

Then instead of a cheerful grappling with the problem of want, false appearances are kept up, or perchance the poor man sinks into dull despair. The disappointed who take not up their Cross show a sour countenance and poison the social atmosphere when they come.

Some drag their Crosses along the ground. They submit with great unwillingness to what they cannot help. They dare not complain of him who sends the Cross; they will not cordially accept the discipline. So in a grudging and half rebellious way they trudge along, holding by one end the Cross they hate, and letting it trail along the dusty life road. The will is not surrendered. Their prayer, if they could but rise to it, ought to be:

"Laid on thine altar, O my Lord divine,  
Accept this gift to-day, for Jesus' sake;  
I have no jewels to adorn thy shrine,  
Nor any world-famed sacrifice to make.  
But here I bring, within my trembling hand,  
This will of mine—a thing that seemeth small;  
But thou, alone, O Lord, canst understand  
How, when I yield thee this, I yield mine all."

But many, thank God, have learned the secret of quiet acquiescence in the appointments of the Master. They know how to bring sweetness out of the bitter. "The Eater" of life's strength "brings forth meat" for life's needs. They have lifted the Cross shoulder-high; they have found it a steady-going rather than a staggering load. With it upon their backs they can not be over-elated, for always there is the Cross. They shall not be unduly depressed, for they bear it after Him and for His sake. They have faced life's ultimate challenges and found themselves ready for the fray. Patience has come, solemn trust and resignation, but not gloom. They have a peace the world can not give, and can not take away.

"Take up thy cross," the Saviour said,  
If thou wouldst My disciple be;  
Deny thyself, the world forsoke,  
And humbly follow after Me.

Take up thy Cross and follow Christ,  
Nor think till death to lay it down;  
For only he who bears the Cross  
May hope to wear the glorious Crown.

### Ministers' Widows' and Orphans' Fund. (Western Section.)

According to the regulations under which this Fund is administered, it is necessary that ministers connect themselves with it within four years from the date of ordination. As several ministers, ordained for a longer period than four years, had expressed a desire to unite with the Fund, the General Assembly, in June last, gave discretionary power to the committee on this point. In the exercise of this authority, the committee have agreed to admit to connection with the Fund all ministers of the church who are eligible and not at present connected with any similar Fund, provided they make application prior to 28th February 1903, and contribute a sum equivalent to the total payments they would have made had they connected themselves with the Fund at ordination, together with interest at the rate of 5% per annum, from ordination.

An opportunity is also given to ministers, at one time connected with the Fund, but who have neglected to pay their rates, to re-unite with it, provided this is done prior to 28th February next. A circular with full particulars, has been issued to every minister in the Western section of the Church. Lest, from any cause, this should not have been received, this intimation is made, so that all

who desire to do so, may avail themselves of the opportunity to unite with the Fund before the 28th February.

Communications regarding this matter should be addressed to the Rev. Dr. Warden, Toronto. Ministers' rates are payable annually in advance on 1st November.

### Our Fellowship.

Ps. 133 : 1-3 ; 1 Cor. 12 : 12-27.

#### Hints on Topic.

The ocean moves as a great whole, and because it does so, it is able to bless mankind in countless ways. There are the vast ocean currents that distribute heat and cold, there are the trade winds that carry our ships, there are the waves and the tides that wash our shores. Now suppose it were possible to run water-tight fences through the ocean and cut it up into little ponds! There would be an end to the ocean currents, to the grand circulation of ocean air, to the splendid waves and the majestic rhythm of the tides.

Now there have grown up in the world-wide ocean of Christianity numerous fences just like these, and men ask themselves why no grand tidal wave of revival sweeps over the churches, why the Holy Spirit that comes like the rushing of a mighty wind does not descend upon the denominations. There are more answers than one, but one certainly is, "Because of the fences."

