

man fields and do work which they have no knowledge thereof. Preaching the Gospel in Manitoba is different to tract distribution in towns or cities east.

We have men who have completed their course, who have a knowledge of men, how to deal with them, lying upon their oars—are these incompetent are they left to starve—why left without work when the demand is so great?

Again, we have men who have been taught in our colleges—even in Manitoba College—who when they have graduated in Theology, when we would naturally expect that they should fill up some of the vacancies—work in our mission fields—cross the line and settle down to work where perhaps the need is great—but not so great—as here.

Again, we have men who study in Eastern Colleges, receive scholarships intended for those who study with a view to settlement in Manitoba, or to encourage them to come West and carry forward the work—with us—go further East or settle in Ontario, thus our mission fields are left unoccupied the field is great, the laborers are few. There is unrest, settlement is sparse, spiritual life is at a low ebb, and many of the congregations which were encouraged to attain the status of self-support, are now on account of financial depression beginning to totter, and seek relief by allowing their pastor to resign. Get back again to a mission field, become associated with stations once rejected, this is retrogression once an inspiration—now sunk in debt. Children must crawl before they can walk, so must churches in Manitoba. Our parent in the East must yet nurse and care for us, help us more than they are doing, come to our relief.

Come to our help. Come out and help us. Come and spend some of their days with us. Come and work. Think of many of us never having a holiday since we came here. Think of the hardships we encounter day and night upon the prairies. Think of us, while you Eastern men enjoy comfortable houses with every convenience, hot and cold water bath rooms, rooms heated by hot air or hot water, never having to leave the house to supply the empty scuttles, all your coal and wood dumped into your cellars in the cities at much less a price than we can get it here. Think of the colds we contract during the winter, of the extra amount of clothing required, of the prices we pay for the common necessities of life (without the luxuries). Think of us when the thermometer is below 40° driving from twenty three to thirty miles each Sabbath and preach three times. Think of the many lonely hours we spend not even having the companionship of a brother minister to converse with except at Presbytery, and then its all about money, money, and more students, (and pay your own way there and back, half fare rates, by C.P.R., or M.N.W., or N.P. four cents per mile).

The stimulus mentioned in "the growth of new missions, etc.," may give some satisfaction, but it does not supply the demand asked, it does not strengthen the force, shoulder the burden—only increases it.

I write these lines Mr. Editor for the purpose of setting matters relating to our Church work in a new light before our brother ministers in town, city and country. Let those who have the means to visit European centres—Scotland, Ireland, England and other places—spend six months in winter upon our prairies in our mission fields, and when they return to their congregations they will have an idea of the work and I shall assure you that their appeal to their respective congregations shall stimulate them to greater liberality, our treasury shall be full, an impetus shall be given, the prairie churches and mission school houses now closed shall be opened. Prayer, praise, and joy shall abound. Strange things shall be witnessed God's blessing shall rest upon united effort and closing mission fields shall be at an end.

Oak Lake, Man.

D. H. HOBBS.

Bombay Tactics Repeated in Singapore.

MARK ELLIOTT, EDITOR OF THE SINGAPORE FREE PRESS.

The *Malayan Message* for July, in the course of an account of the recent Bombay Prosecutions of Anti Opium workers, further says:

"These proceedings against missionaries in Bombay have a special interest to missionaries in Singapore at the present time in view of the recent libel action brought by a Chinaman named Lim Loh against the *Daily Advertiser*, which was heard in the Supreme Court before the Chief Justice in the middle of last month, and resulted in a judgment for the plaintiff with \$125 damages and the cost of the action. The *Advertiser* is an English daily paper published in the interests of the Chinese, and the Rev. A. Lamont, a missionary of the English Presbyterian Church, is the editor and part-proprietor. In the month of March a series of articles appeared on the "Social Cancer" and kindred subjects, and in one of these (published on the 30th of March) the working of the Chinese Protectorate in respect to the registration and inspection of brothels and the protection of the inmates was criticised. As an illustration of the way in which girls are bought and sold against their will certain allegations were made with reference to the plaintiff Lim Loh which were the subject of this action for libel.

