

the assumption that her graduates are to remain at home. It is no doubt true that the main part of any College curriculum must consist of subjects that equip men for service in any field. Exegesis and systematic Theology and Apologetics, are needful for every teacher of the Word wherever his sphere of labour. Yet whilst the minister in the home field can at once take a hold of all congregational duties, the missionary finds himself in an entirely new atmosphere in the midst of a new philosophy and new religion, where a new apologetic is needed—and he has to begin and qualify over again. Ought it not to be possible to connect mental discipline and theological training with an adaptation for service in other lands? The study of Comparative Theology has already become prominent in a sister institution, which is a step in the direction indicated. There may be difficulties in the way but what ought to be done can be done, and the jubilee year is a good time in which to do it.

An Earnest Monk.

A great preacher seems to have arisen in France. He is a Dominican monk named Father Didon. His eloquence and earnestness attract crowds of people from all classes wherever he appears. His preaching sounds rather strange coming from an accredited priest of the Church of Rome. He preaches Christ and Him crucified with evangelical simplicity and directness. He urges the people to seek for Jesus in the Gospels. The Bible with him is an open book. A quotation from one of his discourses is given thus: "I have called upon Him as one can call upon One who has long since passed away from earth, but who yet remains engraved ineffaceably on the pages where every candid mind can find him, and I bear you witness that I saw arise before me a human being whom none can resist. He has inspired me with absolute confidence—a confidence which will lead me, following Him, through fire and water. His moral beauty is dazzling, and his whole teaching instinct with the highest truth. His holiness shines forth in the least of His actions, a virtue goes out from Him. He exercises a magic from which no sincere and simple heart can escape. Before all things take the eternal Gospel as a book for your bedside and as your travelling book. When you are tired of the business of the day, or the fatigues of life, read and re-read it, not as a poet, not as a critical scholar, nor as a learned professor, not as an interpreter, or an historian, read it as a man. There is something grander than imagination, than science, than mind or genius—were it the mind of the whole world and the greatest genius—there is something which I put above all; and you will agree with me; this something with which you must read the Gospel is conscience. But Father Didon is not likely to be left to teach such doctrines freely. Yet he may and likely will arouse an interest in the minds of the indifferent French in the truth he preaches, which will bear good fruit.

The Box of Spikenard.

The question of finance is necessarily ever present with the Church. It is well that it should be so, that there should always be demands on the liberality of the people, for it is more blessed to give than to receive. Statistics of the contributions to the Church are of abiding interest. Those reported to the Mission Boards of the United States reveal some serious facts. Last

year's report shows a total \$843,412. Of this sum, only \$295,016 was from the general church collections, while the Women's Boards, Sunday schools and Young People's Societies contributed respectively \$324,003, \$35,092 and \$17,791, or a total of \$376,886. These figures show that the women and young people furnish a very large amount of the total, and it has been pointed out that the men on whom the Church ought to rely most are very derelict in their duty. The experience of the Church in the United States may correspond to that of other Churches, and the fact does not place the male members in an enviable light. The preciousness of the thank offering as a means of worship, it is to be feared, is realized by too few. Oh for the sanctified self-sacrifice, the holy joys which are depicted in one of the most beautiful passages of the history of Israel. It was not then left to women and children to bear the heavy end of the burden. Then the people rejoiced because they offered willingly, because with a perfect heart they offered willingly to Jehovah: and David the king also rejoiced with great joy. Wherefore David blessed Jehovah before all the congregation; and David said, Blessed be thou, O Jehovah, the God of Israel, for ever and ever. . . . But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as all our fathers were: our days on the earth are as a shadow, and there is none abiding. O Jehovah our God, all this store that we have prepared to build thee an house for thy holy name cometh of thy hand, and is all thine own.

We leave it to the pulpit to expound and apply the doctrine of these verses, but there is an interpretation of them which will never come amiss to the cheerful giver.

Conversion of a Remarkable Man.

No small interest has been invoked in the conversion of Mr. S. Ramanujam Chetty, M.A., B.L., at Madras, largely on account of his influence and high attainments. Rev. Norman Russell sends us the following brief sketch of his career:—Mr. Ramanujam was educated in the local Christian College and was known to cherish Christian views in matters of religion. Till now, however, he seems to have reconciled himself to Hinduism, so far as to remain a Hindu to all appearance. He went to Calcutta some days ago, and yesterday information reached us that he has been baptized. He belongs to the caste of Komati Chetties, a high caste. His father, Mr. S. Rangayya Chetty, is a Professor in the Madras Christian College, and Telugu Translator to the Local Government. What makes Mr. Chetty's case of more than ordinary interest is the fact that there are more than one who are, as it were, on the brink of christianity. All of these are highly educated, and men of excellent principles; but they have ceased to draw any solace or inspiration from Hinduism. All of them are chaste Hindus and conduct themselves like Hindus in every particular. They read the religious Book and have prayer meetings. At the time of Mr. Chetty's baptism he read the following, which will show the peculiar conditions through which his mind passed before he finally yielded himself to Christ. "Brethren in Christ, I come from the Komati community, which is even more orthodox than the Brahman. My father holds a most respectable position in that community. I