

whatever." Now, what are the facts? Louis Riel, the leader of the rebellion, is a Roman Catholic; his lieutenant and advisers besides his followers are Roman Catholics; those who invited him from Montana were of the same sect. I would inform your correspondent that the *Telegram* of this city has taken the very same stand on this question as the prominent Toronto minister and they have ample reasons to justify them in their course. Look at the persecutions the Protestants have had to endure in Quebec. Let him recollect what the venerable Father Chiniquy has suffered from the Roman Catholics of Quebec. It is a well known fact that in that Province if a Roman Catholic turns Protestant his life is frequently in danger. To use a modern phrase, his former co-religionists endeavour to boycott him. All this is done in a free country. The Roman Catholic priests of Manitoba by the great influx of emigrants and Protestant missionaries are now fast losing their influence on the Indians and Half-breeds, and if they can retain their power by retarding the settlement of the Province they will not hesitate as to the means used to accomplish it. Look at unhappy Ireland, what have the Roman Catholic priests done there to suppress crime and agrarian outrages? They have on the contrary in numerous instances encouraged the law breakers. I have myself in this Sabbath-keeping city seen the priests on a Sabbath afternoon leading their pupils in games of football, etc. To my mind those who do not keep the Fourth Commandment are not apt to observe the other commandments.

And now a word regarding the Brandon overture anent the ordination of laymen to qualify them to perform the sacred duties of the holy ministry, which hestates: "If carried out will perpetrate a monstrous travesty of religion and bring our Church into general contempt." This is somewhat severe language, but not so severe as the terms applied to our forefathers. I infer from his remarks that the present settlers in the North-West have a higher regard for the sacred calling of the ministry than our forefathers. I confess that when I first read his remarks in this connection I thought that I must be mistaken. The present position of Ontario speaks for itself and what the early settlers did in bringing it to its present standing. The Gospel was preached in log cabins, not always by *bona fide* ministers but by godly elders, and the settlers were glad and grateful for such an opportunity. They believed in the promise: "Where two or three are met together in My name, there am I in their midst to bless them, and to do them good." Dr. Chalmers said that his most successful city missionaries were laymen, and Dr. Guthrie spoke in the highest terms of their aid. Who will ever forget the services of Bunyan who, after all, was only a tinker, and of John Pounds, the cobbler, and founder of Ragged Schools? Toplady, author of "Rock of Ages," was converted by a layman, and the greatest of living evangelists of the present day is but a layman—I need hardly mention his name, one that is known wherever the English language is spoken,—Dwight L. Moody, a man without any of the advantages of a literary or theological education, yet hundreds of talented ministers with M.A. and D.D. to their name listen with profit and pleasure to his expositions of the Scriptures. The Church requires more than ever the services of laymen, and it is a noteworthy fact that the most prosperous and living congregations are those which have the greatest number of lay workers.

JAMES KNOWLES, JUNR.

Toronto, June, 1885.

MCALL MISSION - FRANCE.

The following is an extract from a letter received by the Rev. Dr. Reid from the Rev. W. W. Newell, of the McAll Mission, whom many may have heard last autumn:

Since my visit to Canada I have felt more and more that it would be well could Canada have some definite work in France, something which will not too greatly overtax the already heavy responsibilities of the Church in Canada; and yet some work so important and hopeful that you would be incited to enlarged effort. Nor was the occasion long to wait. In fact the call was already sounded, the need already pressing. At the last meeting of our Directors before I left Paris for America last August, we received a letter from Pasteur Molines, of Montpellier, urging upon us to undertake mission work in the cities of Montpellier, Beziers, and Cette. These are all important cities in the South of

France, Cette being a port on the shore of the Mediterranean.

It is an old Protestant ground. The character of the people disposes them toward the Gospel. Whatever has been undertaken in this district has been richly blessed. The Pasteur promised to do all in his power to help in the work, assured us of the co-operation of his young men and young women, pledged himself to raise full one-half the money necessary for the work could we send one missionary to give himself to this work.

It was the summer season. We were threatened with a deficit at the close of our year. We were obliged to respond that however we were touched by the hopefulness and urgency of this call we dare not so enlarge our work.

I assure you that this gave to me great pain. Hundreds of thousands within reach of the Gospel in three cities of France, one a sea-port with its peculiar population; an evangelistic pasteur ready to lend his aid of money, influence and strength; only \$700 needed for such a vast work. Yet for lack of this \$700 we must deny to them this salvation. All through my journey I grieved over this. Then on my return came a second and more urgent appeal. This was again refused.

Now comes another, more urgent and promising to assume greater responsibilities themselves, should we but find some means of helping them. I could not bear to refuse again. Mr. McAll was greatly distressed. This land of the Huguenots refused the Gospel when it promised such glorious results for so small a sum. Three cities evangelized! The whole cost to our Mission only about \$700! It is without exception the most hopeful call for the least outlay that has ever come in the history of the McAll Mission.

What was to be done? The Directors looked the question over and over and said: "We must not deny such a call. And yet we feel that we must." Then I said: "Brethren, God has not repeated such a call three times without making some way of answer. I hope that I see a way toward that answer." Then I told them of the interest in Canada—in Toronto, in Montreal, in Hamilton, in Kingston. And I have asked permission to write to you and ask if Canada would not respond to this wonderful opening.

