

the reform as her own; therefore, for the support of the school for ten years, \$5,000 have been pledged annually by a few friends, and by the sixty auxiliary societies, one of which is the Branch Association of the Pacific coast, \$25,000 are required to establish the school in a permanent home. Now it occupies a rented building. Of this sum \$18,000 have been raised, \$5,000 being from California. There is no foundation for the report that \$50,000 came from there. This money is retained in the hands of the treasurer of the Association in Boston, and is sent to Pundita Ramabai as she requires it. Her friends have no reason to complain of her extravagance.

For the facts thus presented to the public the Executive Committee of the Ramabai Association are not only indebted to the weekly letters received from Ramabai, Miss Hamlin and the assistant American teacher, but to letters from the Advisory Board in India, and from travellers and missionaries there who have visited the school and bear their testimony to the value of the work.

Boston, October 10, 1890.

AN EXPOSTULATION AND APPEAL.

MR. EDITOR,—Will you kindly allow me to say a few words through your paper which may perhaps arouse our mothers to the danger in our midst. Here in a few days will be scattered far and near the thoughts, words, and deeds of one who is brought to the gallows. Can it be possible that this poison is to be placed before our young people? Oh, mothers, as you would dash the cup of deadly poison from their hands, save them now from polluting their minds by the accounts of this dangerous man's life!

Can there be anything in it that will give them higher, purer aims? Will you not use all your influence to persuade them not to read one word of it, and you, young men and young women, who have no loving mother near you, let me implore you not to read Birchall's life; fly from the influence of such a man! And you, fathers of our land, who have the power to prevent it, why will you allow our Christian country to be polluted by such literature? A MOTHER.

Toronto, Nov. 6, 1890.

MISSIONARIES FOR THE NORTH-WEST.

MR. EDITOR,—In your issue of the 15th ult. I notice an appeal from Dr. Robertson for more men for the North-West field. I don't think this appeal can be too generously responded to, but I think Dr. Robertson would place some of these new labourers at points where the cry for help is not heard. To the personal knowledge of the writer there are places where the Presbyterian Church is wasting their energies and exhausting treasures which if differently directed might bring the Gospel to many in the North-West who cannot at present enjoy it. We are told in some of the places, "No missionaries are in sight." No Presbyterian missionary it is true, but there is nevertheless a missionary—good, earnest Christian workers, evangelical too—in some of the places named by Dr. Robertson, where there positively is no room for another. This is the wail of a unionist, say some. The hard, practical observer of home mission work in this country can come to no other conclusion than that here in the North-West, a deplorable waste, a sad un-Christian conflict is going on. Two years ago I attended a Presbytery meeting at a very small village. Here we found two missionaries, the one Presbyterian the other Methodist; both had large families; they both used the same church building—the property, I believe, of the Methodist body; they preached to almost identically the same congregation, Methodist in the morning, Presbyterian in the evening, or *vice versa*. They preached the same Gospel from the same Word. The good Presbyterian with whom I put up told me the "town" could not support the two, nor did it. I visited the house of one of the pastors and it was painfully evident they were not supported. The missionary whose every talent is used to keep the wolf from his own door can do but little for the Master.

Who are to blame for this state of affairs, probably not the Presbyterians, probably not the Methodists, likely both. But this is certain, it is no fault of the poor people of the village, who would gladly join hands and give a comfortable living to one man whether Presbyterian or Methodist.

There are other places similarly situated, some of them in Dr. Robertson's list of vacancies.

Now, how can this matter be remedied? If the heads of these two great evangelical bodies will not do it, it can't be done; but if they will, it can. Let them meet in the latter spirit and every isolated settlement in this new country can be given the Gospel, not necessarily Presbyterian, but nevertheless the Gospel.

LAYMAN.

MISSIONS IN INTERIOR BRITISH COLUMBIA.

MR. EDITOR,—Learning that there was a settlement near the international boundary line, south of Licamos, in British Columbia, I asked the Rev. Mr. Wright and the Rev. Mr. Langill to visit the district and explore. The people had hitherto been neglected. A synopsis of the report of these gentlemen may be of interest. Mr. Wright is the writer of the report and Mr. Langill concurs.

