

mean-time, will be discharging their obligations to the Twentieth Century Fund and getting into shape for the general appeal. I am happy to be able to report that the appeal to individuals for the larger sums is already meeting with marked encouragement. The number of persons, however, in our denomination who can reasonably be expected to enroll in one or another of the groups in the foregoing schedule is small, and we must needs bespeak the generous co-operation of every one who is able. Will not all of these lay the matter to heart with all earnestness, and either put themselves into communication with me, or be ready, when I get into communication with them, with a heartening response? The payment of all pledges may, if so desired, extend over five years.

I shall feel happier if I am permitted to say at the beginning of this campaign, that so far as my part goes, I shall endeavor to conduct the campaign in the same spirit as before. I shall not presume to dictate to any man or to assume to know the duty of any man. The task of raising money is not a congenial task to me. It seems, however, to be my plain duty for Christ's sake to take the leadership in this campaign. I shall for his sake try to go about the work with cheerfulness and courage, with faith in God and faith in men. I need hardly say that I shall desire to exercise the utmost courtesy, and, having done my part in exposition and appeal, publicly and privately, shall leave it to each person to decide before Christ what his or her part should be. It is clear that whatever is done should be done, not under impulse or artificial constraint, but intelligently and cordially, so that the whole movement may be a discipline in high-minded and magnanimous Christian service.

THOS. TROTTER.

Wolfville, April 16, 1903.

"Go West."

People are coming into Western Canada more rapidly than ever before. Even with those who are here and the extent of land now under cultivation, the railroads are scarcely able to take our produce to market, bring in the goods required and keep the settlers supplied with fuel. Probably much better service could be given with existing lines if the equipment of engines and cars was sufficient. Whether the management failed to grasp the rapidity of growth and what would be required, or whether it was believed that there was no more than could be accomplished in the course of a year and people would have to wait their turn rather than lessen profits by the cost of sufficient equipment for rapid handling of freight, or whether truly the cars and engines could not be procured quickly enough, or other causes crippled the service may be debated questions. However this matter will no doubt soon be righted, for the country is proving its greatness and making such demands for increased transportation facilities that we are to have at least another and possibly several transcontinental lines—all of which will probably find plenty to do. Numerous new towns and settlements are springing up and yet settlements in most parts are wide apart and there is lots of unoccupied territory.

In the provinces by the sea there are many who are considering a move West. Making a change should be a matter for careful thought if one is comfortably situated and doing fairly well now, and especially if one has a family of children to be educated. Not but what we have fine schools in the West and one may be comfortable and make a good living here, but many settle far from neighbors and pioneer life has its privations and hardships.

Yet there are magnificent possibilities in our western heritage, and one with work, wisdom and economy may become well off. It will be a good thing if many native born Canadians are mingled with the growing population, though I believe most of the new comers whether from across the seas or across the border, appreciate our institutions and are determined to become good Canadians.

What is the duty of Eastern Baptists to the West? Certainly to carry out the commission to go make disciples, baptize them and teach them all things Christ has commanded. How may this be done for the West? First by providing men and means to supply men and means to supply missionaries and pastors sufficient to reach the numerous settlements and teach the truth to the diverse peoples already here, and coming.

We have been placed under serious disadvantages so far in not being able to occupy new and promising fields at the commencement of settlement and by having to struggle in after others have obtained a firm foothold. Some very good reasons could be given why others have been able to advance more rapidly so far but we are not justified in resting content with the filling of our country with an incomplete gospel. We are needed in the West and we should strain every nerve to be as loyal to the command to "go" as to "baptize." With the needed increase of endowment and equipment for Acadia and other work of the kingdom that is pressing it will ap-

pear to many to be impossible to do more than at present even though the conditions of this big growing part of the nation are so favorable for work and the need so great, but not so if we understand our obligations as members of the kingdom of God. There are ways in which we may carry out the great commission in reference to our country more literally than by sending men and money. Possibly it has been too exclusively preached to people that they can "go" in obedience to Christ's command by prayer, and contributing to the support of missionaries and the result has been a little prayer and a few dollars or cents, each towards the greatest work of the church.

