

regular pastorates. That the work is by no means so hopeless as "sometimes pictured" is proved by the progress made in the neighbourhood of Huntsville in a few months. The audience have increased considerably, and some advance made in work that must be done before higher results can be reached. Huntsville people have painted the outside of their church, have sufficient funds to re-floor, seat and paint the interior, levelled the church lot, built a sidewalk and obtained a large portion of the material for the construction of a manse. Allansville people are actively preparing for the erection of a church in spring. Port Sydney possesses a creditable church building. Sheds so necessary in a cold climate are in process of construction. Brunel people intend to cover in a building this fall. The history of that township is probably unique. It has been settled for fourteen years. For eight years it received no supply of preaching. Till recently it had no school; it has no store and no tavern; even at the present moment it possesses no Sabbath school. The population is 650.

For some time previous to my coming here, it was left without any religious service. It was not included in the stations assigned to me. The need seemed so urgent that I have undertaken a fourth service, and now preach four times and drive twenty-eight miles—no easy feat over Muskoka roads. By judicious aid in manse and church building, the whole work can be placed on a more satisfactory footing. The stations are too weak to bear the incubus of debt. Before there is the slightest hope of reaching higher and better things, buildings must be erected in which God may be worshipped with some degree of comfort summer and winter. Aiding the erection of manses and churches in the chief localities, making organization possible, paving the way for regular pastorates, is a practical, feasible way to help on. Christ's cause and increase the power of our scriptural system of government and doctrine. Carrying on the work year after year in summer and then abandoning the field in winter, is only playing at mission work and without a miracle cannot lead to successful results. Nearly one-third of the whole population—I have a somewhat thorough knowledge of four townships—is without church connection. Episcopal and Methodist ministers continue in their fields the whole year. Schools are open, all kinds of business and amusement go on, and there is no good reason why other denominations should reap where we sow the seed, or far worse, allow that busy preacher, the Evil One, in undisputed possession for six months. Grouping say three stations together so as to secure service at each every Sabbath, the introduction of the weekly offering, placing labourers for a longer period over each group, would undoubtedly obtain speedier and better results. It would involve a more generous expenditure at first, it would in the long run pay from a spiritual and even financial point of view. In some townships it is a transition period between lumbering and farming, and as the history of townships in the Ottawa Valley shows a period of depression followed by far better times, when the undivided effort is wholly given to farming. The introduction of railway facilities will destroy the barter system, and make money more plentiful. The country is by no means the wilderness it is often pictured. It is well adapted for pasturage, root crops and coarser grains. A large wealth of lumber remains after the pine is taken away. Immense water powers will doubtless one day be advantageously employed. Nearly a third of the population left for the west. A reaction is setting in, new settlers are coming in to take their places. The present is a favourable season to take advantage of in pushing on Christian work, placing our cause on a more firm foundation than ever before, devising and carrying out measures which, by the blessing of the Spirit, may cause the moral wilderness to blossom as the rose.

REVERENCE IN CHURCH.

MR. EDITOR.—Your correspondent "Layman" seems to be much distressed by our irreverence in church. It is very likely that we are not so devout as we ought to be, but the remedy suggested would not much mend the matter. A few words of silent prayer with bowed heads on entering the pews may appear devout, but the practice seems to be somewhat like the devotions of the Pharisees, who love to pray "in the corner of the streets, that they might be seen of men." Christ's direction for secret prayer is to "enter into our closet, and when we have shut the

door, pray to our Father which is in secret." "Layman," however, thinks we should pray in secret where a whole congregation would see our devout conduct. A little bit of silent, though hardly secret, prayer on sitting down in church may somewhat soothe the consciences of those who neglect true secret prayer, and are strangers to communion with God. As I must suppose, "Layman" is a devout man who prays in secret, and with his family every morning and evening in the week, let him now, if he does not so already, which I slightly doubt, see that his mind be in a praying frame on Sabbath morning, diligently maintain that devotional frame as he walks to church, sits in his pew during all the service, and the rest of the day, and he will hardly feel his need of letting people see his reverence for sacred things by bowing his head as he enters. Your correspondent is sometimes painfully shocked by the irreverent conduct of some of our leading ministers when they enter the pulpit, for instead of decently bowing their heads in secret prayer, they "scan the congregation." Might not the pious sensibilities of "Layman" be spared the pain inflicted on them by the supposed levity if he considered that ministers are interested in their audience, and therefore anxious to know who are present and absent. He has a right to scan the congregation, indeed it is at times, his duty to do so. It seems that "Layman's" admiration of that kind of secret prayer that may be observed by the multitude has so absorbed his thoughts that his power of reflection is seriously impaired and his mind considerably narrowed. I suppose that he is a Presbyterian, but I fear that he will bye-and-bye become something else, seeing that he would have us imitate Churches which have not attained to very great purity in doctrine or worship. There are now, as in former days, restless spirits, who, being strangers to spiritual religion, expect much from their own little fancies, I trust "Layman" is not one of these, and that he may see that the public silent prayer that he so much admires may not be so desirable as he supposes.

SENEC.

CHURCH SOCIALS, PLAYS AND LOTTERIES.

MR. EDITOR.—I have had sent me a copy of the *Amherstburg Echo*, of the date of December 19th, containing an account of a social held by the "Lady Managers of the Presbyterian Church," in the Town Hall there, on the 11th of December; also a copy of the hand bill announcing the same. Without a single word by way of comment, I send them both *verbatim*, with this remark, that the sooner the Presbytery of Chatham take action in this matter, the better for their own credit and the name of the Church at large.

