

it to a temple and worshipped it as the water god. Li Hung Chang attended and worshipped with the others. When asked if he really believed that the snake was a water god, he said that whether he did or not, the people did, and it was best to humor them. After all, in considering the subject of superstition, we must remember that it prevails to some extent in all nations. In our own country, people generally prefer to see the new moon over their right shoulder, and to have at the time some silver in their pockets. If the salt is upset, some of it is thrown over the left shoulder to do away with the bad omen. It is bad luck to pass a funeral, and ill-fate also threatens if a black cat crosses your path. The theatre proprietor implicitly believes that if a cross-eyed man enters the house early in the evening, there will be no audience that night. We have a large religious society based on faith cure; and in the West, ladies of this faith recently wrecked drug stores because they believed that drugs were deleterious.

Estimated Requirements for 1901-1902.

The following is a statement of the amounts required for the current year, on behalf of the schemes of the Church (Western Section.) It is intended to guide Presbyteries and congregations in the amount at which they should aim, as well as in the appropriation of their contributions. It is very desirable that Presbyteries should, at an early meeting, give special attention to this matter and carefully consider what amount they should assume, and then apportion this amount among the several congregations within their bounds. In Presbyteries where this has been done, and where the supervision of each Scheme has been committed to some one member of the Presbytery, the results have been generally much more satisfactory than when left to each congregation to give as it pleased.

SCHEMES, WESTERN SECTION.

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| Home Missions..... | \$97,500 |
| Augmentation of Stipends..... | 30,000 |
| Foreign Missions..... | 70,000 |
| Woman's Foreign Missionary Society | 54,000 |
| French Evangelizat. (including Pointe aux Trembles Schools)..... | 35,000 |
| Colleges, viz.: Knox..... | 12,000 |
| Queen's..... | 5,500 |
| Montreal..... | 5,000 |
| Manitoba (exclusive of from Synods Manitoba and British Columbia)..... | 3,000 |
| Ministers' Widows' & Orphans' Fund (over and above Ministers' Rates and Interest from Investment)..... | 13,000 |
| Aged and Infirm Ministers' Fund (over and above ministers' rates and interest from investment)..... | 13,000 |
| Assembly Fund..... | 7,000 |
| | \$345,000 |

The congregations in both Eastern and Western Sections of the Church contribute for French Evangelization, Manitoba College, and the Assembly Fund; the amounts named for the other schemes are for the Western Section alone.

An average contribution over the whole Church of \$2.00 per member will provide the total amount required for the schemes. Many congregations will, of course, greatly exceed this average. It is hoped that an earnest effort will be made to reach the average in every congregation.

Mission stations, as well as congregations, are enjoined to contribute to the schemes of the Church. This will be found helpful to them as well as to the work.

Where Missionary Associations do not exist, the Assembly has appointed collections to be taken up during the current year as follows:

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| French Evangelization..... | 4th Sab. of July. |
| Assembly Fund..... | " " August. |
| Colleges..... | " " Sept. |
| Widows' and Orphans' F.d. 3rd | " " October |
| Home Missions..... | " " Nov. |
| Manitoba College..... | " " Dec. |
| Augmentation Fund..... | " " Jan., 1902. |
| Aged and Infirm Min. Fund | " " Feb. " |
| Foreign missions..... | 2nd " March " |

Quite a number of congregations fail every time to contribute to one or more schemes of the Church. The Assembly has more than once instructed Presbyteries to take this matter into consideration, and endeavor to secure the organization of an efficient Missionary Committee in every congregation and Mission Station within their bounds, so that a contribution may annually be obtained for every scheme.

The schemes which seem at present to receive less than their fair share of attention and pecuniary aid are those of the Ministers' Widows' and Orphans' Fund, and the Augmentation Fund, the claims of which I would urge upon all sessions and congregations.