We will not be able to evangelize the world till we have a greater sense of personal responsibility in the matter and each one asks himself—"How and where can I go make disciples?"

Whether we should turn the churches into religious orders, or missionary societies which it was intended they should be, or each one set out on his own responsibility, it is surely the duty of all the members of Christ to go if possible. Let me name two ways in which this may be done. 1st, let all, but especially those about to consider what is their calling in life, candidly and prayerfully decide if there is any reason acceptable to the Master why they should not be directly and entirely engaged in preaching or teaching the gospel, and whether on the other hand there are not many reasons why they should be bearers of the good tidings.

Then let those who are ready to answer the call of duty prepare themselves as best they can and go where the needs are whether there is anybody back of them or not. Be ready to live plainly, "hatch it" as many young men in other occupations do out here, work with their hands or heads as they need to earn their way, and plant missions and churches which will grow and some day support them or others.

Why should our young men not do this, plenty of well-educated young men in the Mines in the mountains, or in the ranches on the plains are working hard with few comforts, looking forward to better things—why should not the members of Christ do as much for greater and surer reward? We might like it better if it were otherwise and strong societies or churches could support our young men but after all it may be worth while to be heroic, it may mean more than to be carried, and at any rate the stress of the kingdom requires it.

Secondly, many who already have occupations, farmers and others are considering whether they had not better pull up stakes and go West and grow up with the country. I would like to ask those of them who are Christians, what is your object or motive? Is it to extend the kingdom of God by helping to make disciples? If not, why not? We need not only pastors and missionaries but laymen, so called laymen on the Lord's business. There are many such in the country, but there also are many church members who have come west with no thought of the kingdom or that their least thought, and so are little or no help.

Might it not be possible, ought it not to be, that Christian laymen in the east should ask themselves whether it is not their duty to go east and help support, both by effort and means some new struggling church that needs help at the start, or start a Sunday School and prayer meeting in some new settlement which the church has not yet reached and by walk and conversation lead men to Christ? They might not wish to claim to be able to preach sermons, but very many if filled with love for Christ and souls could bear effectual witness, and honest work on the farm or in the shop or office would help make the message effectual. In this way the great commission can be obeyed by many who are now failing to obey and yet who feel or have felt something lacking in their Christian service, they hardly knew what, but thought there was nothing in the great commission for them but a dollar a year to the Convention fund.

I am not an immigration agent. I will be satisfied if the country settles up slowly with desirable people, but throngs are coming of all classes and among them there should be many ready to forward the work of Jesus Christ and establish the kingdom of God in our land—seek to make Canada truly Christian from ocean to ocean. Young and old, preachers and laymen, come West for the sake of the Kingdom of Christ.

Lethbridge, Alberta.

G. J. COULTER WHITE.

A Tempting Offer.

Sometimes we missionaries receive some very funny letters from those who think we are very anxious to buy converts. The following letter came to me not long ago:—

W. V. Higgins.

"Respected Sir:—I now wish to convert myself to Christianity, only if you consent to my conditions. Kindly let me know if you can give me a post on Re. 250 (\$55) per month; or more if you intend to send me to America. But before I join (the church) you must anyhow pay me Re. 3500 and on my joining time you must pay me Re. 2500. If you give me a driver's post on the railway at Re. 250 per month, I will join your church after three months from date of appointment (to the

railway post). I thought of this simply because to live comfortably.

I can preach Bible in English, Telugu, Canarese, Hindustani and Tamil. I know type-writing, horse riding, and for the most part engine driving. So I beg you to be kind enough to reply you soon.

I am,

Yours Respectfully,

KRISHNA ROW.

Sompeta, Oct. 5th, 1902.

