

as well.

Cholera has been very severe about Khailar during the rainy season, and Taylo has been frequently called out to act as doctor when all native remedies have failed. The remarkable thing is that this simple hearted man has not lost one case even of cholera. He has been supplied with some safe remedies and directions how to use them, and he works with these. But he is a man of prayer. He always goes to a case with his eye definitely fixed on Jesus Christ as the Healer, giving all the honor of the cures to his Lord. So great has been his winsome gentleness and his medical success that prejudices all around Khailar are rapidly melting away. The grateful people have allowed him to add to his original very small plot of land until he now rejoices in a garden of nearly half an acre, and is full of bright hopes for the future.

He works with two of the new converts under him as willing disciples. One of these is Baijanath, the young Brahmin, whose parents cast him off in bitter anger at his baptism about a year ago. But two months later, in answer to daily united prayer on the part of the son and his two devoted teachers, they quite broke down, and asked to be taught the new doctrine too. They have since been received into the Christian Church.

The other, Suraj Singh, is a Brahmin also, the brother-in-law of Baijanath. His story is an interesting one, but that must be kept for another paper.

Those who would like to follow this Mission closely should subscribe for the Gwalior Journal. Apply to Mr. Ross, 123 College street, Toronto.

TO UNITE W.F.M.S. AND W.H.M.S.

Editor Dominion Presbyterian:—In view of many inquiries received, would you kindly allow me space for a word in regard to the overture presented by me to the Assembly at London, looking towards the consolidation of the W.F.M.S. and the W.H.M.S. after some discussion which showed the Assembly to be strongly in favor of the aim of the overture.

The Assembly unanimously passed the following resolution: "Resolved that the Assembly receive the overture, express its sense of the importance of it and appoint a Committee consisting of Dr. Armstrong, Sir Thomas Taylor and Mr. R. G. MacBeth, with power to add two others if so advised, to confer with the parties named in the overture and report to next Assembly."

This was as far as the Assembly was asked to go. As the mover of the overture, I had no desire to press the matter with anything like haste.

The Conference authorized by the Assembly in the above motion will likely be held in Toronto towards the end of November. It will be entered upon by all parties with a full sense of the importance of the subject in respect to the work of world-wide evangelization which is the supreme duty of the church of Christ. I will only add that the overture was brought forward in response to a widespread feeling throughout the church that in the interests of the home and of the work we must have an end to multiplying organizations amongst the women of our congregations. Since the Assembly I have had abundant evidence to show that not only pastors and elders, but the women throughout the church are remarkably unanimous in favor of the aim of the overture.

R. G. MacBETH.

A Dumfries clergyman at a social meeting on the 17th ult., described his wife as an angel from heaven, but marred the compliment by adding the qualification, "slightly damaged."

The Rev. Thomas Spurgeon, who celebrated his 50th birthday on Sept. 20th, was chosen to succeed his father, Chas. Haddon Spurgeon, at the Metropolitan Tabernacle in 1894.

THE NORTH-WEST: MONDAY LETTER.

The West is preparing for winter, and ministers who have spent the summer looking around are beginning to give answers to congregations. There are some correspondents from our western provinces who are very fond of expatiating on the utter lack of men, for the western fields. This is probably true of the mission stations, where it is impossible to support an ordained man, but it is not generally true of the fields that are able to support and call a man.

Your Monday correspondent would say that he has been interim moderator of two fields during the past summer, and therefore is in a position to state positively that there were sufficient men. But the status of the field had much to do in regulating the supply. One congregation was an augmented charge during the whole summer, few there were who spoke one encouraging word to this straggling band of stations. On the other hand, with a small village, only a feeble cause, with a long afternoon drive, no difficulty was met in supply or in obtaining eligible men to fill the vacancy. "Knoxoidan" says there is always room in the west but for those who are too old. There seems to be a misconception in the East that age is a barrier in the west. The dead line is obliterated out here. Men want to hear ministers who have a message; and young or old are all welcome. When, however, a man who has failed to discover anything to say in the east, imagines the west is easy, let him know now and forever that we want no carpet theologians, no Presbyterian priests, who study to hold people by confessionals. We want Preachers!