And so, dear Dr. Reid, you see where we are led to look to you to-day with eager hope that the many friends in Canada will not find this too great a responsibility, and that this most promising work shall be yours.

I shall write at once to Montreal, Hamilton, and Kingston, and also to one or two others at Toronto. I do with all my heart hope that you can help us to say "Yes"; and that with God's blessing thousands may be brought to the knowledge of Christ through your efforts.

The Lord bless the response, making it to abound over the needed sum, and bringing with it a blessing eternal to this vast district of France, and returning unto you and other consecrated ones a superabounding wealth of grace.

The following amounts have been received by Miss Caven, 238 Victoria Street, Treasurer of the Association formed in Toronto, who will be glad to receive any further contributions: Mrs. Fairbairn, Peterborough, per Miss Reid, \$1; Charles Street Presbyterian Sabbath School, Toronto, \$10; Friends in Central Presbyterian Church, Toronto, per Mrs. Creelman, \$8.

INTemperance is one of the most destructive and deadly sins of the time. It is not, however, the only one. There is another, no less deadly, doing its terrible work, blighting the individual and the family and weakening the State. Delicacy and right feeling prevent the same plainness of speech as is used in depicting the ravages caused by drunkenness. Mr. Spurgeon has been calling attention recently to the widespread immorality existing in England. Recent disclosures give point and force to his terrible indictment. Like all other evils, this, if unchecked, spreads with fatal rapidity. Of the reality of this evil there is no room for doubt. The recent establishment of the White Cross Guilds is designed to check its advance and to save the young from becoming its victims. It would be deeply deplored if purity of feeling and virtuous living were supposed to be of little moment, and immorality come to be regarded as a matter of indifference. Mr. Spurgeon has done well in calling attention to the magnitude and enormity of the evil.

Mission Notes.

DR. JESSUP estimates that twenty years ago not twenty females out of the 2,000,000 population of Syria could read; now 7,149 girls attend Protestant schools there, and the change is due to Protestant Christian missions.

LAST month the Rev. Dr. Stewart reported that educationally our great missionary institution of Lovedale, Kaffraria, had never stood better, judging by the results of the official inspection. These results have now reached us, as confirmed by Dr. Dale, the head of the Education Department, Cape Town. They place Lovedale, to the surprise even of its own able staff, at the head of such schools as those in King William's Town, Grahamstown, Bedford, Port Elizabeth, and elsewhere. The Kaffir, in fact, under the Lovedale teaching, has so far outrun the European.

SINCE the close of 1884 the Rev. Narayan Sheshadri has been privileged to receive into the Church of Christ by baptism more than twenty persons, fourteen of these being adults. In his next missionary tour towards the city of Paithan, in the native State of Haidarabad, he expects to admit about a hundred who are under training for baptism. Last year the number of adults baptized at Jalna and Bethel was fifty-one, and the number in full communion at Bethel was 532. "This," he adds, "only increases our responsibilities. They will begin to ask us to send them teachers and evangelists, and we seem to get more and more stunted with respect to both means and men." The congregations and friends that agreed to help Mr. Sheshadri's special work, without trenching on the association subscriptions to the central fund, will, with the whole Church, thank God for these spiritual results.

WHAT had been the result of mission work in India? Three and a-half years ago a census was taken of Protestant missions in order to see exactly what progress was being made, and that showed that in India alone, at the end of 1881, the native Christian Protestant community numbered 417,372; of whom 113,315 were communicants, 461 native ordained ministers, and 2,488 lay preachers or catechists. The most remarkable and encouraging part disclosed by that census was the decennial rate of progress during the last three decades. The rate of progress from 1851 to 1861 was about 53 per cent.; from 1861 to 1871 it rose to 61 per cent.; from 1871 to 1881, to 86 per cent. He should like to know how many churches in this highly favoured land could show an increase in their numbers of 86 per cent. during the last ten years. These native Christians represented every class among the Hindus—from the proud Brahmin to the despised Pariah.

AT the annual meeting of the London Missionary Society, the Rev. Maurice Phillips, Salem, South India, said: A short time before returning home he was asked by two head men of a village to go and preach in their temple, and when the priest objected they simply said to him: "You go away; we are going to hear the missionary preach. If you don't want to hear him, you can go away. The time has gone past when men of your sort shall tell us what we shall do." And the man had to go. He found that wherever he went he was received kindly, and his message was attentively listened to; but a great deal of this was due to personal influence. Those whom he had taught as children had now grown up into men and women, and they always welcomed him when he went to visit them. He believed that if he could multiply himself into one thousand there would be no lack of hearers in that district. He had laboured alone in that large district during the greatest part of the last twenty-three years, and would say, "Send us help, send us men to preach the Gospel, but don't send any sort of man—keep your 'any sort of man' at home to preach in your own tongue—send us men of faith, men of consecration, men full of the Holy Ghost, on whom the mantle of the ancient prophets had fallen."

THE New England Conservatory of Music, Boston, Mass., which enjoys the distinction of being the oldest in America and the largest and best equipped in the world, attracted to its halls last year 1,970 students from fifty-five States, Territories, Provinces and foreign countries, and having added to its corps of teachers Signor Augustus Rotoli, voice teacher, of Rome, Herr Carl Faesten, of Stuttgart, piano teacher, Signor Leandro Campanari, violinist, Professor W. J. Rolfe, of Cambridge, and others, it ought to receive for the coming year a still larger patronage.