"The similarity between the Singapore and Bombay libel cases is very remarkable. In each case a Government institution is the subject of adverse criticism by a newspaper edited by a missionary and in each case the allegations on which the action have been based have merely formed part of an incident used by the writer of the article as an illustration. At Bombay we see a Government opium official practically conducting the case, and it becomes more and more transparent that the Government is the real prosecutor. As regards the Singapore libel case, so far as we know, it has not

even been suggested that the Government officials whose department was criticised by the *Daily Advertiser* have had any part in bringing the action against the paper. It is, however, worthy of notice that it was brought out very clearly in the evidence that the practice of purchasing Chinese girls from brothels is a very common one, and is not considered at all a disgrace among the Chinese in the Straits. It is therefore very difficult to understand the motives which led Lim Loh to undertake this action."

Toronto Mission Union.

The Mission was begun more than ten years ago with a view to bringing the Gospel to that class of citizens who neglected their church privileges, and its growth has been very marked. It now comprises the Mission Hall on Mission Ave., and attached, the Home for Aged Women, Bible Women's House and the Home for the Mission Nurses who are constantly visiting the sick poor.

In the east end on Sackville street there is an important branch of the work carried on. Here there is a Mission Hall with a home attached for aged men.

The work in both sections has the assistance of a Bible Woman who is constantly going in and out amongst the people and holding cottage meetings. There is also a special work in connection with each hall for young women, and for young men and for the children, whilst a Gospel Service is held one night in the week and another on Sunday evenings. There are besides Sunday schools and Bible classes.

The aim of the Mission is simply to bring the Gospel to those who neglect it and to influence them to connect themselves with the different churches. From the first the work has been carried on upon undenominational lines.

On account of the stringency in financial affairs and the removal by death of many of the old supporters of the work, a serious deficit exists in the working expenses amounting to nearly \$1,400. The Committee feel that they cannot carry on the work unless necessary funds come in without delay. It would be a great loss if work of this character suffered from lack of means to pay expenses. We do not believe there is more work done anywhere at so small cost. The reason of this is that the only workers that receive any remuneration, are the Bible Women and Nurses who get barely enough to pay their board. All the rest of the work is done by volunteers.

The Treasurer of the Mission is Mr. A. Sampson, 157 Bay street.

Young Missionaries.

Dr. Cust the venerated member of the Committees of the four chief proselytizing societies of Great Britain, has published the results of his long experience and devoted labours in the Protestant cause, experience gained during twenty eight years of continuous devotion to the missionary cause. Says the *London Weekly Times*.—"If Dr. Cust is grieved by the false sentimentality of missionary methods at home, he is more deeply pained by the comfortable secularity of many missionaries abroad. It seems to him, and he very plainly states the reasons of his belief, that the missionary vocation has degenerated into an easy means of subsistence to numbers of half educated youths of the lower middle class who want an income upon which to marry young. Early marriage appears indeed from these pages to be one of the common incentives of the missionary life. One of the frequent hindrances to missionary work, and one of the chief causes to the misapplication of missionary funds. 'Some missionary societies and training colleges,' says Dr. Cust, 'have become mere matrimonial agencies.' 'The young public servant in India does not marry directly he lands in the country, and yet lives a holy life, he waits until he has learnt his duty and mastered the language by living among the people. Why should not young missionaries exert the same measure of self denial?' This testimony in regard to the moral life of our public servants in India is valuable as coming from an eye-witness who passed a quarter of a century in the closest personal contact with them, and whose own deep religious connections would have made him intolerant of delinquencies.

The Model Missionary Committee.

Arranges interesting missionary meetings, no two alike, just often enough to make the society ask for more, so planned that each member may have a part; and stimulates the growing enthusiasm with well selected leaflets and literature, thus creating a demand for the standard biographies and the denominational home and foreign magazines.

Secures money for the missionary work of its denomination without "begging," "dunning," or holding fairs and entertainments, because it teaches the members of the society to love the cause and to know its need. Providing an attractive object and a convenient channel, it gets a great many to contribute small sums regularly, thus inducing the "giving" habit, and further, it develops a body of young Christians who delight to pay God His tithe and give Him good measure besides, whether it takes a "week" or a year of self denial to do it.

Emphasizes by lips and life the place of prayer in work for God, putting new meaning into the familiar petition, 'Thy Kingdom Come.'

Faithfully keeps before the society the Master's "Go ye," till its efforts are at last crowned by the dedication of young lives to the work of bringing in the Kingdom and bringing back the King.