

met him have been charmed by his frank manliness, his amiability and politeness. His personal influence has done much to draw out attachment to the supreme government. His is the happy distinction of having made little history for India, and yet several measures have been passed which will affect for generations the temporal, social and moral welfare of the people. I shall only mention one. To his Administration belongs the merit of acknowledging that Government in India has made a huge mistake in excluding moral teaching from the Government school, and of legislating to provide for combining moral and secular training in all Government schools and colleges.

I do not believe that the measure goes far enough, or will provide the remedy for the existing evils, but it is a great point gained when the Government sees the evil and begins to take steps to remedy it. A more secular education only breaks up the old faiths, and unsettles old foundations and leads the students into the bogs of Atheism and Materialism. It is well that even so late in the day the Government is beginning to realize that a mere secular education will produce a large and influential class who will become a source of danger to the State. For after Atheism and Materialism come lawlessness and license.

The Countess of Dufferin, by talking to heart the sufferings of the millions of India's women, and for their relief establishing a fund and medical training schools for female doctors and nurses, has also erected for herself a monument more enduring than brass. The contributions already received warrant us in saying that this good work will be continued as long as British rule lasts in India.

The Holkar of the troublous days of the mission is gone and his son reigns in his stead. And he has reigned long enough to show that the prince of low tastes and brutal temper has not been transformed into a king of wisdom and righteousness. The internal affairs of the State, notwithstanding the presence of a most enlightened and able prime minister, are drifting into the utmost confusion. The Maharajah gives himself up to idleness and vice, and takes no interest in the discharge of public duties. His people are already tired of him. His visit to England, instead of opening his mind to more liberal and enlightened ideas, seems only to have the more blinded his eyes, as daylight dazzles the eyes of the birds of night. He has retired into deeper darkness than ever, and gives himself up wholly to the control of the astrologers. Sir Lepel Griffin is reported to be about to leave India to enter a parliamentary career in Britain. I fancy few will regret his departure. The man who holds Mohammedanism to be a better religion than Christianity and in public assembly advises the young Brahmins of India to cling to caste and their ancient religion, and not to listen to the voice of "missionaries" and "philanthropists," is not likely to be much of a blessing to any people. His words of warning will not do much harm to any who know the man.

The missionary cause in India has lost a man of might in the death of the Rev. G. Bowen, who for forty years by voice and pen and example served the cause of Christ. He came as a missionary to Bombay, where for the last thirty years he has been editor of the *Bombay Guardian*. After having been a short time in India he declined his salary from home, took a house in the native quarter of the city, and adopted the native mode of life in the attempt to get near the heart of the people, and the better to influence them by the Gospel. He kept up his simple habits to the end. Though his early education was somewhat deficient he made up for the loss by extraordinary diligence, and acquired a most extensive knowledge. In his young days he was an Atheist, but Paley's "Evidences of Christianity" fell into his hand, and was, by God's blessing, the means of his conversion. By his genuine devotion to the Saviour and the good of His followers, by the purity of his life, unostentatious self-denial, wide charity and deep piety he has won the highest admiration both of Christians and heathen. His death leaves a gap that will not readily be filled. I need not refer again to the great loss our own mission has sustained in the removal by death of Mr. Robert Murray, who was just entering hopefully and most encouragingly on his work in his field of Ujjain. It is mysterious to us that when the labourers are so few one should be called away just as he began to sow the seed. But we know His will is good. Doubtless many young men are ready and

saying, "Here am I, send me in his place." There are vast fields where the seed of the kingdom has not yet been sown, and until the seed is sown we shall look in vain for the harvest. W.

Neemuch, Feb. 23, 1888.

ECONOMY IN HOME MISSION WORK.

MR. EDITOR,—Much has been well said and written on the critical condition of our Home Mission and Augmentation Funds. Should a deficit exist at the close of this month it cannot be ascribed to a lack of information. It is greatly to be desired that between spasmodic efforts and increased liberality, such a result may be avoided.

However, above the din of pleading for funds rises the question, Is greater economy with efficiency in the administration of those two important funds possible?

The following suggestions are offered, to show that the true answer to this question is, Yes. Were they adopted by the General Assembly's Committee, the work in Manitoba and the North-West, the expenditure would be greatly reduced, and the work would remain unimpaired.

First, Only the Presbyteries should have power to take the initiative in organizing new fields. This is not the rule at present, for which see p. 49 of Assembly's Minutes for 1884.

This would require the Presbyteries to consider fully the ways and means of supporting new fields before the organization of such was effected. They would doubtless take a deeper interest in this department of the work, were they solely responsible for it, than they do when the responsibility is divided. The extension of the work would then be more in accordance with the strength of the Home Mission Fund than it now is.

Second, Except in exceptional cases, new fields should not be supplied during winter for the first year. No loss would be sustained by the Church from such action. New districts are sparsely settled. The people are comparatively poor, and without horses to drive to service. The weather is so cold (and sometimes stormy) from the middle of December to the end of March, that the people cannot walk a long distance to Church. Even at old stations where the circumstances of the people are widely different, the attendance during winter may often be counted on one's fingers, and the average will seldom exceed one from each family.

