

harvesting. The world is an open parish, and every true follower of the Lord Jesus knows that the "call" is urgent, very urgent. There are, no doubt, men and means enough in the Christian world, if devoted to this grand purpose, to carry the truth into all lands in less than a quarter of a century. But men and money often go into wrong channels. We waste much of the money that if rightly used would be sufficient for this work.

Christian nations spend enough money for this object in question in keeping up standing armies and navies. It is said that for what it costs to fire one shot from one of our largest cannons, a missionary and his family can be supported for over two years in Japan. What would you say? Better spike the cannon and send the Gospel abroad. It costs nearly three times as much to maintain a soldier in any of the standing armies of the world as to support one missionary in a foreign field, numerically there are about 330 soldiers in standing armies for every soldier of the cross in foreign service, and that the expense of standing armies during the past year has been 900 times that of all the missionaries in the foreign work.

While attending a public meeting in the town of Stockport, in England, last July, I heard the speaker, a clergyman, say that the laboring classes of Great Britain paid £30,000,000 (\$150,000,000) for their drink bill last year, and that the proportion per head for the entire population for this purpose was between £3 10s. and £3 12s. (\$17.50 and \$18). The people of the United States are said to have paid over \$16 per head, and Canada, our fair Dominion, a gross amount of about \$38,000,000 last year for the same purpose. Yet Great Britain, with Canada and the United States, are the most enlightened and evangelical nations on earth. Surely this drink curse is a terrible hindrance to the extension of the Master's kingdom. More money is said to be expended in tobacco than in bread, and this by a Christian people who are supposed to be doing what they can to furnish men and means to evangelize the earth. Is it not a fact that we do not recognize as we ought to do the true missionary spirit? We *think* of ourselves, of our possessions, of our homes and expensive churches, of our own favored country, of how we can best minister to our own comforts and pleasures, and too often forget that there is but one work, "The Master's," and one field, "The World."

Every true Christian must be a missionary, that is, he or she *must* either go himself or herself and carry the glad tidings, or help others to do so. A soul is a soul with Christ whether found in Canada or in Africa, and the unsaved in Africa or any other heathen nation are as dear to Him as the unsaved at home. So they, in like manner, ought to be as dear to us. How sublime the impromptu lines written in an album by the late Dr. Moffatt, after fifty-four years of arduous missionary toil in that dark continent:

Mine album is the savage breast,
Where darkness broods and tempests rest,
Without one ray of light:
To write the name of Jesus there,
And point to worlds all bright and fair,
And see the savage bow in prayer,
Is my supreme delight.

If we could only feel that on us rests the responsibility of this work—if we could only learn to sacrifice a little more for Christ, like a poor Scotch woman in Scotland who gave a penny a day for missions, and when a friend, learning one day that she was a stranger to the luxury of meat for food, gave her a sixpence to procure some, she thought to herself, "I have done very well on porridge, so I'll give the sixpence to the Lord!" We do not very often live on porridge in order to give more to God, or to advance His cause. We are more like a little girl to whom her father gave two nickles, one for candy, the other for missions. Shortly afterwards her father asked her what she had done with her nickles. She said, "There's a hole in my pocket, and I lost the one which belonged to missions." How often there is a hole in our pockets through which escapes the money for holy purposes! Mr. Waldron, a city missionary in Boston, recently asked a prominent business man of that city for a little aid for this work. He said:

In looking over my cash account the other day I saw this entry: To "Pug Terrier," \$10; and on the next line, To "City

Missions," \$5. I thought about that for some time, and I have not felt quite easy in my mind on the matter. I think you had better count on me for the other \$5. Figuratively speaking, how many of Christ's followers have been spending \$10 on "pug terriers" and far less than \$5 on His work? How many of us to-day are giving the proportion of our income which can be comfortably spared without depriving ourselves of any necessity or pleasure of life, to say nothing about *sacrifice*, to meet the Lord's claims upon us and to help to carry by our means, at least, the Gospel to the uttermost parts of the earth? My Christian friends, I trust in conclusion that these few practical words may be the means of causing some of us to think a little more than we have done on the "world's need" and our individual responsibility. Can we not see the signs of the times in the words of Rev. A. T. Pierson: "At this centenary of Wm. Carey, God's signals flash like lightning and boom like thunder around the whole sky. By every mightiest argument and most persuasive appeal; by every motive drawn from a world's need and our opportunity; by every open door and loud cry; by every scripture prophecy and promise, and by every unfolding of Providence, Christ is just now saying to His Church, 'Go ye into all the world and preach the Gospel to every creature.'" He buttresses up the command and commission by the declaration, "All power is given unto me in heaven and on earth," and by the promise, "Lo, I am with you always, even unto the end of the age." His omnipotence, omnipresence, eternity, are on our side, and if this world-wide work were but taken up by the Church with the determination that no creature should be left without the Gospel, it would again be written, "And they went forth and preached everywhere; the Lord working with and confirming the Word with signs following." In the words of the sainted Bonar, let us

Go labor on; spend and be spent,
Thy joy to do thy Father's will;
It is the way the Master went;
Should not the servant tread it still?

Along the Line.

The Indian Work.

Letter from REV. J. SEMMENS, dated WINNIPEG, October 27th, 1892.

PERMIT me to give a semi-yearly statement of the work on the Winnipeg District, both for your own and general information.

1. OXFORD HOUSE.

This field includes Island Lake, 180 miles distant; God's Lake, 80; Wapananiss, 30; and Old Mission, 15. There are about 500 souls connected with this mission, a number of whom are still in pagan night.

The missionary here is the Rev. Edward Paupanikis, a probationer, who has been ordained for special services, and his work is highly spoken of both by Indians and white people resident in that locality. He is ably assisted by Mr. C. G. Simpson, an excellent scholar, whose work in the school is the subject of general admiration. I have seldom found a more cheerful and tireless worker, and it is to be devoutly hoped that one so gifted may yet enjoy the opportunities of rendering higher class services to the Church of God.

A resident teacher has repeatedly been asked for by the people of Island Lake, and their request is quite within the bounds of reason. We have a young man in view, who will be willing to go as soon as the Missionary Society see their way clear to opening a station at that point.

2. NELSON HOUSE MISSION

Covers a territory, bounded on the west by Burnt-wood Lake, east by Nelson River, and north has no bounds but the limit of the continent. There are about 400 souls under the charge of the missionary here. Owing to our neglect of this work years ago, we now have a somewhat serious opposition from the Roman Catholic Church of Cumberland