MR. EDITOR—Your correspondent W. V. C. is evidently laboring under a mistaken idea of the purpose of Interdenominational S. S. Work. The International S. S. Organization including Provincial, County, and District Associations does not organize Sunday School's Union or otherwise, and it does not encourage the organization of Union Sunday School's. See Hurlbert's Normal Lessons Definition of Sunday School and Sunday School Teacher, also Hamill's and Semelroth's Normal Lessons. All the standard works endorsed by the I. S. S. A. so far as I have seen them recommend the teaching of the doctrines of the church with which a Sunday School is connected as a supplemental lesson, see Supplemental Work of classes issued by N. S. S. Association. These things being so our good brother's fears are groundless as to the proselyting influence of Interdenominational Sunday School Work, now if he will study Hurlbert's some other Normal Course long enough to get a diploma, try the Home Department in the Sunday School for one year, use the black and gold sash, and other appliances for primary teachers, we feel certain that he will see God bless the International Sunday School Association for bringing these things to our notice.

New Books.

The Baker and Taylor Co., are laying the religious public under obligations to them of publishing brief popular histories of the various denominations. These are written for the average church member. The writer of the Baptist history is Dr. Valder who has compressed in less than 250 pp. pretty full and accurate account of the origin, development and growth of the Baptist churches. The book is divided into seven chapters, the first of which is "Who and what are the Baptists?" This history is not like Newman's great work—but it is admirably adapted to the purpose which was in mind in publishing this series of church histories. The value of the work is enhanced by a copious index at the close of the volume. The price is \$1 net. It is well worth the money. Young Baptists should read it carefully and become conversant with the facts which it contains.

There is a new table from the publishing house of the Revell Co., a volume of 255 pages on "Mission Methods in Manchuria," by John Ross D. D. of Moukden, Manchuria, a missionary of the Presbyterian church of Scotland. From the time he came we learn that in 1874 there were but three men as a nucleus to the Presbyterian church in Manchuria. In 1900 there were more than 37000 persons on the rolls of the church either as baptized members or as accepted applicants for baptism. The aim of the book is to show the methods adopted by the missionaries in the prosecution of their work. The methods adopted are worthy of consideration by all mission workers. The price of this is \$1 net.

NEITH—This is a new monthly which is a magazine of science, art, philosophy, jurisprudence, criticism and economics. It is published in St. John, N. B. A. B. Walker, barrister, is the editor. The March number is before us, and if the contents are a guarantee of what future numbers may contain, then the editor is to be congratulated in furnishing an up-to-date, readable magazine. Mr. Walker is a Negro, but as he says in the present number, "Neith is not a Negro magazine, nor a Canadian magazine, but a Canadian magazine, inspired with Canadian principles of liberty and equity. Race and creed count for nothing with us. Our criterion is based on merit, and merit alone—honour, intelligence, courage, education." The editor will discuss the problem of the Negro as a factor in the world politics, but only as he will discuss other races and peoples whom he believes to be oppressed and down-trodden. His aim is to help to do good to all who in any way may need the kindly word and the extension of a helping hand. He appeals with confidence to the Canadian public for support in this literary venture because of his unbounded confidence in the spirit of fair play which his Canadian fellow countrymen possess. The name "Neith" is taken because Neith was an Egyptian deity and was worshipped in Mecca, Egypt and Carthage. The MESSENGER AND VISITOR congratulates Dr. Walker upon this venture and also the publishers Messrs. Patterson and Co., St. John, and wish the author great success.

Some Searching Questions.

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Have I ever won a soul to Christ?
Is there anyone I can not forgive?
How much time do I spend in prayer?
Have I ever had a direct answer to prayer?
Am I trying to bring my friends to Christ?
Just where am I making my greatest mistake?
Is there anything I can not give up for Christ?
How does my life look to those who are not Christians?
How many things do I put before my religious duties?

—R.