

work, which we will look into somewhat closely, we maintain that the home and foreign work do not conflict, and so may be carried on simultaneously. There is need for both, and both claim greater consideration than has ever yet been given them. Perhaps the great difference between the heathen at home and those abroad is, that the former are within reach of the Gospel but will not take it; while the latter are hungering and thirsting for it, but cannot get it until it is sent to them. Which deserve our greatest sympathy? Let us divide those at home into three classes—

1st. Those speaking our own tongue, who are nominally Christian and belong to the upper and middle classes, who are utterly indifferent to the claims of religion upon them, being "lovers of pleasure more than lovers of God."

2nd. Those speaking also our tongue, but who are the off-scouring of society—"fellows of the baser sort," and

3rd. Foreigners who come into our cities and large towns for commercial purposes.

It is perfectly true that all of these should be looked after, and this is a fine field for the opponents, as well as the friends, of foreign missions. It may be asked, how can the first class of non-church-goers be reached? The answer seems to be, by the consistent lives of professing Christians, and by earnest and frequent invitations to places of worship. We can offer the privileges of Christian fellowship to this class of people, but surely we should not spend precious time on them alone, coaxing their spiritual appetites with dainty and luxurious attractions, when millions are hungering, yea starving, for the simple Bread of Life.

It is difficult to induce those of the second class to enter our churches, so that it is necessary to find some place where we can carry the Gospel to them. In cities this work is a growing necessity, and to keep pace with the rapid increase of this element in society, it is imperative that vigilance, wisdom and zeal have full play. There need to be evangelistic and other meetings for the grown people, and Sunday-schools, Bands of Hope, etc., for the boys and girls.

In reference to the third class it may be said, the influx of foreigners to Canada is not large, but it is well to begin early while the numbers are small, so as to have this part of the population well in hand as additional numbers arrive. In Toronto this work has been undertaken in the cases of Chinamen and Italians. We may take warning on this point and learn a lesson from our friends in the United States, who find that a very large proportion of their population are foreigners, who have brought with them the atheistic and socialistic tendencies of the peoples from whom they have

come, and it is now a difficult matter to control or keep within bounds the disturbing elements composing that great republic. What to do with these people is a problem which is facing them at the present time, and only the future can reveal how it will end.

After admitting, however, the very great importance of this home mission work—yea, even more, the absolute necessity for it, we cannot see that it need interfere with the work abroad. More than half of the inhabitants of the world have never yet heard the "good news" of salvation, and if those who cannot go will attend to the work at home, thousands can be spared for the foreign field. The money aspect of the matter need present no difficulties if everyone naming the name of Christ will only do as God's ancient people were in the habit of doing, bring tithes of their income into the treasury of the Lord. If all Christians (who have so much more to be thankful for) only gave in proportion to what they receive, there would be an abundance to carry on all the Lord's work both at home and abroad. God has given the command to "preach the Gospel to every creature," and with commands He always gives the ability to perform.—M. T. S.

#### AN INDIAN'S DREAM.

"WHAT are dreams?" said an Indian to the missionary.

"It is very often the troubled mind talking during sleep. But why do you ask?" queried the missionary.

"Well, last night I went to bed, very tired in body from a hard day's work; whilst my heart was very sick thinking about my little boy that is now in heaven. When I fell asleep I dreamed that my little boy came to me, dressed in beautiful clothing. I could scarcely believe it at first, but I said to him, 'Is it you, my own child?' and he answered, 'Yes.' 'Have you come up from the grave?' Again he answered, 'Yes.' Then I took him in my arms, and pressed him to my heart. He said, 'I have come back to you because you are always grieving for me.' I felt very glad, and set him down till I went to find his mother, that she might share my joy. I could not find her, so I returned in haste lest he should be taken from me again. I found him playing with his little sister, but his beautiful clothing had changed to dirty rags, and he ceased to take any notice of me. In a little while he lay down on the ground, and when I looked to see what was the matter I found he was dead, and his whole body turning to decay. In my grief I awoke and found it was a dream, but perhaps it was given to teach me God's will."

"God does everything right," said the missionary, "and how much better it will be for you to follow