

sanctity of conduct. In order to capacitate the members of their family to do so in the interests of high-toned morality, it is incumbent on parents to teach them Christian principles, to imbue them with Christian sentiments, and to inspire them with Christian aspirations, as well as to strew their homes with little kindnesses in adaptation to the dispositions, aptitudes and proclivities of their sons and daughters. The humble current of little kindness, which, though but a creeping streamlet, yet incessantly flows—although it glides in silent secrecy within the domestic walls and along the walks of private life, and makes neither appearance nor noise in the world—proves in the end a more copious tributary to the store of human comfort and felicity than any sudden and transient flood of detached bounty, however ample, that may rush into it with a mighty sound.

The third is the intercourse of the young with their seniors. One generation is the intellectual reproduction of another under new phases. It has been so from age to age since the world began, as the one learned what the other taught, and added in turn something new to the commonwealth of thought by the intelligent use of what they had learned, and it will continue to be so till the consummation of all things. All the great men that have ever lived were the outcomes of the respective ages in which they lived. The mother of Hogg inspired him with the spirit, and furnished him with the materials, of song. Our predecessors are to us the fountains of knowledge, and we ought in this respect to avail ourselves of them on two grounds, if we wish to do justice to ourselves as rational beings. We ought to do so, because, on the one ground, man is heir of all the ages behind him, that, in virtue of his intellect, imagination and sympathy, he may connect himself with earliest times; that he may enrich and exercise his mind by a sympathizing acquaintance with every form of national and individual life, and every masterpiece of mind, which the centuries behind him can show. We ought to do so, because, on the other ground, our seniors can talk to us on men and things with personal experience, can discourse with us on physical and social phenomena in the light of reason, and can store our minds with gems of thought, and with a flow of fine sentiments, all in a strain as entertaining as instructive. This does not arise solely out of consecutive thought. To trace a thing out in its relations and connections calls into play only our thinking powers; but we have other powers, we have imagination, we have affections, passions and so on, and therefore one, without at all following up a train of thought, can give another an intellectual feast. He can touch this chord or that chord of the heart into a train of pleasing emotions; he can, with the spontaneous sentiments of his own mind, make the mind of another glow with sentiment; he can, with the pathos of his soul, melt our feelings into tenderness; he can, with the glow of his own soul, kindle the soul of another into ardour. Is it not, then, the duty as well as the privilege of the young to improve time in the expanding of their mind by intercourse with their seniors. The question is not simply, how long an individual has existed, but what has been the extent of his mental and moral development, and what the amount of rational life which has been devoted to the grand purposes of man's original destination? He who gives himself in youth to gain the grand end of his being is certain to adorn his manhood with the brightness of noonday, and to close his career with the glory of the setting sun.

#### MISS FAIRWEATHER, M.D.

MR. EDITOR,—It may be already known to many of your readers that Miss Fairweather, one of the two first missionaries sent by our Church to India, is now again on her way thither, to enter upon a noble field of labour in the city of Agra, where she has obtained the position of superintendent of the native Women's Medical College and also of the General Hospital for women. Several notices of her past career and present prospects, as well as of a public meeting held in the city of Montreal to do her honour, and to bid her farewell, have already appeared in the *Montreal Witness*, and probably in other papers, but it is my purpose in addressing you, rather to call attention to her Christian character, to her faith, patience and zeal, than to the wonderful perseverance, energy and talent which she is now, by all who know anything of her, acknowledged to possess. It has been my privi-

lege to have been in correspondence with her during all the years of trial and patient toil of which she is now beginning to reap the reward, and thus to know something of the secret springs of action, which have led to the present happy results, and I trust you will agree with me in thinking it well that the ladies of our Foreign Missionary Societies should know more than they yet do of the true character of one, once in their service, and whom they will yet, I believe, delight to honour. It is well known that circumstances, which it is unnecessary to particularize, led to Miss Fairweather's return to Canada, and the severance of her connection with our Foreign Mission Board in the summer of 1880. But her life had been consecrated to missionary work, and her heart was too full of sympathy for the women of India to give up, for a moment, her fixed purpose to spend her life in helping to enlighten their darkness and lessen their suffering; and, though there were difficulties to conquer and trials to endure which would have crushed a less hopeful and energetic nature, she bravely set herself to the task of conquering them, and making them stepping-stones to increased future usefulness in the East, when she should be able to return thither. Within a month from the time when her engagement with the Foreign Mission Board expired she had entered Charity Hospital, Blackwell's Island, New York, where, after two years of hard study and labour in the wards, she obtained her diploma as a thoroughly-trained nurse, and, having during the time earned sufficient means to enable her to begin a college course, she proceeded to Chicago, and in less than a week was enrolled as a student of the Woman's Medical College there, earning, by sick nursing during the intervals between the sessions, enough to pay all her expenses, and, graduating with honours at the close of the four years' course. Since her graduation she has practised in Chicago with remarkable success, but only with a view to secure sufficient means for medical appliances, personal outfit and travelling expenses. All these and more she secured by her own exertions, and so soon as the way opened for her to return she gave up her lucrative practice, and set out for her chosen field of labour. This is but a brief sketch of what will be acknowledged to be a remarkable career. I would like to add a few extracts from her letters, which will show the spirit which sustained her during these laborious years. Shortly after entering the hospital she writes: "This is a splendid hospital, and there is such an opportunity for real mission work. I am learning much that will be useful to me, I trust, in the dear land across the sea, which I hope yet to see and occupy for the Master, and somehow these words keep with me lately: 'The Lord, He it is that doth go before thee; He will be with thee; He will not fail thee, neither forsake thee: Fear not, neither be dismayed.'"

