

that the energies of this struggling church should not be damped by financial difficulties."

We think that this extract of the report of a friend, a for-eigner, will interest our friends in Great Britain and in the United States, as well as those in Switzerland, to whom it is more particularly addressed.

The Lord has sent us many blessings during this last year. New stations have been started; more than 500 members have been added to the church, conquered from Romanism and infidelity.

Our friends will regard the blessings of the Lord as well as the testimony of Professor Munvert as an encouragement to persevere in supporting what exists and in aiding us to add to the number of our helpers in the ministry.

P.S.—Since these lines have been written the deficit has increased, and amounts actually to about £1,000 sterling (40,000 frs.).

KENNEDY AULD, Pastor.

General Secretary of the Missionary Christian Church of Belgium.

Brussels, December 4, 1889.

### THE MUSKOKA HOME MISSION FIELDS.

MR. EDITOR,—Would you allow me to lay before your readers the following brief statement of the work which our Home Mission Committee expects of its agents in some of our Muskoka fields? As to extent of my district: I would say that, taking one day's labour, say a week ago yesterday, I walk six miles and preach at A—at ten a.m. Then walk eight miles and preach at B—at three p.m. Then walk six miles and back and preach at C—, making a total of the distance to be travelled on that day of twenty miles, and on that day the going the distance would have been about enough for the horse that did not have to preach. Make all the distance on foot, as I have generally had to do and, oh, the last day rain all the way and wet through, from starting off without my umbrella, after the labours of the day were ended, but for the soul and the grace of God within me, there was very little of the missionary left. Again: Yesterday—preach at C—in the morning at half-past ten; then travel six miles to D—, preach at three, then back and preach at C—again at seven o'clock, making the total for this day twelve miles. This day's travel is not as laborious as the other, and to the credit of one of the elders of this station and another neighbour, I have seldom had to walk all the way, but now I expect to have to walk that round until I have a horse at my own command. That is a sufficient statement of the cruelty perpetrated by the Church upon one of her missionaries in the Home Mission field in Muskoka. The statement was not given to me for publication, but was made in answer to inquiries as to the need for a horse in that field for the use of the missionary, with which I hope he may soon be provided. This, I believe, is not by any means a solitary instance of what I consider the wrong inflicted upon our missionaries. It appears to me a waste of money and of men to send missionaries into a field to labour and not provide them with means to perform that labour properly. The result is, and will continue to be, that money will be swallowed up in those fields without any substantial progress being made, or if progress be made, it will be made much more slowly, and at the expense of the health and efficiency of the missionary. The fact being, that some of our fields continue from year to year very much as they have been from the beginning, and they will continue as they are for an indefinite period, administered as they are at present. The Foreign Mission Committee has from the beginning supplied its missionaries with the necessary requisites for their work in their several fields. Among other things, they get a special allowance for a conveyance, at least those in India do, and surely the same principle should be adopted in our Home Mission fields, especially as when all things are considered, the labours and inconveniences of the Home Mission field are quite as great in many places as those of the stations in the Foreign field.

I am aware it is said that the Home Mission Committee has not funds with which to do all it would like to do in this direction.

In answer to which I would say, with all respect, that to work our fields without providing our missionaries with the means with which to do their work efficiently is a waste of money. That it would be more in the interests of our Church to take up a smaller number of stations and work them efficiently than to carry on the work in the manner in which it is done at present in not a few instances. I also believe that were a change made in the administration of a number of these fields, the Committee would find them growing more rapidly into congregations over which pastors might be settled, and money would be saved thereby to the Church.

In saying this, I have no desire to find fault with the Committee. My object is to promote the success of our work. I believe all that can be done by present methods is being done, and our superintendents abound in labours, which we settled ministers would be very loath to undergo. At the same time I submit the matter is worthy of consideration, and that with further looking into money could be saved in fields in which it is now expended. I have no doubt our Presbytery will be able to furnish a horse for the laborious and faithful brother whose statement is quoted above. And perhaps the statement of the case may prompt some of our wealthy men or congregations to send to the Convener money which will enable the Committee to provide some of our faithful workers with the

horse which they need. It may truly be said in such cases in regard to the horse, "The Lord hath need of him." A horse for the workers in Muskoka and elsewhere is quite as much needed as one for the missionaries in the North-West, or as a ghari in India, which "ghari" is, I believe, the name of some kind of conveyance used in that country.

