

ever, that there is not much room for this apprehension. Mr. L. D. Wishard, who has had much to do with associations, especially in connection with colleges, urges the necessity of carrying on this work "in perfect harmony with the missionary societies;" and it is said the secretaries already located in Japan and elsewhere are there in direct response to the call of the missionaries, and are working in the closest relations with them. Some good people have feared that the Y. M. C. A. was in danger of becoming a sort of religious club, lacking the evangelistic and missionary spirit. May not this missionary movement prove to be the very safeguard that was needed?

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WHILE much interest is felt, and properly so, in the proposed new mission to China, the Church must not forget work that lies nearer home, and which, if lacking some of the elements of romance which belong to the "regions beyond," is quite as important as any other part of the field. For the moment we are thinking more particularly of the Indian work in the North-West and in British Columbia. There is room and need for extension in both of these Conferences. As regards Industrial Institutes, the North-West will, in the near future, be well supplied; but very little is yet done for British Columbia compared with the needs of the tribes. In regard to evangelistic work, the Port Simpson District is greatly in need of more missionaries and teachers, while Vancouver Island lies almost entirely neglected. The Church is waiting for volunteers for this department—men and women of fervent piety and quenchless zeal, who will not be deterred by difficulties and dangers, and who will count hardship and self-denial a joy for Christ's sake.

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PERHAPS it might not be out of place to indicate a little more clearly the kind of laborers wanted, and the kind of work they will have to do. As a rule, they must be laborers who can adapt themselves to all kinds of circumstances, and turn their hands to any kind of work. Teachers are wanted who have had experience in teaching, and who, at the same time, will be missionaries to the people among whom they live. In a few places female teachers can be employed, but, generally speaking, men are needed for rough pioneering work. Many of the tribes are still in their original pagan and savage state, and have to be taught the first rudiments alike of divine truth and of Christian civilization. Other things being equal, a man and his wife who have no children to be contaminated by the prevailing immoralities of heathenism, could work to the best advantage. A husband who could preach, visit the sick, administer medicine,

help build his own house, and teach the Indians some of the simpler arts of civilized life; and a wife who could teach school, lead the singing, instruct the women in household duties, and, in her husband's absence, take charge of the services, would find a grand field in British Columbia.

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WE hope our friends are not forgetting the ONE CENT A DAY principle. It has in it unlimited latent possibilities, and is well worth consideration and adoption. When Mr. Wesley was considering the best method of raising money for a particular object, it was proposed that each member of the Society give one penny weekly. "But some are too poor to give a penny a week," said Mr. Wesley. "Put twelve of the poorest with me," said the man who made the proposal; "I will see them weekly and receive what they are willing to give, and will make up any deficiency." Out of that experiment sprang the class-meeting. Is not a similar method practicable with respect to missionary givings? In every congregation where the limit has not been reached, let the aim be an average of one cent a day for each member of the Church. If some cannot do so much—though such are very few—let some one whose circumstances are better, say, "Put twelve of the poorest with me. I will see them weekly or monthly, receive what they are willing to give, and make up whatever is lacking."

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THIS plan of a cent a day was up at the last meeting of the American Board, where it was claimed that a certain Mr. Wilkins was the author of the plan. The first man to propose it in this country, so far as we know, was Dr. Burns, of Hamilton. But it matters little who first proposed it; the value and feasibility of the plan are the points of most interest. Apart from all other considerations, the proposal of one cent a day for missions has these advantages: it is simple, practical, methodical, and within reach of the poorest. Moreover, it would, if universally adopted, vastly augment the income of the Society. To prove this, let any minister or member take the membership of his own church, multiply by 365 and divide by 100, and he will have the amount in dollars from the cent a day plan, which he can compare with the amount raised last year, and we venture the assertion that, in ninety-nine cases out of a hundred, he will be more than surprised.

DR. CROSS, of the Free Church of Scotland Missions, on Lake Nyassa, Africa, has upon the roll of his school the names of 300 children rescued from slavery. They are naked and helpless, but certainly are much better in the mission compound than they would have been in the slave pens of the hunters.