

have not lost faith in it or faltered in their support of it.

I think the signs of the times predict a great change that cannot be long delayed in the Province of Quebec. There is a murmur of discontent gradually gaining strength in the ranks of the faithful; the cords have been drawn so tight, a little more tension, and they break. Those who leave Mother Church, may not all, or at once, become Protestants, but the most of our labours will be, and even now are, easier, owing to what we have indicated going on.

Our branch of the Church doing French work is gaining more in influence than in numbers at present, as any one attending one of the socials at the Presbyterian College in Montreal can see; I might also allude to the increasing number of French students studying for the ministry.

I am not connected with the committee who have in charge this French work, directly or indirectly, and do not write in their defence or to provoke discussion, my sole object being, to point out why greater progress has not been made in so important a work; will our Church lessen her endeavours or allow her ardour to cool in what, in my opinion, is first and foremost and pre-eminently the grandest work that we have taken up? I don't think so. We should not forget history—what the grand old Presbyterian Huguenots did for civilization. We have a chance of paying back, to some extent, our debt of gratitude to the descendants of their countrymen and are trying to do so.

Montreal.

LAYMAN.

ASYLUMS IN QUEBEC.

BY AN ONTARIO BARRISTER.

The case of Mrs. Lyman, so gallantly taken in hand by a citizen of Montreal, has aroused much interest.

The lady, apparently able to take care of herself, has been immured in an asylum for years. In England, or in this Province, such a case as hers would have been freely decided by the Court without reference to the Government of the day. In Montreal, the learned judge, having heard conflicting reports from medical men, thought further testimony necessary. Why not, then, have as many experts employed to see the lady and her surroundings and to give evidence, as the friends choose to employ? Why not let a judge freely and openly hold enquiry? But, no! the matter becomes one of State. The Provincial Cabinet is summoned to decide; and then the Attorney-General, Mr. Taillon, in the name of the Government, refuses to allow more than one additional doctor to enter the asylum and give evidence in the case.

The secret is simply this, because the asylum in question is in control of the dominant church. It is run in the interests and as part of the machinery of priests and nuns and they object to open investigation and exposure. The man who will be allowed to enter and make enquiry will not be one free from interest, local bias and prejudice, but one who will bow very low indeed to the veiled sisters who will open the door and surround him and be ready to kiss the hand of any reverend black gown who may be in waiting.

This is not the first instance in which such light as has happened to fall on such institutions in Quebec has shown anything but a clean surface.

The spirit of the Inquisition is not dead, as Mrs. Lyman, and probably many others who have fallen out with their interested relations and into the power of agents of this Church, can testify. Do our Quebec fellow-citizens not see danger lurking in their paths when legal questions, private interests and the liberty of the subject are thus removed from the arbitrament of independent judges and jurors and made subservient to the will of a priestly oligarchy?

Let us hope that the struggle thus begun will be continued with manly vigour.

MISSION WORK IN THE NORTH-WEST.

MR. EDITOR.—There appears, under the above caption, in your issue of Oct. 1st, a letter signed by Messrs Robertson and Whimster.

It shows that over 600 families of our Church in the North-West are, or soon will be, without a minister, missionary or regular service. But we are only beginning to feel the pressure in the matter of want of men. Year by year thousands are being added to the population by immigration. What are we going to do to supply these people with the Gospel? Where, for the next five or ten years, not to look further, are men to be obtained for this work, the importance of

which, cannot be over estimated, men with strong bodies, clear heads and warm hearts, who will preach Christ "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

The letter referred to calls for men. Suppose that call to be responded to by one hundred or five hundred young men, which does not seem probable, they would be required to spend from five to seven years in college, before they could enter upon the work. What is to be done in the meantime? Our colleges are not supplying the demand of Manitoba, North-West and the older Provinces.

True, they send a few students each year, and some extra ones for a few months in summer, but this is not at all meeting the case. There are, we believe, a number of good, earnest young men in our Church, with good English education, a knowledge of the Scriptures, and an acquaintance with men gained by experience in commercial life, a training, by the way, which is not to be undervalued, who would gladly devote themselves to this work, who, for various good reasons, cannot take a college course. Here, we believe, we must look for a supply.

These men would be available at once and should, with as little delay as possible, be licensed. They could then take a course of reading, omitting classics, prescribed by the Assembly or Synod and to pass examination thereon. Greek and Hebrew are, beyond question, useful and desirable, but are not necessary to an intelligent understanding or safe exposition of the essential doctrines of God's word. Again, let these men be paid. Why should such a man, call him "catechist" if you like, not be paid as well as a "missionary" if he does the same work as well?

We are in favour of "an educated ministry," but we are more anxious to see the work in the North-west prosecuted vigorously. We are peculiarly circumstanced in our North-west Mission work and if we do not meet the emergency ours will be the loss, not only of members but of opportunities. Surely the constitution of our Church is sufficiently pliable to accommodate itself to these new conditions. Let a judicious choice of men be made, and we see no objection to this plan. We should like to hear from others on this very important question of supply for the North-west.

Winnipeg, Oct. 3.

PRESBYTER

"SPEAKING THE TRUTH IN LOVE."