Nearly two thirds of the entire contributions for the schemes of the Church are received during the three months of the ecclesiastical year. This renders necessary the borrowing of money to meet salaries and other disbursements, entailing heavy expenditure for interest. To obviate this, congregations are recommended to forward their contributions quarterly. The Assembly instructs congregations to forward all money prior to 28th February. Special attention is called to this. The books will close promptly then, and only those contributions that reach the Church offices here before six o'clock on the evening of that date will appear in the accounts of the year, and in the detailed statement of receipts to be submitted to the next General Assembly.

ROBT H WARDEN.

Presbyterian Offices, Toronto,
July 11th, 1901.

An Eminent Servant of Christ Gone Home.

Those who take an interest in missionary news have often read of Pastor Fritz Fliedner of Madrid, one of the foremost Protestant missionaries in Spain. A short time ago, the Master whom he loved so warmly, and for whom he wrought so diligently, while he was here, took him to be with Himself.

In the Paris Le Chrétien Français of June 27, there is a translation from the Spanish, of a most interesting and beautiful account of the labours and last days of Pastor Fliedner. I would have liked very much to have made one in English for the DOMINION PRESBYTERIAN, but I feared that there would be no room for it.

The subject of this article was of German descent. For many years he was at the head of the most interesting work of Spanish evangelization. He devoted himself, soul and body, to this admirable work which made great progress under his direction. The truly superhuman work to which he gave himself up, has unfortunately taken him away prematurely from his numerous friends and the esteem of all those who knew him. "This indefatigable struggler gave his whole life to the cause of the Gospel in

Spain."

"During the night before his death, he repeated several sentences of Psalm cxxi. which had been recited to him. 'Salida... deede ahora y para siempre (Thy going out... from henceforth and even for ever)', when the most of his words were incomprehensible. At daybreak, the scholars of the house sang the hymn 'To the light, to meet with Jesus,' (an old German religious hymn, translated into Spanish.) He listened to it, with great pleasure, kept still his fluttering breath to hear it the better, and put his hand to his ear. He asked that it should be said to the young people; 'Yes, it is well! it is well!'

"When the words 'Whether we live, we live to the Lord' were repeated to him, his face shone with a heavenly brightness. An instant after, he gave up his beautiful soul to God. His last breathings were gentle, and he fell asleep in the peace of the Lord. On his countenance was reflected the full rest which he now enjoys after so much toil.

"The funeral was truly a public demonstration of the esteem in which he was held. From the Lyceum, an endless line of carriages followed the coffin which was completely covered with flowers. The departed gave charges, at the last moment, that the coffin should be very simple. From the minister whom he called his good friend, and for whom he always expressed loving feelings, to the postman; from the ambassador, even to the poor widow who called him; the 'father of the poor' all felt that they had lost a man such as they would never meet again in their life.

T. FENWICK.

Woodbridge, Ont.

Individual Communion Cups.

T. F. writing on this subject, says: In the Philadelphia 'Presbyterian' some time ago, a correspondent speaking of his worshipping recently on a communion Sabbath in Westminster Church, Detroit, expresses himself as follows: "We noticed to our personal gratification that the individual communion cups were not used, and we are informed that hereafter they will be abandoned.... We do not favor the much advertised individual cups and hope that this will be the last effort in this line among our Detroit churches. Perhaps we are not sufficiently progressive in this as in some other directions."

It appears, then, that in the above-named church, individual communion cups have been tried and found unsuitable. I must say that to me they give somewhat of a restaurant appearance to the communion. The butter given you at a restaurant is about the breadth, and twice the thickness of a dollar piece. You can use all, or leave some—just as you please. So when individual cups are used at a communion, you are handed a thing somewhat like a wee egg cup in which is your allowance of wine. You can drink all, or leave some—just as you please.

But think of these savage monsters, the Mike Robes! If your fellow communicant who drinks of the common cup before you, should impart some to it, and they should lay hold of you, you should be "done for." But what about the cups attached to public drinking fountains? Are they not far more dangerous? Should not every one have to carry his own drinking cup about with him?