"I left home (Enderby) on September 30, and went as far as Vernon (eighteen miles) that night. I found Mr. Langill still suffering from the effects of the break in his leg. After a

thorough examination I was persuaded that a little enforced exercise might do good and no harm and so felt no misgivings in urging him to go with me to explore the district to the south, according to your request. I may say that he did not need much urging. We took the steamer October 1 and reached Pendleton (eighty-five miles) that night, where we were kindly entertained by the family of Thomas Ellis. Next morning we set off by an old Indian trail to Osoyoos (about forty-five miles). Night fell on us before we reached our destination, but the toils of the journey were forgotten in the hearty welcome which we received from Mr. Kruger and his wife (Lutherans). We announced that we would hold a service at this point on our return the following Monday evening. On October 3 we went to the Quartz Mining Camp on Rock Creek (upwards of twenty-five miles to the east) and held a service there at seven p.m. This service was well attended and such interest was awakened that when we spoke of a subscription list a promise was given of \$150 towards the support of a missionary. On the 4th we passed down the trail to the Hydraulic Camp at the mouth of Rock Creek (twenty miles) reaching this point at two p.m. Having announced service for Sabbath evening, we journeyed ten miles along Kettle River to the house of Mr. Murray (brother of the Rev. Mr. Murray, of Uicola) where we held a service on Sabbath morning; and returned to Hydraulic Camp for the Sabbath evening service. Mr. Murray was confident that he could raise \$300 among the people to the east of him in the district called Grand Prairie. Hydraulic Camp agreed to raise \$150; so \$600 may be relied on for the three places mentioned. The distance between extreme points is about sixty miles—forty good waggon road and twenty good trail. On Monday we rode back to Osoyoos (thirty-five miles) by a different road, leaving Quartz Camp far away to the right, where we held a service in the evening. Tuesday we went up to the Similkimeen River (twenty-five miles) and had a service at the house of Mr. McCurdy. On Wednesday we passed over the mountain to Pendleton (thirty-five miles) and had a service in the house of Mr. Ellis. Thursday we took the steamer on Lake Okanagan and got home Friday evening. We think two missionaries should be sent in here next spring, and the amount the people can give will be known by Christmas. We wish to bear testimony to the kindly courtesy with which we were everywhere received. Our only expenses were \$4.25 for meals at Chinese eating-houses and \$1.25 for a telegram; and our collections amounted to \$17.70, so I send \$12.20 balance for the Home Mission Fund. To Thomas Ellis, who gave us his horses and entertained us, and to Captain Shorts, who gave us a free passage down and up the lake, our acknowledgments are specially due. Mr. Langill benefitted by the trip. With kind regards and many thanks for the honour done us in our commission," etc.

To show the rapid expansion of work in British Columbia it may be mentioned that at the last meeting of the Presbytery it was agreed to organize missions in New Westminster, at Northfield and East Wellington and at Cheam, and that since that time missionaries have been asked for North Bend and Beaver and now for Pendleton and Kettle River. It is to be hoped that two suitable volunteers may be forthcoming in spring for these settlements.

J. A.

HOME LIFE AND THE MARRIAGE RELATIONS—WOMAN'S SPHERE.

MR. EDITOR,—How beautiful are thoughts of home, and who have not entertained them? Is there any one who has not had a home? If so, miserable is he or she. The home of my childhood and the parents upon whose knees I have sat—the mother who has kissed and the father who has fondled me! How precious it is to think of these things! Perhaps they have gone down to the grave with gray hairs, or in their young days. Happy it is for me if they had my blessing and I had theirs! Did I shed tears for them? Did they smile on me in their last moments, and did my sisters and brothers cluster around them? If home was what it ought to be it was so, and angels (although invisible) hovered around, as the spirit winged its way to God forever, with Him to dwell. The homes of Canada, dear old England, Scotland and of Ireland, may they ever be sacred places where parents, united in dearest love, sanctified by the presence of loving children, can look upon them as the most sacred spots on this cold and wicked earth! I have passed over the United States—not that I believe there are not sacred homes there too—countless happy firesides and affectionate children, but because of late years American homes have not been guarded and sacred, as once they were, and men and women too often regard marriage as a matter of temporary convenience—or pleasure—to be dissolved on the merest pretence of lust or avarice by divorces. These remarks are made by me from reading an article in your issue of the 22nd ult., on the meeting recently held in this city of the association of learned American women, ostensibly for the advancement of women in the United States in education, science and position in society. You wrote a very able and lengthy article in that number of your very useful periodical on women's position in society and their proper spheres, commendatory in its tone of that assemblage of women and its objects, without any remarks, as I thought, of warning against their too hasty advance in the United States, their lax views of home duties, their loose marriage relations and the disposition shown all over that Republic in single and married women to wander alone from homes to distant parts, advocating what had better be advocated and promoted by

men and ministers of the Gospel. There was no comment on your part of the daring ventures of American females into professions and callings, evidently unsuitable to their natures and home-life as mothers, wives and females. I say this but cannot omit to say how greatly I admire your usual able advocacy of everything that tends to promote Presbyterian doctrines and the advancement of the glorious truths of the Gospel of the Lord Jesus Christ. Nor can I omit to say that you generally observe an admirable spirit of conservatism on the relations of society and religion.

