

prefixed to the work. The editor, the Rev. J. Richardson, has included a number of Mr. Sankey's hymns and tunes, which look strange in a Malagasy dress. He says they took wonderfully among the natives. Efforts are being made by the missionaries to improve the service of song in the churches, which has in the past been slovenly.

### NORTH-WEST AMERICA.

Mr. Hines, a young Church Missionary, who went out last year to the new diocese of Saskatchewan, on reaching Green Lake, where it was proposed he should settle, found but few Indians, and those entirely under Romanist influence. He therefore proceeded to White-fish Lake, and there has he commenced missionary operations with marked success. So diligent has he been in his efforts to master the Cree language that, after six months' residence, he was able (so writes the Bishop of Saskatchewan) to take the Sunday services and converse freely with the people. His letters give a touching account of the hardships of his life during the winter, and of his reception by the Indians. He writes: "We had some exceedingly severe weather in the month of September. On the 10th the snow was four inches deep. I assure you, dear Sir, I felt the cold very much indeed; the only shelter we had was three carts, forming three sides of a square, and an oil-cloth on the top; but the wind and snow came under the carts so furiously that I thought it colder than being exposed, and often took a run to warm myself. You will rejoice to hear the Lord is blessing my labours among the Indians. . . . There are a number of Indians living about three miles south and north of White-fish Lake—very stubborn indeed. They prevented us from building when we first came, and talked of

driving us back again. If I had no more courage than my servant, we should have gone back at their bidding. Certainly it was enough to make one careful in what they said and did, as there were only two of us, and there were a large number of them. But in the midst of their speeches I left them, and took my axe and commenced to cut down trees. As soon as they saw I would not listen to them they went home again, but returned the next day only to repeat their threats. I treated them as before, and the result was similar. They soon found out that I cared but little for their threats, and so they ceased to do so; but they still remain enemies to the Word of Life."

### A MISSION IN PHILISTIA.

BY W. D. PRICHETT.

To carry on Christian work among the Mohammedan population is probably one of the most difficult and discouraging things in the world. The heathen are, generally speaking, at liberty to become Christians; but, through the gross bad faith of the Ottoman Government and its officials, who do not choose to detect the murderers, a Mohammedan is even up to the present hour almost certain to be killed if he dares to make an open profession of Christianity. Still there is a considerable and ever-increasing body of men among the Syrian Moslems who do not hesitate to tell us in confidence that they are anxious to become Christians openly as soon as the people of England and other *professedly* Christian countries will afford them the requisite protection, and I feel confident that many of the Syrian Mohammedans of Palestine will become Christians as soon as England ceases to maintain the Turkish invaders in their possession of that Holy