

zest, and with better ability to carry it forward. Instead of allowing this to become, as it too often is, "Satan's Season," it may well be made a season for spiritual growth and development, that shall make us better able for all the rest of the year to meet and overcome the attacks of the Evil one.

HOME MISSIONARIES NEEDED.

BY REV. J. ROBERTSON, D.D.

October 1st, 96 or 97 Home Missions in Western Canada are likely to be vacant, and a considerable number in Eastern Canada. Last winter between 50 or 60 stood vacant, no one caring for the shepherdless sheep, unless it may have been strangers who tried to lead them to their own fold. The Home Mission Committee is most anxious to provide more adequate supply, so as to prevent losses and lapsings, and it appeals to Canadians, as in the past, to come to its help. Canadians may be expected, other things being equal, for they are on their native heath, to do the best work, and hence the Committee appeals to them first. Should Canadians, however, through lack of missionary zeal, or patriotic ardour, or because too few in number, fail to come to the help of the Committee, then it is compelled to secure men from other quarters, if it can. The Committee wishes to give every opportunity to every Canadian, who has in him the promise of usefulness, to volunteer for this work—the Canadians first, others afterwards.

The Committee on supply, is likely to meet on the 16th July next, and all who wish to engage in this work will please apply to the Rev. R. H. Warden, D.D., Presbyterian Offices, Toronto. There will be room for ministers, licentiates, students, catechists. The country is new, fields are wide, and hence youth is preferable to age, and men of zeal and enthusiasm to men disappointed and soured. The need of an early meeting arises from the fact that, if Canadians in sufficient numbers cannot be secured, the Committee must institute enquiries elsewhere, and must do so in time.

Enquiries are being made continually about the salaries offered, and the mode of payment. The following statement will, it is hoped, make the case plain. Presbyteries send a list of their missions every spring to the Synods' Home Mission Committees, showing how much the people pledge themselves to contribute for the support of ordinances, and the amount of the grant needed from the Home Mission Fund. Provided amounts asked are reasonable, they are granted; if too large, they are reduced, or a grant for a student made, instead of one for an ordained missionary. Should any untoward event occur, crippling the people, and making it difficult to implement their promise, the Home Mission Committee may pass a supplementary grant. But since, on an average, the people contribute two-thirds of their salary, it is evident that if the missionary is inert, inept or insufficient there may be a shortage although the Home Mission grant is ample. In 49 cases out of 50, if the people have the money, the efficient missionary is paid in full. Mark the man who comes East with a tale of arrears. There is another side.

But what are the salaries paid, and how do they compare with those given by other churches? The table subjoined will answer:

British Columbia.	PRESBY. METH.	
	CH.	CH.
Ordained, unmarried missionaries	\$725	\$375
Unmarried, ordained missionaries needing a horse.....	775	375
Married missionaries, not needing a horse, but requiring house...	800	675
Married missionaries requiring a horse and house.....	850	675
Unmarried and unordained stud..	533	325
<i>Manitoba and the North West Territories:</i>		
Single ordained missionaries....	700	350
Married, where manse provided..	750	
" " " not " "	800	650
Single unordained (students)....	500	300

The salary may not be princely, but it compares favorably with that of the Methodist church, and that, as far as I can learn, is nearest our own. But, it is asked, why not make the salary high, and men will flock to you? We don't want men with a passion for high salaries, but for souls. The Augmentation salary in Ontario is \$750 and a manse; the people think it too high. I think they are mistaken, and they starve the Augmentation Fund: make the Home Mission salary, even in the dearer West \$900 or \$1000 and the yearly revenue will contract instead of expanding, as now.

The attractions of the field are many. There is virgin soil, you lay your own foundations, and build on them. Have you a genius for organization? Here is room for its exercise in mission, Presbytery and Synod. Have you a taste and aptitude for evangelistic work? Where is there a better field for its exercise? Are you ambitious to do a large work for men, for the Church, for God? You can have your name writ large over half a continent. This a field for men of faith, men of hope, men of spirituality. There are tens of thousands in the West that are looking for light and leading; they have faith in the evangel of Jesus Christ, but they long for men who can make it plain; they are religious, they want to be fed, but they ask the kernel, not the hull. Would that our young men could see the opportunity and embrace it.

The responsibility resting on the Church and its ministers, as Christians and patriots, is difficult to estimate. When attending Princeton Seminary, more than thirty years since, Superintendents of missions used to come to secure recruits for the growing field in the Western States. The extent of the West, its resources, its immigration were set forth in vivid terms; and the peril to morals and religion, to law and order, clearly pointed out, unless the people were educated and evangelized. Wherever the man came from, the message was the same; but it fell on dull ears. One would think about it, another thought the tale was wonderful, while a third spoke of the great country the United States was. One or two would give in their names, not the brightest by any means, and the rest would stay in the East to tread on each other's heels in their eagerness to catch "eligible charges." Thus the present condition in the Western States was created, and generations cannot undo the mischief. Meroz comes into one's mind as he thinks of these men and their decision. A Christian citizen of Toronto characterized the country west of the

Mississippi,—two thirds of the United States—on his return from a visit lately as "the d——'s country." Is there not a lesson and a warning here for Canadians? Shall Meroz come to the lips of some patriotic Canadian as, thirty years hence, he thinks of what might have been? Let us save ourselves from this sore reproach.

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Literary Notes.

PAGES OF PLEASURE is a little phamplet issued by The Copp, Clarke Co., Toronto, which gives a list of some of the more recent publications of that house, with press notices and also occasional illustrations. For summer reading nothing could be better than the historical romances—"Mistress Nell," "The House of Egremont," "The Helmet of Navarree," "Richard-Yea-and-Nay," and best of all, "The Crisis." Love stories without the setting of history are also to be found in plenty, such as "Her Mountain Lover," "Sophia," and Crockett's new novel, "Cinderella." The list of books given in this pamphlet leaves abundant room for variety in taste, and we would recommend our readers to take a look at the books published by the Copp, Clark Company. Most of them are sold in both paper and cloth binding, and the printing is sure to be excellent.

"O for a Bookie, and a shade Nookie
either in door or out
With the green leaves whispering over hedge
or the street cries all about,
Where I may read all at my ease,
Both in the News and Oldie;
For a jollie Good Bookie whereon to looke
is better to me than Golde."

Old English Song.

THE CHIEF'S DAUGHTER, a Legend of Niagara, by Paul Carus, tells in a simple and beautiful style a story of the Oniaghahra Indians, who dwelt on the shore of the Niagara river, and who were "a people beloved by the Great Spirit." The legend is concerned with a sacrifice made annually in the waters of the river of the fairest and purest virgin of their tribe. "This sacrifice was not regarded as a sad or mournful event; the honor of being chosen as the heroine of the festival was greatly coveted by the young maidens." In the seventeenth century Father Hennepin goes among the tribe and succeeds in converting some of them to Christianity. The story then tells of the last virgin sacrificed. This small volume is neatly bound in yellow linen, the type is clear and the paper excellent, while the illustrations go to make up a very dainty little gift-book. The Open Court Publishing Company, Chicago.

BLACK MARY, by Allan McAulay, is a simple little tale of Scotland. James and Barbara Hepburn are brother and sister who live a quiet life on a farm. The story opens with the advent of a child who is sent to the farm from the West Indies with a letter from a man called Caleb Dickinson stating that the girl is the daughter of Anthony Hepburn, a younger brother, by a native woman. The old people accept her without question and do their best for her, growing to love her dearly as the years go by. The story tells of how Caleb Dickinson turns out to be her father and comes to claim her. The story is well told and is worth reading. T. Fisher Unwin, London, England.