

are great difficulties in the way of this and of every good work, but allowing for expected difficulties, if ever there were an open field, the French Evangelization Board have it, if we can believe their own reports. Turn to Report for 1878, at page 120, where the report adopts the words of Mr. Chiniquy: "I am confirmed in the assurance that the Church of Rome has lost more than the half of the power, prestige and confidence she enjoyed five years ago in Lower Canada," and the reports contain the most encouraging statements in the same direction. I need not multiply. We are told continually of fresh openings, of the increasing disposition of the people to hear, etc. The school law has been made more favourable than years ago. The rights of converts to leave Rome without continuing under exacting church laws has become as favourable as possible. The Board felt heir to the most of the results of forty years labours of the French Evangelization Missionary Society. It felt heir to a large band of successful, devoted and well-trained missionaries. It found congregations ready formed to its hand. The Church has given money with unstinted liberality, and yet in this field, from which we have had year after year such encouraging reports, a field on which for forty years in face of much greater difficulties, the French Evangelization Mission made steady and substantial progress. On that same field our Board with its colleges, its schools and with every element of success, now occupies a position far inferior to that which was attained years ago.

It is affirmed that the results of our work in Lower Canada are largely lost to view by the removal of converts to the United States on account of persecution, etc. This I do not believe in face of the statement made at last Assembly that our converts were admitted to full social status. Violent persecution is impossible, for though there may be a riot, such things do not continue, and always react against the persecutors.

Are we to believe that our converts in Lower Canada are such men of piety that they cannot stand a sneer, and are ready to leave their kindred and fellow countrymen in darkness to save themselves from a few petty annoyances. That would be to make them less manly than converted heathen who have died for the truth they believe. In connection with this subject it is stated in Report for 1883, at page 113, "In the United States there are scores of French Protestant congregations entirely made up of families who have virtually been driven from Canada because of their change of faith." This, of course, does not include Mr. Chiniquy's charges. I confess my strong doubts about this statement. It requires at least forty congregations to justify it. One hundred congregations would not more than fulfill the expectations the words raise. Let us ask fifty. Can the Executive give us the names of fifty such congregations, with the names of places, pastors, or some reliable names in each that we may inquire for ourselves. Unless this is done the executive must remain subject to grave doubts in regard to their statements.

W. S. BALL.

KINGSTON CORRESPONDENCE.

The Brock Street Church, now known as Cooke's Church, is approaching completion; for it is expected that it will be ready for occupation early in November. The congregation will be delighted to get back to a home of their own. They are under deep obligation to the Orangemen for the use of Victoria Hall during the summer, a use that was generously accorded free, but it is not home. In the first place, the hall is on one of the noisiest streets in the city, and on week evenings especially, the noise was not promotive of devotional feeling. Then in the second place there was much more than the noise of traffic there was often the much worse and more deafening din of the Salvation Army, as it marched past, and the soldiers appear to be actuated by more than usual delight when they have an opportunity of disturbing the devotions of the Cooke's Church people. After reference was made in the press to the unseemly interference, the soldiers became worse than before, they beat the drum and cymbals the more loudly, and actually lingered as they passed the hall in the most defiant spirit. The city authorities were appealed to, but, poor men, they have not backbone enough to cope with the fantastic tricks of the salvationists, and to protect those who wish to be at peace and quietness with all. The result shows what men are made

of who aim at raising themselves out of obscurity by the breath of popular favour.

Cooke's Church promises to be one of the handsomest, most commodious and most substantial edifices in the city. A contract has just been let for the building of a lecture and Sabbath school room in the rear of the Church. This building will be 60x38, and the ladies, who are ever to the front in every good work, are responsible for the cost of it. Across one end will be a suite of rooms comprising a vestry, a Bible class room, and an infant class room, and these when needed can be thrown into the main hall by the opening of folding doors. The prospects of growth in the congregation are of the most encouraging kind.

Your correspondent spent some days in the back country a short time ago. On a Wednesday morning he and two other brethren of the Presbytery met at the depot of the Kingston and Pembroke Railway, and all travelled together as far as the station at Sharbot Lake. The two other brethren stayed there that night and held service. Next day they took the cars and went on to the regions beyond, and of their movements your correspondent knoweth not. He stayed over until Saturday with a friend who has a summer residence on an island in the lake, and enjoyed to his satisfaction the fine fishing. On Friday evening he preached to a good audience in the village. There is a village of considerable size, and its importance is greatly enhanced by the fact that the newly-opened Ontario and Quebec Railroad at this point crosses the Kingston and Pembroke. We have a beautiful church here, well furnished and what is better all paid for. On Saturday afternoon I came down to Piccadilly, a preaching station, eighteen miles on this side of Sharbot Lake. Here I had service on Saturday evening and baptized four children, and on Sabbath dispensed the Lord's Supper during the morning service and preached in the evening again. There were good audiences at all the services. It is presumed that quite a number of those present are not Presbyterians, but our cause is pretty strong in this section comparatively. The communicants were very few compared with the number in attendance at the services. Three new communicants were received. No elders have been elected yet but will be soon. The country around appears to be prosperous, the soil is excellent, although there is considerable rock and swamp. The missionary in the field has a somewhat wide field to work. On one Sabbath he preaches at Sharbot in the morning and at Bradshaw's, some seven miles off, in the afternoon of the day. On the next Sabbath he preaches at Piccadilly, and at Kennedy's Hall which are about as far apart. There is no Church at Piccadilly. Our people have the use of the town hall for the services, and the place is fairly situated. There are some seventy families in the whole field.