But the tendencies of the times are such, especially in the United States even more so than in Europe (unless it be in France), in the female part of mankind, to unsex themselves, to assume professions, and with very gross effrontery dictate to men and their more modest sisters what are their rights, contrary to the old usages of society and in the face of Christian teachings, that such old and worthy periodicals as you edit, and are issued to instruct the vast Presbyterian Church, and which usually condemn female socialism and unscriptural conduct. If Christ and His holy apostles, Peter and Paul especially, taught anything as to female conduct, they taught a very different line of conduct from that pursued by a large portion of American women of our day. They taught also that marriage in the sight of God is a sacrament—a holy indissoluble union of the sexes, only to be dissolved under the most aggravating circumstances on the part of either, that marriage, indeed, as St. Paul says, between man and woman is like the union of the Church with Christ—holy and pure. Now the late assemblage of learned women in this city was a very mixed kind in its formation, consisting of females calling themselves lawyers, doctors and ministers of the Gospel—at least one of the Unitarian Church. The President of the Convention (Mrs. Howe, of Boston) assumed to be a Unitarian minister! Save the mark! and preached in the Unitarian Church of this city on the evening of the 10th ult. What is the Unitarian Church—in its opinions? Do any evangelistic ministers of any Church in the city fraternize religiously with Unitarian ministers? Is it not the essence of their teaching to deny the divinity of the Lord Jesus—thus undermining the doctrines of original sin, the shedding of the blood of Jesus as a propitiation for sin? If such an association chooses such a woman for its president, what must be the general opinion of the whole? While the more sensible part of the community (men and women) may tolerate the admission of women into the ranks of the medical profession for specific purposes only, such as midwifery and attendance on women and children, they do not think it right and proper for them to fraternize generally with doctors, to perambulate our cities in their carriages and visit families, men and women indiscriminately. The whole assumption by females so to do is condemned by the majority of doctors. The idea of women dissecting human bodies of men and women, especially in the presence of men and girl students, seems to me, and must seem to most persons, very indelicate. If this be so in medicine, what are we to say of women going into our courts of justice to wrangle and speechify before judges and juries and lawyers?

Was such a thing ever contemplated in married life that women, young or old, should go into courts and act in this way, and is it not a piece of effrontery? Yet this doctrine was advocated by this convention of women. The next thing we find the American women doing is to preach to men—to General Assemblies, to be ordained in the very teeth of St. Paul's and St. Peter's injunctions to the contrary. If such men as these who saw Christ—to whom Christ spoke—endowed from on high eminently with the Holy Spirit, are not to be our instructors in earthly things, who are? Some say a set of American women (mostly freethinkers), bold in their conduct, presumptuous in their literary arrogance, are to be preferred! What did we find this assembly of women teaching and doing? One preached Unitarianism, a doctrine subversive of the divinity of Christ. Another (a Miss Leonard) gave a lecture to prove that the ancient Egyptians were a highly moral, enlightened nation of people—had eminent kings and queens—greatly respected the female sex, in fact, were superior to the Jews, for that was the burden of her lecture. Is this true? It is untrue. Some of the most degraded, idolatrous doctrines of ancient times came from Egypt prior to Moses and the Exodus. The goddess Ceres, the authoress of the corrupt Eleusinian mysteries reigned, there and these mysteries were practised in Greece and Rome afterwards. The corrupt goddess, Isis, came from there, so did the goddess Astarte, denounced by the prophets, the most corrupt of all heathen idols, and was worshipped in Sidon and Canaan. Another of this assembly of women advocated the social doctrine that numbers of families might associate together in one house, having a general table served by servants, which is a sort of communism, or breaking up of family life. Two of them are from Nebraska, and another, a Miss Eastman, lectured on Temperance in the Pavilion on the Sabbath, which, unless of a religious nature, is a desecration of the holy Sabbath. It is doing good, it is true, but another day is the fittest time to lecture on purely worldly matters.

This assembly of women were no doubt learned, but we don't know their antecedents, and they were the representatives of what is called "blue-stocking society" in the United States. Their opinions and example cannot fail to evilly affect Canadian female society.

Another of these ladies expressed the hope in her remarks, I am told, and was applauded, that there would be no monarchies in the world after the commencement of the twentieth century. Is it not probable that Queen Victoria (if not she, the Prince of Wales) will be on the throne of England in the twentieth century? I have in a former article in your journal shown the immense prevalence of divorces and bigamy in the United States, even about Boston, and I could easily prove the character of city society there, especially in places like Chicago, New York, New Orleans and Cincinnati. What are we to say of the American Sabbaths? Would it not have looked better for a convention of learned patriotic women to stay the inroads of the known vices of their own country, such as I have mentioned, than to unsex themselves by spreading latitudinarian female doctrines amongst Canadians.

Toronto, Nov., 1890.

CHARLES DURAND.