It is the part of Christian Endeavor to promote the ocean circulation of Christianity. It is the part of our great Society—not to knock down the fences; we might do more harm than good, if we tried that, and, any way, we must leave those large problems to older and wiser heads; but at least to make gates in the fences by which access may be had from one to another, and free movement, ever more and more free, may be brought about.

No force is so powerful to do this as our Christian Endeavor Society. No force, by history and organization, is so well equipped to do it. The world has come to associate our Society with this idea; the world looks to us to carry it out. Let us write on every Endeavor banner, "Fellowship! Cooperation! Union!" Let us do our best to fulfil our Lord's prayer, "That they all may be one."

### For Daily Reading.

Mon., Dec. 8.—"That they may be one."  
John 17 : 11-23  
Tues., Dec. 9.—One fold. John 10 : 11-16  
Wed., Dec. 10.—One bread, one body.  
1 Cor. 10 : 16, 17  
Thurs., Dec. 11.—"Diversities of operations."  
1 Cor. 12 : 1-6  
Fri., Dec. 12.—All one in Christ.  
Gal. 3 : 26-29  
Sat., Dec. 13.—One Lord, faith, baptism.  
Eph. 4 : 1-6  
Sun., Dec. 14.—Topic. Our fellowship.  
Ps. 133 : 1-3 ; 1 Cor. 12 : 12-27

We search the world for truth, we cull  
The good, the pure, the beautiful,  
From graven stone and written scroll,  
From the old flower-fields of the soul,  
And, weary seekers for the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read.

—John Greenleaf Whittier.

## Our Young People

### It Must Be Always Right.

We cannot do right to-day and wrong to-morrow! It must be always right to-day, to-morrow and every day, for only by constant care and watchfulness can we keep our lives near the right when so many stand ready to dim our light and blight our hopes with temptation on all sides. No life can be so beautiful as to give light to others without having its brightness reflected on the giver. So, not for one reason, but for many, should our examples be of the best. If we will be faithful, we shall be blessed and give joy to those about us. And thus we may look forward hopefully to the evening of life.

"And the night shall be filled with music,  
And the cares that infest the day  
Shall fold their tents like the Arabs,  
And silently pass away."

—The Universalist.

### Aged and Infirm Ministers' Fund New Schedule of Time.

The General Assembly, which met in Toronto in June last, on the report of a sub-committee representing the Aged and Infirm Ministers' Fund, East and West, adopted new regulations for the administration of the Fund. While these were sent down to Presbyteries for consideration, they were adopted by last Assembly and "forthwith" became the rules to guide in administering the Fund. These regulations are given in full on pages 67 and 68 of the Minutes of Assembly of 1902.

Within the last few weeks, letters have been received from a large number of ministers, making enquiry regarding rates. This would be unnecessary were ministers to read the regulations, as published in the Assembly Minutes. The new regulation as to rates reads as follows:—"Settled pastors, ordained missionaries, home and foreign, professors in colleges, and church agents, shall, in order to participate in the full benefits of the Fund, pay into it an annual rate of:—For ages 25 to 30, at the date of connection, \$6; for age 31 to 35, \$7; for age 36 to 40, \$9; for age 41 to 45, \$10; for age 46 to 50, \$12; for age 51 to 55, \$16."

To entitle ministers to connect themselves with the Fund, all that is necessary is to pay the rate for the current year, according to the above rule. Ministers already connected with the Fund are required this year and every subsequent year to pay the rates according to the above regulations, but only the rate called for at the age of actual connection. For example, if a minister united with the Fund, say in 1880, when he was 26 years of age, his rate, hereafter, is \$6 because that he connected himself with the Fund when he was between the ages of 25 and 30. In remitting rates to Rev. Dr. Warden, ministers should state the date of their connection with the fund and their age at that date.

It will save a great deal of unnecessary trouble if ministers will kindly read for themselves the new regulations, to be found in the Minutes of last Assembly.

Congregationalist : It is not necessary for the minister to draw the people to the church services. But it is necessary for him to preach the Gospel so that those who come shall recognize it and its fitness for their needs.