Carberry, a town on the main line of the C.P.R., has called Rev. Mr. Beckett, the assistant in Knox church, Winnipeg. Rock Lake Presbytery had a special meeting this last week to deal with calls. A call to Rev. Chas. C. Whiting to Rosebank. Accepted. A call from Darlington to Rev. Chas. MacKay, of Belmont. The Belmont people cited to appear for their interests. Also a call to Rev. J. A. Beattie to Miami. Rev. Robt. Paterson has accepted a call to Binscarth; while it is reported that Rev. J. W. Little has received a call to Elgin. In the meantime Rev. Mr. Robertson's resignation at Trehearne has left another vacancy in the Glenboro Presbytery. We have some splendid men who are waiting for calls, and some good congregations expecting a satisfactory minister; and before the iron hand of winter grasps the west we hope to be able to report many settlements. B. M. M.

The West, October 8, '06.

QUEBEC.

The congregation of Kingsbury and Flodden has just taken a step which other congregations, similarly situated, would be well to follow. On the 1st October, inst., the congregation fell vacant, owing to the translation of their minister, Rev. J. B. MacLeod, B. D., to Martintown. On the 12th of the same month, and without hearing a candidate, the congregation extended a unanimous call to the Rev. H. C. Sutherland, B. D., Inverness, many of them having neither seen nor heard him; believing it was safer to choose a man upon his good record, than to be guided by the impressions produced, by a stranger, in the course of a Sunday or two. The congregation thus has avoided a long vacancy, and the divisions which often arise from hearing a multiplicity of men, and will in Mr. Sutherland secure a man well tried, as it is expected he will respond to their call.

The congregation of Scotstown is still vacant, and the Moderator, Rev. R. MacKenzie, Stronoway, Que., will be glad to hear from suitable men.

CHURCH UNION.

Dr. J. M. Harper, of Quebec, contributes to the Dominion Presbyterian a series of articles on Church Union. These articles are thoughtful and are in fine temper. Dr. Harper does not see that there is any hope of encouragement from the Anglicans and the Baptists. The Anglicans are torn by internal strife, a large body of the clergy being desirous of extinguishing the Reformation. The Baptists would welcome union if all other Christians would adopt Baptist views and practices. It may be that with the lapse of years our Anglican brethren profiting by more light on holy Scripture and on history will be ready to consider seriously the Union question. Meanwhile the proposed negotiations with the Baptists are ended by the decisive action of the recent convention. This action is not surprising; on the contrary it would have been surprising if they could have seen their way yet to take a different course. As regards the Church of England it is well that in view of the earnest and powerful appeals of Rev. Archdeacon Armitage and others the opportunity should be afforded of frankly discussing the possibilities of the situation. Dr. Harper has done well to give a candid survey of the question. There is scope for discussion. There is need of patient thoughtfulness. It is true that from some points of view there is urgency. Life is short. Changes are coming. The sorrowful world has need of Christ and His light and His strong consolations; and in such a world no church, no Christian, can afford to waste precious time and opportunities in vain jangling and wrangling—in dropping buckets into empty wells and growing old in drawing nothing up.—Presbyterian Witness.

WINNIPEG AND WEST.

Rev. Dr. Bryce, a few evenings ago, gave a most interesting lecture to the children of St. Andrew's Sunday school on the early history of Winnipeg. Particularly interesting was the story of Dr. Bryce's arrival away back in 1871. At that time the nearest railway point was Morris, in Minnesota, 400 miles away. From there he had come by a kind of stage coach, the driver and horses being changed every sixteen miles. The prairies were very desolate in those days as the massacres perpetrated in 1802 by the Sioux Indians had driven settlers away. At a place called Dirty Mary, all the food they could find consisted of the fried pork floating in oil, some very black bread and some strong black tea. They didn't eat anything that night. Reaching the border they saw some of these old-time houses, built upon the forty-ninth parallel where in had characters found a refuge from both Canadian and American law officers. If the former came they would run into the American portion and if the latter came they retreated to the Canadian portion. At length they reached the Assiniboine, which had then no bridges spanning it, only a ferry plying across, and in due course they landed at a spot on which stands to-day the McIntyre block. He had expected to find Winnipeg pretty bad, but it was worse than his anticipations. There were only a few log buildings and one hotel in which 320 people were served on the day of his arrival. Besides Fort Garry there was a cluster of houses called Winnipeg after Winnipeg like, a few houses at Point Douglas where the depot stands, a few houses at a store near where now stands St. John's college and a few houses along the river.

Rev. Dr. Pringle, who has for some months been pastor of Conrad, Yukon Territory, has gone to take charge of St. Andrew's church, at Dawson.