

Our Contributors

Forecast Fully Realized.

The Editor:—At the meeting of the Century Fund Executive this week, it was found that the forecast handed out at the end of December, had been fully realized. Including contributions for special objects, we are a little past the mark; but the unanimous feeling was that we should have the full amount, both subscribed and paid, for the purposes originally named. "We can do that, and we will do it" be the determination all along the line. Then it shall be done.

The payments were very encouraging. The Eastern Synod, as is fitting, leads the way here. They pledged a minimum of \$85,000. If they would content themselves with that, they might at any day gather up the fragments and close the accounts. But the vision is of \$95,000 now, and not a doubt but it will be realized, for they have it nearly all subscribed, which just means that it will be paid. Here is the way it will be done. Inverness Presbytery has all paid in but \$15, and that will be in a day or two. More than that, for already nearly \$200, not promised, have been sent forward. Not long will Inverness hold the post of honor alone. There are others well in sight of the position, and the end will be. They shall all be there, and rejoicing that they have given willingly to God's service.

It may serve to give an idea of the progress in the Central Provinces if, instead of making comparisons, it be stated that in the three Synods 938 congregations or stations, have subscribed nearly \$450,000; that 617 of these congregations had paid in full at 31st December—more than that now—and that the payments aggregated \$397,000. Some may have questioned as to the number "paid in full," but now we have the facts and they are creditable, and such as invite all to aim at like results. Here, also, we have two Presbyteries practically paid up, others within easy distance, and the lists show that it needs no great effort to reach similar results all along the line.

In the farther West, where the work had to stand till this year, we could not expect it to be so well advanced as yet. But, in two or three months, they should come into line with the rest of the church. The great leader who would have cheered and urged them on to this, has been taken from their head, and they and we mourn his loss. His thought was always of the great help there would be in this fund towards bridging over the critical period in Western work. He rejoiced greatly in this view of it. May every minister there, have given him largely the spirit of our Elijah and, these days when they and their people remember, they will rise and do the work as he would have called on them to do it. Then the West will bring such an offering as he would have rejoiced in, and reap rich blessing in laying it on the altar, for God's cause and their great country's weal. One cannot imagine that this shall not be done.

What further? At 28th February, there will be distribution of the funds on hand. Not less than \$500,000 will be thus applied to the church's work. Why should there not be at least \$550,000? Should we not, in the clear month for work, accomplish as much as that, and then in March, press on to the \$600,000. They will be at work on that other \$10,000 in the East. That is certain. A month's collecting will make great inroads on the \$60,000 balance in the Central Provinces. The West

may need two months, for the distances are great there, to make the great ingathering spoken of. But we should have \$550,000 on February 28th.

How can that be assured? Hundreds of meetings of Century Fund Committees, on an early date, and the minister there to advise and plan; hundreds of appeals to a people who have proved themselves not unwilling to respond. Then work. Work together, work till there is enthusiasm about the matter in Church and Y. P. Society and Sabbath School. Let it be as those days before your new church was to be opened; earnest, cheery, self-denying men and women working, all with one accord. Surely we may expect as much as this, as we set ourselves to the winding up of the movement which means so much for the up-building of Zion and the extension of God's cause in our own and other lands. If we work thus together, we shall rejoice together at the month's end.

R. CAMPBELL.

Perth, Jan. 25th, 1902.

"Never Forget The Note Of Thanks."

In the DOMINION PRESBYTERIAN of Dec 18. is the following:—

"Never Forget the Note of Thanks." Be sure to send a note of thanks for a gift received at the earliest possible moment. Write it before your ardor cools. Make it hearty, spontaneous, enthusiastic. You need not be insincere. Even if you do not like the gift, you must like the spirit that prompted it. Never deter writing with the idea that you will thank the giver in person. You may do that as well when opportunity offers, but do not risk delay. Nothing is more discourteous than belated thanks."

The article just quoted, though short, is thorough—sound—an excellent illustration of much in little. Many act as if they knew nothing of the duty which it states. In this class, ministers can sometimes be found. I have sometimes sent them presents worth a very great deal more than the price of a post card. I received no answer. After waiting an abundance of time, I wrote to them, asking if they had received what I had sent them. The answer which I received, was, sometimes, a most silly one.

The brightest authority bids us do to others as we would they should do to us, and be courteous.

Here is the way in which I have, more than once, treated those who have treated me as I have described. I have sent them a cartoon of which the following is a description. A gentleman is handing a small boy a present. The latter has it also in his hand and is looking up to the giver. The gentleman says to him; "Now, what do you say for that?" The small boy only stares at him. The gentleman says: "Say: 'Thank you sir!'" "Ah!" says the gentleman: "Now that's right. All good boys say 'Thank you,' when they get a present."

Woodbridge, Ont.

T. FENWICK.

The Reformed Synod of Warsaw.

Dr. G. D. Mathews, general secretary of the Presbyterian Alliance, a few months since attended the meeting of the Reformed Synod of Warsaw, in Russian-Poland, and gives an account of his visit in "The Quarterly Register." Shortly after the Reformation there were nearly 400 Reformed ministers in Poland. Some were chaplains to noble families, ministering to the households and the tenantry on their estates, but a large number were pastors of self-supporting congregations. The dark days came and Rome acquired sufficient power to become a pitiless persecutor, so that in many places the Reformed congregations entirely disappeared and were succeeded by Roman Catholic churches. Since the partition of Poland in the last century the Russian Greek Church has sought to exterminate both the Reformed and Catholic churches, and with such success that there are now less than twenty-five ministers of the Reformed faith. The Reformed congregations in Russia are not permitted to have a general organization. Little groups of congregations constitute synods but they are isolated. There are only ten or twelve congregations in the Warsaw Synod. The meeting of the Synod was opened with the communion service on the Sabbath. The proceedings were with closed doors, a relic of the days of persecution, and yet a wise precautionary measure. Under close surveillance of the Russian authorities intercourse with these brethren has to be brief and extremely guarded.