

NEEDS OF NORTH-WEST MISSION.

MR. EDITOR,—To maintain a front place as a Church in the North-West, we shall have to adopt a better method of working than we have at present. What we need I shall endeavour to state in a few words.

First, To have the chief control of mission work within our own bounds. This is a necessity if we are to hold our own in this Territory. Let the Assembly's Home Mission Committee relax its power somewhat by handing it over to the Synod and Presbyteries about to be organized in this country. Let the attitude of the Committee towards us be one of confidence and good will—saying, in effect, choose your men, and we will furnish you with a just proportion of the Home Mission Fund annually, which you are free to appropriate as you deem best. Such is the power with which the new Conference of the Canada Methodist Church in this country has been invested, which is acknowledged by all to be a step in the right direction, and why may not we as liberty-loving Presbyterians have the same power and authority granted to us.

Second, We must adopt a plan by which we can have men appointed to Mission Fields for a longer period than under the present arrangement. In order to retain our position, we require to have our men in the same fields for a longer time than a few weeks or months. We must have the work carried on both winter and summer. As a general rule a missionary once appointed should remain in that field at least one year. Here our Methodist brethren have the advantage of us again. Their men remain as a rule three years in one place. The leading centres are under the supervision of one man for that period. With us it is not so, I am sorry to say. Men are sent from time to time, and this is felt to be an element of weakness in our plan of working. We have a host of men ready to preach at the leading points along the Canada Pacific Railway for a few months of the summer season; but alas! what about these places during the cold dreary months of the winter? The Methodist Church has her faithful hard-working missionaries permanently appointed to these places; thus attending to the spiritual well-being of the families and young people of our Church as well as that of their own during the months that our own men are absent, which, Mr. Editor, is like casting the care of the youth and hope of our Church to too great an extent upon others. We must take hold of the future will tell powerfully against us. PRESBYTER.

August 8th, 1883.

EVANGELISTIC WORK.

HAMILTON PRESBYTERY.

MR. EDITOR,—Readers of THE PRESBYTERIAN will be pleased to learn that evangelistic services have been commenced in the field known as Ancaster East or Scotch Block. For some months past the interest in our weekly prayer meetings has been very marked. The attendance at Sabbath service and Bible class has been steadily increasing. Last Sabbath, August 12th, the Rev. John McIntyre, whose assistance we have secured and who is so admirably adapted for this part of the work of the Lord, preached two earnest and impressive sermons, one to the congregation amongst whom John A. Ross, student of Knox College, is labouring, the other to the congregation ministered to by Rev. Mr. Black, whose co-operation has been asked in the work. At each meeting the attendance was good, every eye rivetted on the speaker, and at the close of the meeting not a few manifested a desire to obtain salvation.

We ask the prayers of God's people on the services we are engaged in, that the Spirit of God may be shed abroad richly upon this community, and that the kingdom of Jesus Christ may be established in the hearts of many who have been hitherto careless and indifferent.

The Rev. Mr. McIntyre is continually receiving pressing invitations from various towns and country charges to engage in similar work, and any during the coming months who wish to secure his services will address all communications, Prescott, Ontario.

STUDENT.

WHEN you lie down, close your eyes with a short prayer, commit yourself into the hands of your faithful Creator; and when you have done, trust Him with yourself, as you must do when you are dying.

GOSPEL WORK.

GIVING UP EVERYTHING.—AN INCIDENT AT THE FLORENCE NIGHT MISSION, NEW YORK.

Quite a number of the girls from the street came into this mission, and one evening when Rev. Dr. Mingins spoke to the young women who were assembled there of the dreadful end that awaited them, a beautiful girl of nineteen, who had hitherto shown no emotion whatever, became deeply convicted of her sins. She went out and wandered round the streets and dance-halls till Sunday evening, when she came back, and brought a young girl with her. This last one mentioned was sixteen years old the day this article was written. As she sat in the meeting she became seriously awakened about her soul, and after the meeting she asked Mr. Allen and others present to remain and pray with her. Oh, how she did pray and agonize! It seemed as though her heart would break. Mr. Allen said, "Now, will you give up everything?" "I thought," she said, "it would be so easy to get forgiven, but it is so hard, oh, so very hard."

There were quite a number of girls from the street in the room, who had been attracted by the scene, and were looking on with apparent sympathy on this one of their number who was in such distress about her sins. There was not a dry eye among them. At last, long after midnight, she said, "I will give up everything;" and as she had reached this determination such a blessing poured into her soul she could scarcely find words to tell it. She arose from her knees and threw her arms around the necks of those poor Magdalenes who were looking on, and said repeatedly, "Oh, blessed Jesus, my sins are all forgiven; I am so happy."

The history of this girl is briefly this. She had come from home to New York with a pretext which entirely deceived her parents, and had dated her letters home from an hotel where she said she was employed. She had made the acquaintance of a smart thief who was going to meet her in Mat Grace's saloon on Sunday evening, and take her on a shop lifting trip up through the eastern States. She was met in this very saloon by the other girl and brought to the Florence Night Mission. The next morning after she was converted she wrote to her father, who lives in a neighbouring State. "Oh, my dear, darling father and mother," said she, "Jesus has saved me, and I am so happy. Dear father, I have been so sinful and wicked in not obeying you, and now the dear Saviour has forgiven all my sins, and has saved me and blessed me so; won't you forgive me and come and take me home? If you will I'll be a good, loving girl. I am at a dear, good place; I am at a mission where they have the picture of a dear little girl on the wall called Florence, and the mission is named after her. Now, dear father, I have never been baptized, but now, as I am a Christian, I want to be, and I want to be christened Florence."

