

soul'' and man's relation or attitude to the Supreme and to the christianity of Jesus Christ, as freely on occasion as most men discuss political questions and local affairs. But without some opportunities of friendly exchange the young student-missionary especially, who usually has a good deal to learn (much of which may be familiar to older laymen of intelligence) would do well to "gand warily."

Without a Clerical Collar

Another reason bearing on this subject was suggested in the recent speech of the present pastor of St. John's at the tenth anniversary banquet in connection with that church. He told something of his experience in travelling north on a coast steamboat. He said he did not wear a clerical collar then because in such a case people would either (1) associate with you and talk more religion than they had probably done for a couple of years, or (2) avoid you altogether. In other words, people would be artificial, not natural, in their manner.

The same difficulty besets the student-missionary in visiting on the field and he has need to prepare to meet the same spirit. After all zeal and earnestness lose none of their effect by being qualified by a little commonsense. Nor need it be suggested that a man is ashamed of his colours; rather, if he has any character at all, it may be said that he is waiting to know something of the territory into which is advancing that he may the better adapt his methods to annexing it, before he too freely displays the flag of that Eternal Empire compared with which all other flag-flying and empire-building on this terrestrial globe resemble the games of children in a school playground.

Let the student missionary, by the exercise of genuine human interest and

real sociability, win the goodwill of the people, and especially of the men as men first, and in most cases, perhaps, interest in his work or his message will follow, or at any rate be less difficult to arouse.

Dealing With the "Unco Guid"

On the other hand some student-missionaries probably have had an experience similar to the writer's of "striking" a house (it was his lot to lodge for a time in such a house) where the Mr. and Mrs. were ever ready to "bring the Book" each morning and evening without fail, though they never condescended so far as to take an open part in worship themselves. Such a habit in home worship of course is more than commendable when it is not based on mere religiosity; but when one finds that the lives of the people are not in any way consistent with their pious ways, such conduct becomes something more than objectionable.

The genuineness of the interest and individual personal experience in such a course may be easily tested however; let it be quietly suggested that the expression in worship be taken by rotation and if there has been any such exercise worthy of the name in the house before the student-missionary's arrival, the inmates should have little difficulty in resuming the practice with another human being in their company.

In the case mentioned, the test proved too much, and a sequel was not so surprising. The "rigidly righteous" first declined to accept payment (though offered and urged upon them personally in cash) for a short period of board, and then later, without informing the student-missionary, kept a substantial sum off church moneys in their hands, and placed it against him!

The Same Difficulty About "Grace"

Mr. D. J. Gordon's contribution to the discussion of student problems was