

RELIGIOUS INTOLERANCE IN QUEBEC.

The kind of liberty of worship that would be enjoyed if some people had their own way is illustrated by the following from the *Presbyterian Review* as given in the *Octawa Evening Journal*. "We are told that Mr. Frappier, of Ottawa, the Bible Society colporteur, has had a lively time at Embro. He had been warned before going there to expect rough usage, a previous colporteur having been nearly killed there. He nevertheless succeeded in selling upwards of thirty Bibles. Before he left Embro, the priest and doctor were seen riding about from house to house. Afterwards the doctor came to Lachapelle's hotel where Mr. Frappier was putting up, accompanied by six men and a large number of dogs. The doctor took the men into the bar and began denouncing the colporteur for selling the Bible, which he told them was a bad book, that no faithful Catholic was allowed to buy. All the heads and entrails of the fish caught for Friday had by this time been thrown on the ground close to the hotel, attracting nearly all the dogs in the place, and there was great noise and excitement in consequence. The doctor told Lachapelle that they had come for the colporteur, and their intention was, first to beat him and then to set the dogs on him. Lachapelle, who is an unusually courageous, high-spirited man, advised the doctor and the men to leave the colporteur alone. He gave several reasons why they should so, first, that not far away there were a number of Orangemen living who might take it into their heads to resent any ill-treatment of a Protestant and pay them back in their own coin with added interest; second, that the man was his guest and under his protection and he would protect him as long as he had strength to do so; third, that if they kicked up a row, he might lose his license; fourth, that although the priest and doctor had denounced the book the colporteur was selling (the Bible) as a "bad book," they might find it, if trouble happened, rather hard to prove and impossible to justify themselves.

This plain talk had some effect and the colporteur entering the room at this juncture, the doctor began talking politics.

Mr. Frappier finally got away without personal injury, but not until he had met with unpleasant experiences on the road, a resident whom he met threatening to assault him. He, however, told the man that he was pursuing a lawful occupation, that the power of the Dominion Government was behind him and he had no fear, and the fellow concluded that discretion might be the better part of valor."

NUMBER OF SOCIETIES IN THE WORLD.

How many missionary societies are now at work in the world? The fullest list we have seen is that of Dr. Robert N. Cust, which runs up to no less a number than 223, of which 113 are in Great Britain and its colonies, 56 in the United States, 20 in Germany, 14 in the Netherlands, and 20 in other countries. But this extended list includes especially in Great Britain, a large number of very minute organizations, many of them mere aids and auxiliaries to larger ones, and many others that are simply private individual missions, with but a single worker or a single station. It is quite safe to say that there are not much over 100 distinct regular missionary societies, in the sense in which the term is commonly used. In fact there are only about 50 having incomes of \$10,000 and upward, and only 20 with more than \$100,000. And of these 10 could be selected which have gathered fully three-fourths of all the converts, and to which are contributed about one-half of all the funds.—*The Gospel in all Lands*.

DR. JEX BLAKE ON INDIAN MISSIONS.

The degradation of the Hindoo religion is so deep and the immorality and unnatural vices of both Hindoo and Mahometan races are so revolting, that the need of religious renovation is more urgent, and the opening for Christianity is more patent, than I had any conception till I saw with my own eyes and heard on the spot with my own ears.

The Indian mind, though now with most degraded objects and theories of worship, is essentially a reverent and religious mind, and, if once won to Christianity, would be a fervently Christian mind.

To win India to Christianity is not a hopeless task, if only enthusiasm at home were strong enough to multiply the army of workers tenfold, and to send men of such quality as those now at Delhi and Peshawur.

Every great religion still active in the world is an Asiatic religion, and the more imaginative or ideal side of Christianity is really akin to Indian veins of feeling and of thought, really Asiatic still.

England has no moral ground for holding India beyond the moral good she does there; and no moral good that she could do could equal the spread of Christianity all over that vast continent, peopled by scores of distant nations, with no unity whatever, except the subordination of each to one empire.—*The Mission Field*.