

missionaries before him, in fact, the only missionaries before him, had been ruthlessly slain and eaten by the cannibals.

David Brainerd dying to every worldly ambition, left his home, his loved ones, his college friends and went to live among the Indians in the forest at the Forks of the Delaware that he might bring those poor fierce savages to a saving knowledge of Christ.

J. Hudson Taylor gave his heart to God when but a little child. At five years of age he stood on his father's chair as a pulpit, preached his baby sermon to his brother as his audience and declared, "When I'm a man I mean to be a missionary and go to China." He had been taught by his parents to reverence the Bible from cover to cover and to trust every promise to mean just what it says. There were many difficulties to be met, many hardships to be endured, many obstacles to be overcome, but amid it all his faith and courage failed not. He became the "Apostle to the Chinese" and the "Founder of the China Inland Mission".

It would be an almost endless task to call to mind such other examples of Christian faith and fortitude as John Thomas and William Carey, pioneer missionaries to India, Judson to British Burmah, Alex Duff, David Livingstone, Robt. Moffat and Alexander McKay to Africa.

But leaving the subject of the foreign missionary, a few names of noble Christian women might be given and we might mention Florence Nightingale, Clara Barton, Edith Cavell. Each of this noble group of three, ministered tenderly and skillfully to the needs of the sick, the wounded and dying, on the field of battle.

Another three-fold group of noble Christian women may be taken from the list of the physically blind, and in the case of the first mentioned, not only blind, but both deaf and dumb. They are Helen Keller, Fanny J. Crosby and Mrs. C. H. Morris.

Fanny J. Crosby, entirely blind from the age of three years, memorized the Pentateuch, the book of Psalms, the four Gospels and wrote more hymns than any person that ever lived, six thousand in number, many of them sung all over the world.

Mrs. C. H. Morris, who at her home in McConnelville, Ohio, U. S. A., performed all the duties of a busy housewife, the training of children, washing dishes, scrubbing floors, and hard work at the wash-tub, yet was the writer of fifteen hundred hymns, and composed herself the music for these hymns. "Nearer Still Nearer", is perhaps the best known and most loved hymn that she wrote. "Sweet Will of God", "The Stranger of Galilee", "Let Jesus Come Into Your Heart" and "I Know God's Promise is True", are from Mrs. Morris' heart and pen. There has probably never been another who has given to the Christian church so many hymns and set music to the same. Failing sight came on gradually and for the last sixteen years of her life she was totally blind. But she kept on singing at her work, writing hymns and composing music. Even after her affliction of blindness came on she became skilled in the use of the type-writer. One of her sons fixed up a large blackboard for her in a room up-stairs, and cut lines for the staff-lines twenty-eight feet long. On these Mrs. Morris continued her work of writing melodies.

But far be it from us that we should leave the impression that true Christian courage consists merely in the meeting and braving physical danger or in overcoming great difficulties.

Real Christian courage is that inward grace or inwrought principle which is born of the Spir-

it in the heart of the believer and enables its possessor not only to brave great danger but to meet every adverse circumstance of life, sickness, sorrow, loneliness, loss of loved ones, the bitter experience of being misunderstood, misjudged, misrepresented, to bear all this and more if need be, with an uncomplaining spirit and an abounding trust in God.

"Courage brother, do not stumble,

Though thy path be dark as night;

There's a star to guide the humble,—

Trust in God and do the right.

"Some will hate thee, some will love thee,

Some will flatter, some will slight;

Cease from man and look above thee,—

Trust in God and do the right."

A HOLINESS COLLEGE FOR CANADA?

Of all the problems relating to our work today, there is none more urgent and intricate than the matter of Christian education for our youth. By "Christian education," I do not mean solely the training of student ministers and missionaries, but the instructing of youth for different vocations under teachers, and in an environment, that will produce Christian characters for lives of service and usefulness.

The majority of our North American colleges are tainted with Modernism, and students attending these institutions, who in theory and experience support the teaching of the Word of God, are more likely to have their faith principles destroyed than strengthened.

Confronted with this problem as it stands, we may adopt one of three attitudes.

First: Support the idea that consecrated people do not need advanced education.

Second: Advocate that the young people attend the modernistic college, hoping they are sound enough in their convictions to retain the simple principles of faith in God.

Third: Endeavour to provide a school where students may obtain a good course of study under an influence conducive to spirituality.

The first alternative, while doubtless sound in exceptional cases, is generally impracticable. The very fact that God has given us brain matter is an evidence that it is His will that it should be developed. Moreover, the practical demand of the age is most convincing. The most deadly foe of the educated, Godless, modernist, is the educated, God-blessed, fundamentalist. "A little philosophy tendeth to atheism, but depth of philosophy leadeth men back to God."

The second attitude is dangerous. While some students may complete their course of study in such institutions and retain the fundamentals of their faith in God, they are almost certain to be harmfully affected. The strong may survive, but the weak will perish.

The third suggestion appears the sane and safe solution of the problem. The establishment of a college that is up to the standards of the Dominion academically, and up to the standards of the Word spiritually.

With all due regard to the U. S. colleges, and their efficiency to serve U. S. students, OUR present need, for numerous and obvious reasons, is a holiness college in Canada.

Is it a practical need, and possible accomplishment? Would it not be a gigantic task in this period of economic depression? As to the need, that is self-evident. While at first glance or consideration it seems an impossible under-

taking, I believe it could be successfully carried out if approached and dealt with in the proper way, as God directs.

I do believe, in spite of some former convictions, that a denominational school, supported and sustained solely by our people would be the laying upon us a burden greater than we are able to bear.

Our need is an interdenominational institution supported by a number of the Canadian holiness bodies, controlled or governed by an interdenominational board, and attended by students from the supporting denominations and others. This type of school would build a student body that would number hundreds, a student body that would be worthy of the teaching of the splendid faculty that is available.

I have enumerated seven different holiness bodies, (beside many independent works) from Toronto east, beside the many who partly adhere. Among these there are at present four schools operating, each having a student body of from twenty-five to sixty. Supported by their various denominations, these schools are doing good work, but none of them are able to produce the type of college we need. A united effort of a number of these bodies would give us an institution that would be second-to-none in efficiency.

The world is in dire need of well-trained Christian characters. We have the finest of material in our Canadian youth, and most efficient teachers are eager to serve in the instructing of them. The youth are a denominational possession, and the problem is a most intimate one; if it is neglected, the young people are neglected; if it is solved, the youth are saved.

Other denominations are ready to cooperate, are we? B. C. COCHRANE

MARRIED

"What therefore God hath joined together let not man put asunder."—Mark 10-9.

Lucas-Brown

A quiet and pretty wedding was solemnized in the presence of a few immediate friends and relatives at the home of the bride's parents, Mr. and Mrs. Lowell Brown, when their daughter Faye was united in marriage to Eric Lucas, of Manchester, England. Mr. Lucas is a member of the crew of the S. S. Grand Manan. They plan to reside at North Head. We wish them every happiness.

L. J. S.

GREAT MEN

Great men stand like solitary towers in the city of God, and secret passages running deep beneath external Nature give their thoughts intercourse with higher intelligences, which strengthens and consoles them, and of which the laborers on the surface do not dream.—Longfellow.

THE WIND BLOWETH

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit.—Jesus.

Whatever our place, allotted to us by Providence, that for us is the post of honor and duty. God estimates us not by the position we are in, but by the way in which we fill it.—T. Edwards.

Helpfulness brings happiness. Hinder others and you hold yourself back.—V. A.