This is a miniature portrait of the faithful preacher. It is the most concise and comprehensive summary of the ministerial office and should be pondered by every occupant of a pulpit. Here he has got his theme—"the truth." Not the creeds of men, nor the fanciful interpretation of critics, nor the speculations of philosophy, nor the generalities of science, but "the truth." Paul evidently meant by this "the knowledge of the Son of God." He is the Fountain of truth and He is unfolded in the Gospel under the very aspect which we as moral delinquents require—that of Redeemer. Here the preacher has got his function—that of "speaking" the truth—conveying to his fellow-men through the tremulous and penetrating energy of the living voice all the aspects under which Christ is presented in God's word, and holding Him forth as the Alpha and the Omega of Scripture, around which all other truths revolve as planets around their central sun, all yielding homage to Him and all.

"For ever singing as they shine,
The hand that made us in Divine."

Here the preacher has the spirit in which he is to speak "in love." This is to be his motive power—not sectarian zeal, not controversial strife, not corroding envy nor self-aggrandizement, but love—love to Him who is "The Truth"—love to the truth for its own sake and love to the hearers for their souls' sake. This love to the truth will be what oxygen is to the air and what the genial glow is to the sun: it will convey on its wings, with the Spirit's aid, power to generate and sustain life. It will give warmth to the heart, pathos to the tones, winsomeness to the manner, moisture to the eye and a melting pity to the whole man. It will pour coals of fire upon the icy heart of the hearer. It will magnetize the sinner to the Saviour. Wing then your arrows of conviction, dear brethren, with the feathers of love. Let love work through all your arguments, and flash through all your eloquence, for without love your pulpit logic will be dry dust and your pulpit rhetoric idle rant. God has joined truth and love together; let them not be divorced by man.—*The Pulpit Treasury.*

Mission Notes.

A NOVEL feature in the recent experience of the Zenana workers at Soory, in India, is the earnest desire of many of the Mussulmah women to be taught. They are beginning to realize that women as well as men have minds.

AN English gentleman has hit upon an ingenious method of doing missionary work in India. He has had two of Mr. Spurgeon's sermons, which seem well adapted for evangelistic effect, inserted in full, as an advertisement, in some of the heathen newspapers of that country.

IN a communication recently received from Jeypore, the Rev. George Macalister says; "The Sambhar Salt Lake is about forty miles from Jeypore. About 4,000 people are engaged extracting the salt from this lake. One of the Government officials in charge of the works told me lately that they had recently introduced the custom of stopping all work on Sundays. The result was that the men were more content and actually did as much work now in six days, as they formerly did in seven."

THE Foreign Missions of the Reformed Church of America have made commendable progress in the direction of self-help. The fifty-second annual report of the Reformed Board states that the contributions of the native Christians during the past year in China reached the sum of \$1,958.75, in India \$844.75, and in Japan \$575.66. The time is soon coming when the wisdom of missionary policy will be measured largely by the spirit of self-help and earnest aggressiveness which shall be found in the native churches.

THERE are more clouds in the sky than there have been at any time during the last decade. The China missions are held in suspense by the menaces of war. In Persia, Mohammedan fanaticism has for some months past been rife, and the Government itself less tolerant, particularly with respect to labours among Mussulmans. Our missionaries are restricted, and their plans more or less disturbed. In the Turkish empire there is a revival of the haughty spirit of the Turk. On the African coast the French authorities seem determined to render our missionary work as far as possible nugatory, by requiring that only the French language shall be used, ruling out the English and even the native tongues. In Mexico there is also a threatened interruption of that thrift and advancement which for ten years have characterized our mission work. Political reaction threatens the peace of the country.

ACCORDING to the recent issue of the *Missionary Review*, the Evangelical Churches in the United States support 2,236 missionaries in the foreign field, exclusive of the native helpers. Of these the Presbyterian Church contains 445, the American Board 432, the Methodist Episcopal Church North 279, the American Baptist Union 190, and the Moravians 284. Nearly all the denominations are represented in the foreign work, but those mentioned lead. The income for all the societies reporting is \$3,420,513, while the entire expenses for the management were \$223,595.92, or less than seven per cent. The fact is also brought out distinctly, that the percentage of church growth by the addition of new members is four or five times greater in the mission than in the home field. The number of native communicants in all these mission churches is 248,070—an increase of 25,173 over the previous year.

THE American Baptist Missionary Union have resolved to take over the Livingstone Inland Mission, which is at present under the charge of Mr. and Mrs. Grattan Guinness. This mission sent out its first missionaries in January, 1878, and is consequently seven years old this autumn. Its object was to enter Central Africa by means of the great Congo or Livingstone water-way, just then descended for the first time by Stanley, and demonstrated to be the most important and direct route into the heart of the Dark Continent. Its plan was to evangelize by means of industrial mission stations, the tribes and nations occupying the vast basin of the Congo River, and constituting at that time an almost unknown world, equalling in area the whole United States on the east of the Rocky Mountains. The seven years of its past history have been years of very great anxiety and many difficulties. Fifty missionaries have been sent out; but so many have died, or been compelled to retire from ill-health, that there are only twenty-six at present on the staff.