The Hand Bill is as follows:

"SOCIAL."

The Lady Managers of the Presbyterian Church, Amherstburg, will give a social in the Town Hall, on Thursday evening next, Dec. 11th. Oysters will be served for fifteen cents extra. Cake, coffee, and other refreshments. Good music and various amusements will be provided, and a general good social time may be expected. DURING THE EVENING THE FRASERVILLE LOT WILL BE FINALLY DISPOSED OF. An admission fee of ten cents will be charged at the door.

Amherstburg, December 5th, 1884.

The notice of the entertainment is as follows:

"The entertainment in the Town Hall, Thursday evening of last week, by the lady members of the Presbyterian Church, was attended by about 125 people. The programme consisted of a short speech from Mayor McGee, chairman, a drama (in two acts) entitled "The Postal Card," by Misses Maggie Atkinson, Mary Duncanson and Eliza Dewar, and Thomas Healy; a trio by Misses Atkinson, Duncanson and Gibb, and a duet by Misses Atkinson and Duncanson; also several selections in string music, on the violin, guitar and organ, by J. S. Lushington, L. G. and H. Drouillard and Alfred Maloney. Refreshments, consisting of oysters, cake, coffee, etc., were served early in the evening, after which the Fraserville lot, which was some time ago presented to the church by S. Fraser, was disposed of, Howard Hackett drawing the ballots, and the ninth one, which was found to be 107, and held by Mrs. J. Darragh, of Anderdon, was proclaimed winner. Then followed the guess cake, which was won by Frank B. Scratch, whose guess was nearest to the weight—7 lbs., 5 oz. This concluded the entertainment, and after the band playing "God Save the Queen," the old heads went home and the next hour was taken up by many of the young people in dancing to string music by the above mentioned. At eleven o'clock the company dispersed. The managers of the church tender their sincere thanks to the string band for their able services on the occasion. The lot realized some \$150."

PRESBYTER.

No one can attain to much religious happiness until he knows that he has been the means of good to some suffering soul.

Mission Notes.

THE Rev. J. L. Potter, at Teheran, Persia, has translated the first part of "Pilgrim's Progress" into the Persian, and an American lady has sent him \$650 to print it. Thus the most useful and interesting of all uninspired books sets out on a new career in a language that never knew its beauty and its worth before.

THE proscriptive foreign policy of the French Government has appeared in the Loyalty Islands, in the Pacific, where the missionaries of the London Missionary Society have been ordained to teach French instead of English, as they wish the natives taught in the Roman Catholic faith. The missionaries firmly decline, saying that they cannot obey the orders of a secular government as to religious matters.

At the Lodianna Mission in India a social entertainment was given, and on the invitations it was written "all sit down to a common meal." There is more in this than first meets the eye. If the law of caste, or class, still governed the intercourse of native Christians they could not all sit down to a common meal. But in the church this law is abolished, and great is the joy of those who have been freed from its bondage.

MISSIONS by the London Missionary Society were commenced in the Samoan Islands, Polynesia in 1836. That society has now on eight of the islands, nine male and seven female missionaries, and 184 native pastors and teachers. These islands, sixteen in number, have a population of 10,000, with 2,124 church-members, and 2,461 children in schools. The people, besides paying the salaries of their teachers, either in money or produce, contributed last year \$1,540 to the London Missionary Society.

THE Rev. J. Annand, of the Canadian Presbyterian Mission in the New Hebrides, writes: All our services are very fairly attended, both on Sabbath and on week days. At the candidates' class there are now eighteen regularly attending. In the beginning of the year we got our church furnished with good substantial settees manufactured from island wood. We have got about a thousand pounds of arrow root nearly ready for shipping, as our annual contribution towards self-support or extending the work in other lands. Over thirty tons of copra were made and sold last year by the Aneitymese people to the traders, also a small quantity of Beche-de-mer was prepared for market. Thus an effort is being made to advance in civilization.

THE *Foreign Missionary* contains an account of the "Second meeting of Presbytery in Syria since the Fourth Century of the Christian Era" says one of its members: The 17th of September was appointed as the time for the meeting of the Sidon Presbytery, to be held at Hasbeiya, a town at the foot of Mount Hermon. A special invitation called me to Beirut to revisit this scene of my labours for over twenty years. The Presbytery convened on Saturday evening. Eleven churches were represented by two missionaries, one native pastor and elders from all the churches except the distant ones of Kanah and Alma. A number of native preachers and teachers were also present, and were invited, as well as myself, to sit as corresponding members. After organization, the opening sermon was preached by the native pastor, Kos Selin, on the work of the Holy Spirit, and a new moderator was chosen.

AN American Southern Baptist Missionary, writes from Shanghai, China, "As you can readily imagine, missionary work everywhere is paralyzed by the war. Several mission chapels have been destroyed at Swatow, and native Christians sorely and wantonly persecuted. At Winchow the mission dwellings and chapels have been burned by the enraged populace. The officials and military make no efforts to quell the violence of the riot till after mission property is destroyed. The missionaries were able to save nothing. They escaped with their lives. At a little distance from the seat of active war much valuable property has been destroyed by mobs, and much suffering inflicted upon unoffending native Christians, in the destruction of their dwellings, in destroying crops, and in stripes without number, and in imprisonment. And all this is connived at, if not instigated by the officials and their subordinates; for when appealed to for aid and protection, they give an evasive answer, or thrust the applicant into the street again. The end of war is not yet. No one can tell when to expect peace, but "all things shall work together for good."