

of the strong to help the weak. We never can hide ourselves behind the excuse, 'I am too weak to help anybody.' Nobody is too weak to help another. 'Bear ye one another's burdens.' You can do this sometimes so easily, and yet it may mean a world of difference to the one whom you help.

(Sometimes you can see better than the one who has a burden how it can be lightened. When another is in difficulty it is sometimes easier for you to see the way out of it than for him. I heard a story, a little time ago, about a steeple-Jack. A steeple-Jack, as most of you know, is a man who climbs steeples or high chimneys. Sometimes those chimneys require repairs at the very top, and the steeple-Jack is required to make it all right. The particular man of whom I heard had reached the top, and there was a rope suspended by which he could come down again—for they are daring men, those steeple-Jacks. But, somehow or other the rope lost its hold of the top, and down it came; and Jack was left on the top of that high chimney without any means of descending. It seemed as if all hope for the time being was over. No one knew what to do. Was there any other steeple-Jack who might gradually work his way up as this man had done? All that time the poor man would be at that great height alone. But when his wife came and looked up, she shouted 'Unravel your stocking, Jack!' It was a new thought; but a very practical one. The man took off his stocking and unravelled it. By-and-by he fastened a little stone, or brick, to one end, and let it down and down, and those at the bottom—the wife, I expect—soon tied a string fast to it. He pulled it gradually up, and when he got hold of one end of the string the people down at the bottom of the steeple fastened a strong rope to that; and when the rope was drawn to the top he fastened it securely, and descended. What a valuable help that wife gave by that one suggestion! It might not have occurred to Jack or to anyone else present, but it occurred to her loving heart. Thus in a thousand ways you can bear one another's burdens.

But that unravelling of the stocking reminds me of something else. I saw a very pretty picture the other day of a girl by the fireside on a wintry night teaching her younger sister how to knit. It was interesting to see the patience on the face of the one who had to teach the other, and the anxiety on the face of the little one to know how to knit. It was a sweet picture—one sister teaching another. We all can teach if we have learnt anything, and everybody has learnt something. We ought not to wait to know everything before we begin to teach, or we shall be very long before we begin. No, as soon as you know something worth knowing let someone else know it. What a pleasure it is to teach another, or in any way be helpful to another, and thus bear another's burdens!

Just one thing more. By doing this you are fulfilling the law of Christ. Till Jesus came people helped each other a little; but it was Jesus that taught men so to help each other as not to be easily weary of it. To help each other readily and gladly is to fulfil His law. He Himself came to bear our burdens: 'Though rich yet for our sakes became poor.' He would have never been on earth if He had not made up His mind to bear our sins in His own body on the Cross. And it is He who has borne the heaviest of all burdens, even the Cross, for us. That tells us to bear burdens one for the other. It is Jesus that would make us kind and considerate for others. If, therefore, we would be disciples of Jesus, we must be prepared to go forth in His name to help others, and so fulfil His law.—'Christian Pictorial.'

THE GETHSEMANE OF LIFE.

For every one of us, the Gethsemane of life must come. It may be the Gethsemane of struggle and care and poverty; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the deathbeds of those we love; it may be the Gethsemane of remorse and well-nigh despair of sins that we will not, but which we say we cannot, overcome. Well,

in that Gethsemane—aye, even in that Gethsemane of sin—no angel merely, but Christ himself, who bore the burden of our sins, will, if we seek him, come to comfort us. He can be touched, he is touched, with the feeling of our infirmities. He, too, has trodden the wine-press of agony alone; he, too, has lain face downward in the night upon the ground, and the comfort which then came to him he has bequeathed to us—even the comfort, the help, the peace, the recovery, the light of hope, the faith, the sustaining arm, the healing anodyne of prayer.—Dean Farrar.

Sir George Williams's Youthful Trials.

Sir George Williams, in an address, remarked: 'Don't fear persecution; it will do you good. I had to face it in my younger days, and it made a man of me. I was brought up in a very worldly home, and, when I got converted, they said, "As I had turned Methodist, I should have to go." I replied, "Very well, Christ is more than a match for even death itself." I was ready, and He stood by me. I remember my seven brothers were alarmed for my business prospects. "George has become saint," said they, "and his outlook is ruined." They were to meet specially to consider what could be done. But just then one of my brothers lost his wife, and he suggested they had better wait, "as, after all, we may find that George was right," and they never had their meeting. God kept me, and He has greatly blessed me in business.'

Religious Notes.

