

THE BIBLE IN SOUTH AMERICA.

It has cost a great deal of determination and no little suffering to give the Bible to South America, but the last barriers opposed are now giving way. Yet so late as December, 1902, the walls of Puquio, in Peru were placarded by the resident priest with warnings to the people not to accept even as a present, the Bibles which an agent of the American Bible Society had brought to that place. It is not many years since all Bibles were stopped at the custom houses of Peru and the colporteur thrown into jail, there to lie weary months awaiting the pleasure of the Government. It cost two lives to get the first Bibles into Bolivia, but November, 1901, the president of that republic warned all residents of La Paz, the capital, by proclamation, that Bible-agents were accorded full civil rights by the laws and must not be disturbed in the peaceful prosecution of their sales. In 1888 a consignment of Bibles to Guayaquil, Ecuador, was ordered to be burnt in the public square; but six years ago a revolution made possible freedom of worship even in Ecuador. In Brazil over 70,000 copies of the Bible were sold last year. In Chile and Argentina the distribution of Bibles is as open and unmolested now as in any part of the world. Within the last few years the Bible has been translated into the language of Araucanian Indians inhabiting Patagonia. So the word of God is pushing its way into a land which until very recently knew no more of the story of the cross than an idle and corrupt priesthood chose to tell them. And wherever the Bible goes, the kingdom of God comes in.

CHRISTIANIZING SOUTH AFRICA.

The work of Christianising the natives of South Africa now numbering about seven millions South of the Zambesi river—by definite mission effort, began in 1736 under the direction of George Schmidt, who, after a few years' labour, was deported to Batavia by the Dutch Government of the day, for "the crime of being a great Hottentot converter." The Moravian Church, which sent Schmidt to Africa, has the honour of being the first Church in Christendom to realise its responsibility to carry the Gospel to the savage South African tribes. Following the efforts of the United Brethren came the London Missionary Society in the last year of the eighteenth century. Their earliest missionary was one Van der Kemp, a sceptic, a scholar, a linguist, and finally, a missionary. After years of strenuous effort in behalf of the spiritual regeneration of the natives, and of struggling to obtain for them elementary human rights, Van der Kemp died in Capetown in 1811. Following him were Moffat, Livingston, Mackenzie, and Philip, who dedicated splendid natural gifts to the work of spreading the Gospel over the vast sub Continent. The third society, in point of time, to commence mission work was the Wesleyan Methodist. From

the foundation of their work the Wesleyans have been eminently successful, and to-day they have upwards of a hundred thousand natives in the membership of their churches, with many thousand children in their schools.

THE ENGLISH SPEAKING WAY.

Recently at Toronto, John Morley quoted with approval the following; "It is part of a man's religion to see that his country is well governed." Perfectly or imperfectly that we presume is what the people of Canada have just been attempting to do throughout the Dominion by means of a general election. Before this reaches our readers another large section of the English-speaking world, the United States, will also have held a general election and chosen a President, vice-President, and numerous Governors of States, and other functionaries and representatives. And within a few months, a general election will be held in Great Britain.

The people of all these countries govern themselves through freely-chosen representatives. That is our English speaking way—about as complete an antithesis as could be imagined to the Russian way. Our English speaking way gives vent for ebullitions of public feeling. When these forces are pent up, in despotic countries, they are apt to burst out in an explosion of another kind. You cannot expect millions of free people to conduct great political contests with the delicate decorum of a ladies' pink tea. Even if election discussions are tempestuous, the total sum of the resultant is to the State advantage, not detriment. It is right enough for the pulpit to deprecate too heated passions and too violent controversies; but this deprecation should never be set forth from an effeminate standpoint. The stormy Atlantic is ever healthier than the stagnant pond. Our English speaking way, like everything human, has its imperfections and its disadvantages; but its benefits are greater ten-fold.

STATE OF THE FUNDS.

The following are the receipts for the missionary schemes of the Church from 1st March to the 31st for the last three years:—

	1902	1903	1904
Home Mission Fund.....	631,236.12	821,503.30	\$21,133.03
Augmentation Fund.....	2,690.12	2,453.20	2,526.26
Foreign Mission Fund.....	13,060.80	13,557.03	26,582.19
Minister's widows' corp.			
Hans Fund.....	2,070.51	1,238.98	971.75
Aged & Infirm Ministers			
Fund.....	1,161.74	1,439.12	1,303.76
Assembly Fund.....	2,246.89	2,579.06	2,555.09
French Evangelization			
Fund.....	5,620.19	6,014.30	4,408.09
Point-Aux-Trembles Fund	2,135.35	2,031.49	1,751.24

It will be observed from the above that there is a considerable falling off in the receipts for the Widows' & Orphans' Fund. The Sabbath fixed by the Assembly for the annual collection on behalf of his fund was 23rd October. It is hoped that where it has not already been done, the collection will be taken and forwarded as early as convenient.

The receipts for French Evangelization are very much behind. Only a very few congregations have thus far sent the annual collection which was appointed to be taken in July.

IAN McLAREN ON PREACHING POLITICS.

Rev. Dr. Watson (Ian MacLaren) does not think anything is gained by ministers preaching partizan politics in the pulpit. "The ordinary man in the pew," he says, "hates politics from the pulpit! He comes into the house of God that the smoke and clouds may be thrust on one side, and he may catch a glimpse of the blue, and it is hard if instead he is asked to breathe that most irritating of all atmospheres, the atmosphere of a political sermon! No religion has ever been so patriotic, has ever inspired the people with such a passion for liberty as has Christianity. Jesus Christ proposed to regenerate society by regenerating the men who composed that society, and to-day the minister of God nobly serves his State who makes the men who form the kingdom of God in the land we love."

JOHN MORLEY ON YOUTH.

The University of Toronto last week conferred on Hon. John Morley, the distinguished English statesman and writer, the degree of Doctor of Civil Laws. Mr. Morley in replying said: "I envy the young; I never look upon an attendance of young men and women, with all their lives before them, without sympathy, without envy. There is no part of life comparable in my experience to the early days at college. There you have truth and beauty dawning upon you. The aptitudes are trained, but more important than the aptitudes is the impression on the minds of the young, who have the world before them, of high and generous ideas. Whatever calamities and perplexities may await you, there will, so long as those ideals are kept alive, shine in upon you the rays of this diviner time. I should like to read to you some words which I always thought of value, both in themselves and from their source. They were spoken by Mr. Gladstone when he was once at Edinburgh. 'Believe me when I tell you that the thrift of time will repay you in after life with an usury of profit beyond your most sanguine dreams, and that the waste of time will make you dwindle alike in intellect and moral stature beyond your darkest reckoning.' This is a lesson which cannot too often be repeated; we older and younger constantly forget it."

The Halifax Presbyterian College, which opened for the winter session about a week ago, enrolled some ten students for the first year course and has eleven in the class which will graduate next spring. Principal Falconer, who succeeds the venerable Principal Pollok, presided at the opening session and delivered the opening lecture.

During the past nine days of the 'Torry Alexander revival campaign in Cardiff, England, 75,000 people attended the meetings and 500 people professed full surrender to Christ. The Torrey Alexander Campaign in Australia and several of the large cities of Great Britain is one of the striking religious phenomena of this twentieth century.