The following evening this young girl was playing at the organ during the services. A gentleman came in, and she immediately sprang up and throwing her arms around his neck said, "Oh, my dear, darling father, I am so glad to see you." It was a sight not soon to be forgotten, and the girls present broke down and left the room crying as if their hearts would break. This is one of the scenes happening at this mission almost daily, and its fruits are being shown constantly by others coming in and asking what they must do to be saved.—*The Perpetual Revival.*

ACCORDING to the "Presbyterian Banner," the temperance people of Maryland have not been making much noise, but they have been working steadily and effectively. And probably that State is to-day farther on the way towards prohibition than any State in the Union except Maine and Kansas, and part of Maryland may be practically so far as the sale of liquor is concerned even ahead of Maine, and some districts of Kansas. At least one-half of the State has local prohibitory laws applying in places to districts, and in others to counties. The temperance advocates attacked the liquor business systematically, and have gained their present position by slow and continued advances. The first movement was to have the votes taken by districts, and when a sufficient number of these had been secured the vote was taken by counties, and as soon as the control of enough counties shall be made sure, an effort will be made for prohibition throughout the State.

THE MISSION FIELD.

SHORTLY before King Mtesa's death letters from Uganda stated the mission work was going on quietly. One of the priests of Lubari, the Spirit of the Lake, had renounced heathenism and professed faith in Christianity.

AN Indian Missionary says. At Nasik a missionary told me he met one day a young man there, but belonging to some up country district, who brought out of his pocket a New Testament. Said he kept it there concealed; had most of it by memory; had been educated in our Institution here, and loved our religion. I doubt not their are a good few such, though we don't always know them.

A NATIVE Kafir evangelist, Mr. William Koyi, from Lovedale, has been joined by Mr. Sutherland as teacher at the new Presbyterian Mission on the Mombasa Uplands, Livingstonia, some forty miles north-west of Bandavé, on the west shore of Lake Nyassa. The chief having given permission to preach, there were congregations of 1,500 in his cattle kraal. Schools will soon follow, and a good work among a once-dreaded Zulu tribe is anticipated.

AN exchange says that \$125,000,000 have been invested in India in search of gold, and after three years of labour the result is \$2,500! We are not told what the prospect is for the next three years. It is just possible that this is, so to speak, the needful "plant" for a great increase in years to come, but this is not the impression left. The case seems to be that of an outlay with little return. Even so, we do not expect to hear any serious criticism upon the expenditure of \$125,000,000 in search of gold. We will not question the wisdom; but it is pertinent to ask what if \$125,000,000 had been spent for India's moral renovation and been equally fruitless?

OF the world's total population of one thousand four hundred and twenty four millions, nearly two-thirds are still total heathen, and the remainder are mostly either Mohammedans or members of those great apostate churches whose religion is a mere Christianized idolatry. Thus (to say nothing of merely nominal Protestants, who have the Gospel whether they obey it or no) we have four terrible facts. 1. Eight millions of Jews still reject their Messiah, Jesus of Nazareth. 2. Three hundred millions of so-called Christians have apostatized from the faith of Christ, are sunk in superstition and ignorance of the Gospel, as in Austria, Spain, and Russia. 3. A hundred and seventy millions more are followers of the false prophet; and 4. The remaining eight hundred and fifty-six millions are still utter heathen.

A CHINESE boy of fourteen, who got severely burned by the capsizing of a tin of burning oil on the street, was received in the hospital at Taiwanfoo. His injuries involved the whole left arm, as well as part of the corresponding side. He suffered a good deal at first, but has now got over the worst of it. We found it necessary to adopt skin-grafting in his case; and his father (who has been staying with him in the hospital) having willingly submitted to have a portion of skin removed from his own arm and transferred to that of his son, most of the grafts have taken, and the boy promises to have quite a serviceable limb. A scrap picture book, given to him by one of the mission ladies, has enabled him to while away many a weary hour, and ere he leaves us I trust he may be able to read the New Testament in the colloquial.—Dr. Anderson.

FIFTY years ago not a Protestant missionary was living within the bounds of the Chinese Empire, though a few were training themselves and gaining experience in its outlying colonies, waiting for the opportunity of entering it, which they were convinced must come. Since then, by various steps, nine provinces of the empire have been occupied by settled missionary stations, and at most important points—the twelve treaty ports—some forty societies have placed bands of missionaries, by whose constant efforts their population have been brought under careful instruction. As the Chinese themselves maintain schools and desire the education of their children, the direct preaching of the Gospel in the vernacular tongues is the most prominent feature in these evangelistic labours. Under this plan, systematically carried out in fixed places by many workers, English and native, some seventy thousand sermons are preached in China in the course of each single year.