The Rev. W. M. Junkin (of the Presbyterian Branch, South) reports concerning last year that 1,707 adults professed faith in Christ and were examined and either baptized or enrolled in classes for instruction, while a large number not included in these figures were examined, but rejected because they were either still holding on to some heathen practice, or were not sufficiently instructed to have an intelligent faith. Four hundred and fifteen adults were baptized, averaging 46 to each ordained missionary, whereas in the home church the average is 8. Hence we have about six times as much to be thankful for as our brethren in America. The number of congregations has jumped from 9 to 27 in the Kunsan field, 28 to 53 in the Kwanju territory, and from 32 to 60 in Chunju, a net gain of 71. Of our 1,005 baptized adult members it may be said that the observance of family worship is universal, that they are growing in the grace of giving, and that they are very active in telling the Gospel to others. An oil manufacturer in the city of Chunju, for example, brings all his employees and their families and many of his neighbors to church, and all have been examined and found to have been well instructed. The Christians of the city, of their own accord, raised \$70 on Christmas day, and, among other things, fed 80 prisoners in the gaols and a number of the destitute. The church at home can profit from the zeal of the church abroad. A prayer-meeting with 1,200 in attendance would seem a remarkable thing in America, but it is a regular occurrence in the Central Presbyterian Church, of Pyeng Yang, Korea. The Rev. Dr. Samuel A. Moffett, who has labored in Korea for seventeen years as a missionary of the Northern Presbyterian Church, in speaking of this church, ascribes the wonderful power and growth of Christianity among the Koreans to Bible study. Bible training classes are the foundation of the wonderful work God is doing among them. At one time 1,000 men spent ten days together in Bible study and evangelistic work. There is a spiritual fervor and zeal that makes every church-member a worker. They are also liberal, the Korean Presbyterians giving last year eight dollars for every dollar expended by the mission board.—'Missionary Review of Reviews.'

Through a visit just paid to Algeria by pastor J. P. Cook-Jelabert, attention has been drawn afresh to the work carried on for the past twenty years among the Kabyles by the

French (Weslean) Protestant Mission. The Kabyles belong to the old inhabitants of Algeria, being related to the Tuareg, Berber, and other North African races. With many more, they were conquered by the Arabs, and compelled to accept Mohammed as the prophet of God.

The difficulty of Christian work among Moslems was illustrated during the first seventeen years of constant and prayerful labor. Not much was to be seen in the way of results, though evidence was not wanting that God can indeed change ignorant fanatics into sincere and reliable Christians. A great change manifested itself about three years ago, and since then the power of God has been witnessed among the people. Among other cases, two orphan girls, the daughters of the marabout (a Mohammedan priest), accepted Christ, and are living an out and out consecrated life. A man who publicly confessed himself a thief, is now a humble disciple of the Lord Jesus Christ. Another, who was so violent as to be feared and hated by all who knew him, is now a peaceable and lovable man, and the great change in his life has drawn others to the Saviour.

Faithfulness is the explanation of many a successful career. Opportunity, ability and the friendly assistance which may be given all tend to further one's efforts, but the persistent, undaunted faithfulness to the labor in hand, in the very face of opposition and hindrance, is that which conquers. The character which is developed by devotion to duty, in life's smallest undertakings, is being equipped for glorious achievements. Therein is found the secret of success.—'Presbyterian.'

Acknowledgments.

LABRADOR FUND.

Received for the maintenance of the launch:
From Edwin R. Paterson, Vancouver, \$10.00.

Received for the Komatik: Douglas, Jack, and Bobs Walker, 60c.; E. M. M. K., Erie, \$2.00; A Friend, Inche gala, \$3.00; A Friend, specially for the care of a dog, \$2.00.

Previously acknowledged for the launch	\$519.74
Previously acknowledged for the cots	109.98
Previously acknowledged for the komatik	86.85

Total received up to August 6 . . \$639.72

By a curious coincidence the letter from 'A Friend, Inche gala,' was handed to the Editor of the Boy's Page, while in his hand was a letter just received from Dr. Grenfell, in which he told of his first visit to Dr. Hare this summer. He found that the Doctor had had a very hard winter on account of the loss of several of the dogs of our Komatik team. One, an especially fine big fellow, broke into a store and gorged himself on salt meat. The result was an inordinate thirst and death.

In spite of this loss, Dr. Hare made many trips, and in one case covered 189 miles in three consecutive days. Our Komatik was never idle, for in between visits to sick and poor our dogs had to carry wood for the hospital from ten miles east of Harrington, and bring all their own food from fifty miles to the west.

Reading all this it almost seemed to the editor as though our 'Friend at Inche gala' had been looking over Dr. Grenfell's shoulder when he wrote, and so knew how useful those two dollars would be which he sent to be spent for the help or betterment of some poor miserable dog in connection with the work—just for the dog's sake, without any reference to the people.

Address all subscriptions for Dr. Grenfell's work to 'Witness' Labrador Fund, John Dougall and Son, 'Witness' Office, Montreal, indicating with the gift whether it is for launch, komatik, or cots.

All contributions in the way of clothing, etc., must be sent to Miss Roddick, 80 Union Ave., Montreal.