D. D. McLEOD.

### THE WALDENSES AND THEIR WORK.

The history of the Waldenses cannot fail to strike a chord of deepest sympathy in the hearts of all true Christians. Protected by their mountain fastnesses in the north of Italy, they have lived in the old faith—the faith of the apostles—the faith which we ourselves hold; so that, as witnesses for the Truth, they form a link between the days of the apostles and the present time. After surviving centuries of unparalleled persecutions by the Church of Rome, they were prepared in a remarkable way, under Dr. Gilly, Canon of Durham, and General Beckwith, for their final emancipation in 1848.

Two hundred years ago the last remnant of a persecuted people were driven forth from their country; Rome rejoiced that the "heretical" Church had been cast out root and branch. To-day we look on the map of Italy and see not only that the people are in the peaceful possession of their native valleys, but that they have studded the peninsula and its adjacent islands with churches, from which the light of the glorious Gospel of Jesus Christ is radiating into the darkness of Popish superstition and corruption! Then, the united armies of Savoy and France poured their thousands into the Waldensian valleys to conquer a few mountaineers, and failed; now from these same valleys has gone forth a little band, with weapons "not carnal, but mighty through God to the pulling down of strongholds." They have pushed their outposts to the most southern point of Sicily, determined not to retreat till the whole kingdom has been won for Christ.

This ancient evangelical Church, having been thus marvelously preserved, believe that God has kept them for a special work—to lead the way in the evangelization of Italy. In 1848 they girded themselves for this great enterprise, and now they have (in July 1889) outside their own valleys, and scattered over all Italy, forty-four churches, ministered to and superintended by thirty-eight pastors, these pastors having, in some instances, more than one congregation entrusted to their care. Kindred to these there are also forty-six evangelistic stations, presided over by eleven evangelists and nine teacher-evangelists—the number of communicants or members in full communion is 4,226, as compared with 4,076 members in July, 1888, the number of catechumens or applicants for full membership being 428.

There are fifty-six day schools with sixty teachers and 2,324 scholars. There are also twenty-six evening schools for adults, and specially for working men whose education has been insufficient or utterly neglected in their boyhood. In these most useful schools, in which technical training holds a prominent place, we find 930 scholars presided over by forty-one teachers. There are sixty-six Sunday schools with 2,683 scholars, who receive regular weekly instruction in religion from 150 voluntary teachers. "The Sunday schools send their irrigating streams into many an Italian home and even hovel, and reach many children whose parents could not even be approached by the evangelist." There are also nine colporteurs and five Bible readers.

It is to the honour of this interesting people that, with the exception, perhaps, of the little Moravian Church, they supply more missionaries and evangelists in proportion to their aggregate numbers than any other Christian community in the world. Is it unreasonable in them to expect that, when they provide and prepare, by a long and elaborate training, qualified labourers for the great world harvest, the richer and stronger churches in other lands should help in contributing for their adequate support in the mission field? It is the old story repeated in new circumstances, of Carey saying to Fuller and other friends, "I will go down into the pit if you will hold the ropes."

It is necessary to emphasize the fact that the Waldenses do not ask or expect help for the support of their own Church, but simply for the maintenance and extension of their mission work outside the valleys. They give the men, many of them descendants of those who freely shed their blood in defence of the Truth, but, being a small and poor community, they look to others to help them with the means. And surely if any Church has a right to do this, it is one which, like that of the Waldenses, has twice as many mission stations as it has churches at home.

The Waldenses, however, are giving comparatively much themselves, but the needs of the work in the regions beyond are so great that Christians in other lands must come to their aid if they are to carry on the great work of Italian evangelization "for which they believe God brought them back to their native land, and did not suffer their name and their faith to be extinguished."

AUCKLAND Presbytery speaks of gambling as the vice of New Zealand, and indeed of all the Australian colonies. It is to be found they say, not only on the race-course, but on every foot-ball and cricket field; while commercial and social life is saturated with the gambling spirit.