Again, shortly after going to Chicago: "I am going steadily on, and things look as though there is a silver lining beyond the cloud. I have been very successful with the profession, who give me full credit for my ability as a scientific nurse, so that I have first-rate cases and pay. I was offered the position of director of a splendid hospital here, with a good salary and no work, but declined it for India," and later, "There is little to interest you in my daily treadmill, only work—hard work, but it is hopeful, and when I see another difficulty overcome I feel I have taken a step Eastward. More and more his great work and its responsibilities grow upon me. Surely it is a high vocation this raising from off a human creature the burden of his pain, or if unable to stay it, yet to mitigate and soothe." When practising, after her graduation, "I owe you many apologies for not having written sooner and oftener, but my life is such a rush. I see patients from half-past seven o'clock a.m. to half-past twelve p.m.; then I have a chronic patient who pays me a salary for attendance during the afternoon and night, and with extras I feel as though I should be two, rather than one person."

After some statement in regard to the state of her finances, she adds: "I send you these figures that you may see somewhat the extent of the ground for my encouragement, at which I know you will rejoice. Surely good is coming out of evil, and God is showing the shining of His face after the great darkness." And when her object was attained she wrote: "The purpose in my case is now plain, and I can truly say I am glad. 'It was all in love,' and the divine fin-

ger while it led me, by unwilling following through the crimson of anguish, has in me accomplished what I never dared to dream myself worthy of. Now, to my desire for His work, He has added power, and opened the way in which to use it." I might easily add other interesting extracts, but these must suffice. Miss Fairweather will, on her return to India, be welcomed by many faithful friends, whose confidence and counsel cheered her in dark days, by whose advice she has always acted, and whose influence has been instrumental in procuring for her the honourable position she is now on her way to fill. Among these may be mentioned the Rev. John Beaumont, of Poona, whose intimate knowledge of the Indore Mission, during her connection with it, made his friendship and advice invaluable to her. He, the Rev. Narayan Sheshadri, and one or two other prominent missionaries, formed themselves into a committee to aid in carrying out plans for her return to, and work in, India. These were almost completed when a change of Government in India occasioned unavoidable delay, but all obstacles have now been happily overcome, and, as formerly stated, Dr. Marion Fairweather is now on her way to fill a position which her Christian character and great ability make her well able to occupy. Trusting you will give this communication a place in your columns, I have pleasure in subscribing myself

A FRIEND OF MISS FAIRWEATHER.

#### AGGRESSIVE GOSPEL WORK.

We are not unmindful that certain words have become hackneyed, and that the very sight of them rather tends to discount the context in which they stand. For example, the stereotyped question, "How shall we reach the masses?" has become stale as a topic. Nevertheless the great question underlying this form of words is still there, and the problem remains as yet unsolved. So of "aggressive work." We heard a good brother say not long ago that he "was sick and tired of these everlasting discussions," and was inclined more and more to turn his eyes and attention purely and simply upon Church work—by which he meant that to the best of his ability he would "feed the flock," take care of his parish generally in an orderly and respectable fashion, receive into the fellowship of the Church such persons as might be converted in the ordinary course of a ministry not specially directed to the conversion of men, and "let the thing go at that."

There is no doubt that many sporadic efforts are being made toward "reaching the masses," and in the direction of "aggressive work," which do not altogether commend themselves to the critical approbation of brethren of the "quiet and orderly" turn of mind, who hate bustle, noise and confusion, as they are pleased to denominate the attendant circumstances, and the quicker and more earnest methods of a Gospel meeting, or even of a protracted meeting, in connection with ordinary pastoral work and charge. Nevertheless it is far better that somebody should be so filled with compassion for the multitudes who are as sheep without a shepherd, and even make mistakes in their efforts to save them, than that the pastors and teachers, who are occupying posts of honour and trust in the Churches, should shut their eyes to the state of affairs about us, both in the city and country districts of our land.

As to how this aggressive work is to be done, we can only say that if pastors and official brethren will honestly put heads and hearts together, and inquire of the Lord concerning this matter, and be willing to do anything and go outside of stereotyped lines, we have no doubt that the angel of the Lord will appear before them to lead them in the battle, as he did to Joshua; or a "man from Macedonia" will stand before them, and indicate the field and the means to the cultivation of it. At any rate, we sincerely trust that there will be a general awakening during the coming winter to the necessity of engaging in "aggressive work" more than we have ever done heretofore.—*Words and Weapons.*

MR. W. R. CALLAWAY, of the Canadian Pacific Railway, has earned the thanks of the Methodist missionary authorities for the admirable arrangements for the comfort of the missionaries who went over the route on their way to their fields of labour in Japan. One of them writes: Mr. Callaway's arrangements were perfect, and too much cannot be said in commendation of the railway facilities offered us along this route. Good coaches, very courteous officials, good dining accommodations at the stations along the line, and all trains on time.