

ought to be done. Hence the annual appeal which Canon Rogers presses upon the people of Eastern Canada. It will be seen that he does not make it without reason.

MR. EUGENE STOCK read, at the Church Congress in England, a fine paper on "The Church's Responsibility to the Heathen World" Combating the oft-made yet reckless assertion, "What is the good of missions after all? There are no converts except a few rascals," he says: "But who says so? Really, it is a curious thing how little men care to get trustworthy evidence. The newspapers, for instance, have of late been fairly friendly to missions; but as for their information regarding missions, what shall I say? Where should we be if they treated other subjects in the same way? Suppose the cricket correspondent of the *Standard* did not know Dr. Grace from Mr. Trott, or even the difference between a ball and a bail! In the case of missions it seems a necessary rule, with a view to impartiality, that the reporter or writer should not be an expert, but that the less he knows for himself of the subject the better. I do not for one moment complain of opinions opposed to my own. Let every man think what he likes. But I ask for careful accuracy in the reporting of facts; and this it is literally true we do not get. We want the evidence of men who understand the nature of missionary operations, and the different circumstances of different missions, and who know better, for instance, than to weigh the results of the work by the arithmetical process of counting heads." This, when obtained, has shown missions to be a success.

### MISERY.

There is a universal depression caused by what is called "hard times," and many have found themselves obliged to live amidst much poorer surroundings than had been their wont. This has extended to a greater or less degree to all classes of people. Landlords can get but little return for the use of their property. Many of them have houses from which they can get no profit whatever. People living on their money have had to submit to a continually decreasing income owing to the diminishing rates of interest. Bishops and clergymen depending upon endowments are going through the same experience, and even those clergy who receive incomes direct from the people have had, in many cases, their stipends reduced. Workmen are obliged to go for weeks and months without work, for all building and industries of various kinds have ceased, except in cases where necessity calls for them. This is not peculiar to Canada, but the same depression, with its inevitable results, is felt in the United States and in Europe.

This, of course, has produced a large amount

of misery, and in many cases absolute distress. Clergymen in their visitations come home each evening heart-sick at the sad cases they have been obliged to encounter. It is not now so much that a sort of grim consolation can be taken from the thought that the misery encountered can be traced to strong drink or improvidence, or some other such evident cause, but it is that men cannot get work. Strong, energetic, honest, sober, possessed, it may be, even of a good trade, they are obliged to languish at home or spend the days and the weeks in unsuccessful searchings for work—no money in the meantime coming in for the support of their wives and children. Indeed the wives and daughters often earn, by a day's washing now and then, or by going out to service, all that comes into the household—except, it may be, what some little boy may gather by trudging through the cold streets selling newspapers.

Yet there is some mitigation to all this woe. In Canada and the United States, and generally throughout Europe, actual distress (owing to the fertility of the soil and the dependence that can be placed upon it for a regular supply of life-giving produce) is confined almost exclusively to the large cities. In most country places and small towns people are able to live. That is to say they get enough to eat, and in winter can keep tolerably warm. But in large cities the distress is sometimes so serious that were it not for charitable organizations, and the constant relief given by private persons from their own abundance, cases of actual starvation would undoubtedly ensue.

So far, in Canada at all events, such cases have been avoided. There is food enough and to spare. There is fuel in abundance, and it can be obtained in greater or less quantities with, at all events, some small assistance and without hopeless difficulty. If the man of the household cannot get work, the woman can usually earn her dollar a day, and often obtain from the people for whom she works some cast-off clothing or some broken pieces of provisions which greatly help at home. It is poverty, of course, but still it is living. It is food and clothing and fuel, however scant it may all be.

And again, owing to the hard times, articles of all kinds, especially in food and clothing, have come down very much in price. A thrifty woman may, with a few cents, purchase a dinner for her family. She sees in a shop window meat ticketed at two cents a pound. She buys a few pounds and boils it. It, with a few potatoes and some bread, yields, not a sumptuous meal, it is true, but still a meal, and a wholesome one. So boots and shoes and ready-made garments may also be obtained for small sums of money.

This is all a great boon to the unemployed. If money is carefully husbanded, and not spent upon strong drink or other injurious or useless