It is estimated that ten thousand Americans and a much larger number of British tourists pass some time in Florence every year; but comparatively few remain as permanent residents. There may be six hundred Americans and twice as many Britons who live for the whole or part of the year in the city of lilies.

## Our Young Folks.

### LITTLE FOES OF LITTLE BOYS.

"By and by" is a very bad boy;  
Shun him at once and forever;  
For they who go with "By and by,"  
Soon come to the house of "Never."

"I can't" is a mean little coward;  
A boy that is half of a man;  
Set on him a plucky wee terrier  
That the world knows and honours—"I can."

"No use in trying"—nonsense, I say,  
Keep trying until you succeed;  
But if you should meet "I forgot" by the way,  
He's a cheat, and you'd better take heed.

"Don't care" and "No matter," boys, they're a pair,  
And whenever you see the poor dolls,  
Say "Yes, we do care," and would be "great matter,"  
If our lives should be spoiled by such faults.

### A WISE DECISION.

Years ago, a young man, working his way through college, took charge of a district school in Massachusetts during the winter term. Three boys especially engaged his attention and interest. They were, bright, wide-awake lads, kept together in their classes, and were never tardy.

One night he asked them to remain after school was dismissed. They came up to the desk, and stood in a row, waiting, with some anxiety, to know why they had been kept.

"Boys," said the teacher, "I want you to go to college, all three of you."

"Go to college!" If he had said, "Go to Central Africa," they could not have been more astonished. The idea had never entered their minds.

"Yes," continued their teacher, "I know you are surprised, but you can do it as well as I. Go home, think it over, talk it over, and come to me again."

The three boys were poor. Their parents had all they could do to feed and clothe them decently, and allow them a term of schooling in the winter. One was the son of a shoemaker; another came from a large family, and the farm that supported them was small and unproductive.

The boys stood still for a moment in pure amazement. They looked at each other, and around the old school-house. The fire was going out in the box stove. The frost was settling thick upon the window-pane. As the teacher took out his watch, the ticking sounded loud and distinct through the stillness of the room. Nothing more was said, though the four walked out together.

The third night after his conversation, the boys asked the "master" to wait. Again the three stood at the desk: one spoke for all, "We've thought it over, sir, and we've talked it over; and we've decided to go."

"Good!" said the teacher. "A boy can do anything that he sets out to do, if it is right, and he can ask God's blessing upon it. You shall begin to study this winter with college in view."

Twenty years later, two of these boys shook hands together in the State Capitol. One was Clerk of the House for eight years, and afterward its Speaker. The other was President of the Senate. The third boy amassed a fortune in business.

The shoemaker's son, who became Speaker of the House, made his own shoes that he wore in college, and was particularly proud of the boots in which he graduated—his own handiwork. "A better pair of French calf," he declares, "you never saw." He learned the trade from his father, and followed it up through vacations. The other boys found work to do outside of term-time, and none of the three were helped by their parents during the college course.

The teacher who gave the first impulse to their intellectual life that winter became a judge in one of our New England cities, and died a few years ago.

### HE'S A BRICK.

Very few of the thousands who use the above slang term know its origin or its primitive significance, according to which it is a grand thing to say of a man, "He's a brick." The word used in its original intent implies all that is brave, patriotic and loyal. Plutarch, in his life of Agesilaus, King of Sparta, gives us the meaning of the quaint and familiar expression. On a certain occasion an ambassador from Epirus, on a diplomatic mission, was shown by the king over his capital. The ambassador knew of the monarch's fame—knew that, though nominally only King of Sparta, he was ruler of Greece—and he had looked to see the massive walls rearing aloft their embattled towers for the defence of the city, but found nothing of the kind. He marvelled much at this, and spoke of it to the king. "Sire," said he, "I have visited most of the principal towns, and I find no walls reared for defence. Why is this?" "Indeed, Sir Ambassador," replied Agesilaus, "thou canst not have looked carefully. Come with me to-morrow morning and I will show you the walls of Sparta." Accordingly, on the following morning the king led his guest out upon the plain where his army was drawn up in full array, and pointing proudly to the patriot host, he said: "There thou beholdest the walls of Sparta—ten thousand men and every man a brick."