

These were the utterances of Deacon Daniel after we got home from church the day pledges were taken for contributions to foreign missions. He was reading them off, and I was taking down the items to find the aggregate. He went on:

"There's Maria Hill, she's put down \$5; she teaches in the North district and she don't have but \$20 a month, and pays her board; and she has to help support her mother. But when she told her experience the time she joined the church, then I knew the Lord had done a work in her soul, and where he works you'll generally see the fruit in giving. And there's John Baker; he put down \$1; and he'll chew more than that worth of tobacco in a fortnight. Cyrus Tunning, \$4. Well, he'll have to do some extra painting with the crippled hand, but he'll do it, and sing the Lord's songs while he's at work. C. Williams, \$10. Good for him. He said the other night to prayer meeting that he had been reading his Bible more than usually lately. Maybe he read about the rich young man who went away sorrowful and didn't want to be in his company."—'The Advance.'

How American Children in China are Tempted.

(E. W. M., in 'Sunday-School Times.')

If those at home could realize the influence that is exerted on the impressionable mind of the child by the sights he daily witnesses in a heathen country (especially when living, as we do, right with the people, and not shut away in a snug little house and compound of our own), they would not be so quick to criticize a mother for leaving her child in America for Christian training, nor would they stab the mother-heart, as some did mine, by saying, 'I do not understand how you can do it, but then I love my children, and am so devoted to them.'

One day my little boy of five slipped out of the yard unobserved, and ran off to the temple near by, where he was soon found by the 'house-boy.' He brought back with him a bunch of incense sticks which he wished to have lighted. A few days after he was missed again, as it is impossible to keep the gate closed with so many sick and well constantly going and coming. This time also he was found at the temple with his hands full of bright-colored paper and incense sticks that he told his sister had been given to him because he bowed to the idols. I was grieved and amazed, and talked very seriously to him about it, and how wrong it was. He did not answer, but soon after said to his sister, 'Father and mother do not think so, but it is the proper thing to worship idols.'

The most he had ever seen that he had thought worth seeing was the display in connection with idol processions, or the cheap show of a petty official's retinue.

You Will Never Be Sorry

You will never be sorry for serving God; you may be sorry for almost everything else. Says Joseph Berry:

"There are men and women who declare their regret at almost every step in life they have taken. I could find married people who would tell you they wished they had never married, and single people who would tell you they wished they had;

I could find carpenters who would say, "The worst trade you could put a boy at is a carpenter's," and the doctors who would say, "Better be a chimney-sweep than a doctor." I could find a chimney-sweep who could say, "Better be anything than a chimney-sweep; mine is the dirtiest trade going." Now I am going to throw out a challenge: Will some one find me a person who will say, "I wish I had never loved Christ?" Blessed be God, you can't do it; the consecrated life bears the test of experience. He saved me when I was a lad and I began to preach the Gospel when I was sixteen. He is the friend who has never failed me, who has never left me, who has come close in trouble, and been nearest and dearest to me when I needed him most."—'Gospel News.'

Mail Bag.

Stella, Ont.

Dear Sir,—Our Sunday-school likes the 'Messenger,' and have undertaken to supply every family in the congregation with a copy. Many thanks for the good little paper, for I think it gives many a pleasant hour to its readers. I wish many more of our people would take it.

Yours truly,

WM. FLEMING.

Bentick, Ont.

Dear Sirs,—I enclose two dollars; send us ten copies of the 'Messenger' for next year. We don't need all these, for our school is getting very small now, but I give away those that are left to strangers. As a tribute of praise for your little paper, the 'Messenger,' allow me to say we have had sample copies of many Sunday-school papers sent us asking us to try them, but there is more solid reading in one copy of the 'Messenger' than in three or four of the general run of Sunday-school papers either from Toronto or Chicago. A man persuaded me to try '—' for this year, but I don't like it so well as the 'Witness.' I shall be with you again next year.

Sincerely yours,

JAMES JACKSON.

Lawrence, N.S.

The 'Northern Messenger' is such a sweet little paper, I think its weekly visit will be very helpful to a 'shut-in.'

Respectfully,

(MRS.) I. NEWCOMBE.

River John, N.S.

Gentlemen,—I still want the paper. I always read it with delight. The 'Messenger' has come to my children for over thirty years. My daughter takes it in Boston for her children, and wrote how familiar is 'Daph and Her Charge,' and how well she remembered it. I remember the 'Shark headlight' and 'Both Sides of the Street,' and wish you would reprint them, also 'Strike for the Right.' They were so good and helpful.

With best wishes, yours,

ISABELLA CARRUTHERS.

New Glasgow, Jan. 9, 1904.

Gentlemen,—Thanking you very much for the handsome Bible you so kindly sent me. It was quite unexpected, I assure you. For many years we have enjoyed the reading of the 'Witness' and 'Messenger.' I will certainly try to encourage others to subscribe for them, as I have done in the

past. Again thanking you and wishing you a good and prosperous year for 1904,

Yours sincerely,

W. D. CHISHOLM.

The Savings of a Nine-year-old.

(Addison P. Foster, D.D., in 'Sunday-School Times.')

A few years ago, in an out-of-the-way neighborhood down in Texas, a Sunday-school was organized. It was held in a new schoolhouse, where no religious service had ever been held before, and where there had never been a successful effort at establishing a Sunday-school. Five denominations were represented, and, when the officers were chosen, one was selected from each denomination.

The school was the outgrowth of a little boy's savings. In the summer of 1881 a lady in Springfield, Massachusetts, lost her only son, only nine years of age, and yet a child of manly, Christian spirit. He had deposited a little sum of money in the savings-bank, and this his heart-broken mother felt could not be put to better use than to establish a memorial Sunday-school. The sum of twenty-seven dollars was accordingly given to a missionary of the American Sunday-school Union, Mr. W. H. Gill. With the money there was organized, about September of the same year, the union Sunday-school already mentioned, at Gibson, Lamar County, Texas. It was called, in memory of the little boy, the Edward Memorial Mission.

What were the results of this gift? The school steadily grew in numbers and interest. Presently two other schools were organized as branches, and out of these schools in time were developed two large churches of two different denominations. In the meantime revival meetings were held from winter to winter in connection with the original school, and the mother who sent in the gift was cheered by frequent reports of the work, made to her either by the missionary or the superintendent of the school. This continued for eleven years, during which time a hundred and twenty-one persons were definitely reported as having found Christ in this Sunday-school, while very many more had become Christians.

The twenty-seven dollars saved up by a boy of nine was responsible for three Sunday-schools, two churches, and scores of souls brought to the Master. Was it not seed sown on good ground, bearing a hundredfold?

The Good Treasurer.

An American exchange contains the following description of a church treasurer, 'He is the most useful man in our church. He does not work in the Sabbath school, nor help in the prayer-meeting, but no elder, nor even the pastor, does more to promote the interests of the congregation. When he finds one growing delinquent he seeks a personal interview with him, explains the importance of promptness in all payments, quiets his complaints if he is a murmurer, removes his hard feelings, and soothes his spirit it disaffected over anything. When one has determined to square up his accounts and leave the church for some grievance, he has been known to talk him out of it, dissuade him from his purpose and send him home well contented.' How many of our churches have a man answering to this description?