favour. But the favourite passage, and the one most largely patronized was from London to Edinburgh and, thence by the Norway fiords, and on from Thronthheim to Osteraund and Upsala to the "Venice of the North."

Of the hundred passengers and delegates to the World's Conference that left the port of Leith on the 3rd of August, the writer was one. The party was composed of representatives, male and female, from the United States, Canada, England, Australia, Scotland and Ireland. We left in the evening; had a good night, battled with *mal de mer* on Saturday, and on Sunday morning, much to our delight, we were anchored about rising time at Hangesund, our first calling place in Norway.

Norway is not as well known as it deserves to be. Before many years it will be a greater favourite than Switzerland. It is a most delightful place for a holiday trip. Our week on the *Sirius* with Captain Juell, who was presented, together with the under officers, by us with a purse containing \$200, as a token of our appreciation, gave us new ideas of Norway, and new reasons for commending it to those who are seeking for rest and refreshment. It has been asked "Is Norway like Switzerland?" I believe the following is a proper answer, "No, Norway is only like Norway." It is not so grand as regards the height of its mountains; yet its grandeur is far more solemn. It has a dozen fiords far more startling than the lake of Lucerne. In a day's journey you will pass waterfalls and cascades which would make a fortune to "proprietors" in Switzerland, and are not so much as mentioned in the Norwegian guide books. Switzerland is grand beyond compare, but it must be confessed it is a monotonous grandeur. Not so with Norway; its charms of scenery are varied as they are unique. A coast wild and rugged; mighty pine forests interminable; lakes beautiful as Windermere; fiords awful in their grandeur; valleys rich in their fertility; fields bare and barren; sport with the gun, sport with the rod, these and a hundred other charms

may be entered in the catalogue. The land of the midnight sun, the land that possesses the awe-inspiring Naerodal, the land with a coast telling of ice work of ages, is a land that a visit thereto attracts to God. Never shall I forget the days spent in my first visit to this majestic country.

We anchored at a number of ports, and traversed the land by Stolkjarre or Cariel, and either returned to the place where we left the steamer, or else made up to her as she called at another port, to which a trip across the country made the route shorter.

Stockholm was reached on the evening of the 14th, and the Conference opened on the following day.

The 400 delegates that have centred in Stockholm for a week are representatives from nearly 4,000 Young Men's Christian Associations throughout the world. These Associations have an organization known as an International Union, and this union has an Executive Central Committee, with a president, secretary and offices at Geneva. This Central Committee has twenty-one members, composed of a delegate from each nationality. The president is Gustave Tophel, who delivered one of the most brilliant addresses at the present Conference. One of the duties of the Geneva Executive is to arrange for a triennial meeting which, in these latter days, is popularly known as a World's Conference.

The first of these conferences was held in Paris in 1855. At stated periods since that date, conferences have been held in Geneva twice, in London twice, in Paris a second time, in Elberfeld, Amsterdam and Hamburg. In 1884 the tenth Conference was held in Berlin, and was helped much by the kindly recognition of the late Kaiser William. The Conference just closed is the eleventh in the series.

George Williams, the instrument in God's hand for the founding of the first Young Men's Christian Association in June, 1844, took part in the proceedings that have just been brought to a close in this city. Canada has the honour of the first Association of the American Continent, one having been organized in Montreal on the 9th of December, 1851. Since the organization came into existence its growth has been marvellous. The most marked growth has been in America, especially in the United States.

The United States and Canada, which up to the present have been taken together in the statistical tables, head the list among the Associations throughout the world, with 1,240 Associations and 152,721 members. Following these are the under mentioned countries with Associations and membership respectively as follows: Great Britain and Ireland, 605—51,518; Germany, 673—45,752; Holland, 505—7,409; Switzerland, 372—5,000; France, ninety three—850; Sweden, seventeen—300; Belgium, twenty-two—415; Denmark, seventy-three—1,667; Spain, ten—150; Italy, twenty-seven—480; Turkey, one—twenty-five; Austro-Hungary, nine—ninety-five; Russia, nine—250; Norway, forty-three—690; Asia, forty-eight—450; Africa, twelve—580; Australia and New Zealand, twenty-five—5,500.

The Associations in America have property valued at \$6,708,230. There are seventy-seven Railroad Associations; 273 college; forty coloured, and fifteen Indian. Sixty-three report special work among commercial travellers; 158 have organized Boys' Departments and 435 have Women's Auxiliaries.

International Conventions have been held in America since 1854. The first was held in Buffalo. Three of those have taken place in Canada. The last one was held in 1887 in San Francisco.

The eleventh World's Conference was opened in the Blasieholm's Church, Stockholm, Wednesday, August 15, by an introductory service conducted in Swedish by Professor Rudin, of Upsala. The late Great Governor of Stockholm, Baron G. Afligglas, delivered an address of welcome, after which the Right Rev. K. H. Gez. Von Scheele, D.D., of Visby, Sweden, who was afterwards chosen president of the Conference, delivered the formal opening address. After the presentation of the delegates from each country and a *resumé* of the work done since 1884, the delegates retired to the Rydberg Hotel where, as on each day at three p.m. during the Conference, dinner was served.

At five p.m., during the days of the Conference, a public meeting was held. Each day found a large attendance. Addresses were delivered by Rev. G. Tophel, of Geneva, Krummacher, of Elberfeld, Sobolt, of Drammen, Williams, of London, Frommel, Court