Third, Lay help should be more generally utilized. In many cases, were this done in winter, the field could be supplied at a less cost to the fund than is necessary to bring a student from the East. The elders of the neighbouring congregations could conduct prayer meetings occasionally in such fields, and visits be made to them by the nearest missionaries. This arrangement would supply vacant fields tolerably well during winter, and leave openings in spring for students in Manitoba College who might desire work. I know it is said "our people won't have lay preaching." But against this statement there is the fact that many of them drive several miles to hear the "Hallelujah Lasses"; while a large number of them attend regularly the services conducted by the laymen of the Methodist Church. Why should they not have an opportunity of listening to their own elders? This would train the elders, save the fund, and sustain our work.

Fourth, Congregations should not be placed on the Augmented list until liberty has been given by the General Assembly's Committee to the Presbytery to do so after application has been duly made. This would prevent premature settlement, and the pastor of a settled charge from occupying the humiliating and anomalous position in which he is placed when refused a grant from the Augmentation Fund after his settlement has taken place.

Indeed, a safe rule for the work and the fund would be that "congregations when placed upon the Augmentation Fund do not receive a larger grant than the amount they received from the Home Mission Fund, when supplied by an ordained missionary, prior to their calling a minister." This would save at least \$50 to the fund in many cases, and it would be difficult to show where, in any case, it could impair the work.

Fifth, Return to a purely Presbyterian régime in the North-West. It is the most economical, as also the most efficient form of administration. Whatever

reason may have existed in the past for the system now in use, there can be no defensible one adduced for its continuance. The growth of the work now is largely internal; i.e., by the reduction and reorganization of old and large congregations. With such a large number of settled pastors and efficient missionaries engaged in the Church's work, and the telegraph and railway touching the limits of almost every congregation, much of the extraordinary administration and its consequent expenditure might profitably be dispensed with, at least in Manitoba.

ECONOMIST.

MINISTERIAL INEFFICIENCY.

MR. EDITOR,—The articles of your well known correspondent "Knoxonian" are always readable and interesting, but his remarks on the subject at the head of this paper appear to be an apology for ministerial inefficiency, which, to me at least, seem to be a "little too thin."

If "two blacks do not make a white," what is the use in "Knoxonian" telling us that every one already knows that we have inefficient elders and deacons? The inefficiency of these men can in no way injure a congregation to the same extent as a similar fault would on the part of the minister.

I have seen a congregation almost extinct through the mistakes and blunders of the minister; but the fact that, as "Knoxonian" says that there are hundreds of inefficient elders, deacons and managers did not save the congregation from destruction. I have never known a congregation so badly wrecked by an inefficient elder. I am free to admit that we have a good many such, and also cranky deacons and managers; but somehow, whether right or wrong, the name of the minister is generally associated with the congregation as regards its prosperity or otherwise, and the first question asked about a minister, to whom a call is to be presented, is: How is he doing in his present charge? No congregation seeking his services would think of asking, Has he an inefficient elder or a cranky deacon in his Church?

In days gone by, when the material for making good elders was a little scarce, men, from necessity were chosen to the office who had not probably all the apostolic qualifications, or were fitted to take part in religious meetings. Lately, I was told by a minister when speaking on this subject that there was one elder in his church who, when elected, positively stated that the congregation need not expect that he would take a prominent part in prayer or other religious meetings. At that time there was no Sabbath school in the congregation, but now there is. Under such circumstances, can a man be held responsible for the exercise of gifts he does not possess?

Before a minister is open to a call, he is supposed to have the necessary qualifications for the efficient discharge of the duties of the office. I believe, however, that we have very few inefficient ministers in our Canadian Church, but it is beyond all question that there are times when the Presbytery should interfere and "dissolve the banns." It is all very well to say, If so-and-so don't like the minister let them leave. Well, if only a few persons are disaffected, this would seem to be the wisest course; but when the gap is widening, when pews instead of filling up are becoming empty, when numbers of the members are getting sick and tired, and leal-hearted sons of the Church are asking, Have we no machinery to deal with such cases? I do, not think, Mr. Editor, that the case is met by saying that we have "inefficient elders and deacons."

The interests of a congregation, no matter how hard the case may be, are to be preferred to that of a private individual; for whilst the minister may not have succeeded in one congregation, he may do better in another. Besides, the minister has only a life interest in the Church at the best. But the members of the congregation and their families have been there probably for a generation. Dr. Gregg, I fancy, knows as well as any other man that if there are inefficient ministers, there are also inefficient elders, deacons and managers. But I think he would be the last man in the Church to bring a charge of inefficiency against either ministers, elders, or the leaders of a choir. Let such cases be dealt with separately on their merits, and then the inefficiency of one party will not be taken as an offset for that of the other. For "two blacks do not make a white."

CHURCHMAN.

7th March.