Sharbot is likely to be an important point, being a railway centre. There is not much good land near. At present the Lake is a great fishing resort, not a few from New York City come there to indulge in the sport. There are numerous islands in the Lake and many of them are now owned by individuals who either build a house, or camp while the weather is hot. General Aspinwall is erecting quite a fashionable summer residence on an island not quite two miles from the station. As to the number of the islands an Indian told a friend of mine that there were ninety-nine. My friend asked him why he did not make them one hundred. The red brother rebuked the frivolous suggestion by drawing himself up in a dignified attitude and exclaimed, "Do you think I would tell a lie for an island?" The answer was an end of all controversy. There is no doubt that fish of various kinds do abound in the Lake, your correspondent can testify to that, whether they will be reduced by the numbers that resort there to try their luck remains to be seen.

BYNG INLET.

MR. EDITOR,—I would again beg your indulgence for a little that I may state our case more fully to the friends of missions. Since writing, a great change has come over the aspect of the work in two ways, first for the better, and then still more for the worse. As I noticed in my former note, we were organizing a Presbyterian Church. This we effected by receiving twenty-two persons into full communion and then electing three ruling elders. These were chosen by ballot from among six candidates and were all good men. These were ordained by your correspondent

after the sermon on Sabbath, August 17th, 1884. There was a fair congregation who listened with marked attention to a sermon from the words "Bear ye one another's burdens and so fulfill the law of Christ." At a meeting of session held at the close of the service three persons were received on profession of faith. In the evening of the same day we met for the celebration of the Lord's Supper. The people came from all three mills and listened with devout eagerness to a discourse from the text, "Behold the Lamb of God who taketh away the sin of the world." Every person present except one man who was forced to go, remained for the Sacramental service, which was one of sweet union and communion. We had the Holy Ghost in power. At the close of this service we formed a Prayer Circle consisting of about twenty persons who pledged themselves to spend some part of each day in prayer for each other. As a result of this we have a greater seriousness and a more earnest desire for sanctification and for the souls of others. Already wondrous results have been realized. One man testified at the second meeting that owing to his greater seriousness, and as a special blessing he had been able to give up the use of tobacco, and had no desire for it left. Another, that he felt the love of God as he never had, he felt like a new man. At the second meeting we took the names of unconverted persons, and as a result a father was able to sit at the third meeting side by side with a daughter now rejoicing in Christ, whose name he had given at the second meeting. A young man remained to ask for the prayers of the members.

A pleasant feature at this season was the fact that the manager here, Mr. J. H. Buck, a tried friend, had presented the congregation with a very nice silver communion service.

But now for the dark side. The company has decided to close down one of the mills for a year and let some of the men from the other go. This will reduce the congregation from 175 as it is at present to less than fifty for the winter, and perhaps no better next summer. It will be as low as twelve families at the three mills. This is a very serious matter to us as we had only got settled and may have to move again. We are all under God's care.

A. K. CASWELL.

ZENANA WORK.

Woman's work in India, which began with ragged schools and orphanages, now includes Zenana teaching, medical missions, boarding schools, normal schools, Sunday schools, high schools, homes for the homeless, and every department of Christian work found in any land. Ten years ago we were feeling our way through the long perplexity of gaining access to the Zenanas. To-day the question is, where are the number and character of workers for the work to which the way is open?

But woman's evangelistic work is not confined to Zenanas. The minds of the largest class of women—the working women—are narrow beyond the power of our imagination to conceive; but they are human, and they have thoughts of life and death, of sin and responsibility, of destiny and of God. One woman of this class, who came a long way to be taught, and who has since taught others, told me that she was first awakened by the single word "Salvation," which caught her ear as she passed a preaching stand in the bazaar.

Native Christians are as anxious as any class of people in the world to have their daughters educated, yet they have still lessons to learn about the evils of child-marriage. Some of the most promising girls in our boarding schools have been dwarfed in mental development and thwarted for life by being taken out of school at fourteen and married just when they were becoming responsive to the ambitions and purposes their teachers had tried to impart. Every girl who takes a degree, or even enters a university, raises the standard and proves the possibility of female education to the unbelieving opposers of India.

But mental development is not the only work of the girls' boarding schools. There, more than in any other place, is being shaped the home life and the social life, and through them the whole character of Christian India.—*Extract from paper read at the Decennial Conference of Missionaries at Calcutta.*

As a rule, those who pay nothing towards Church work have no interest in it.