

was little healing, as in Mark vi. 5, 6. That the apostles continued to heal after the ascension of our Lord is clear from the Acts of the Apostles, and Paul, though born out of due time (1 Cor. xv. 8), was pre-eminently gifted in this respect. Some will say all that is true, but it was confined to apostolic times. The last words of our Lord, as recorded in Mark xvi. 17, 18, would seem to contradict that "these signs shall follow them that believe . . . they shall lay hands on the sick and they shall recover."

In 1 Cor. xii. 9, also 30, 31, healing is classed among the gifts to the Church, while in that much-neglected passage in James v. 14, 15 it is enjoined as a command, and the mode of operation laid down. Occurring, as it does, among a number of admonitions that no one would for a moment confine to apostolic times, why is this one singled out?

Some say, shall we not bear patiently what God sends upon us in the way of sickness? Certainly, but be consistent if you are a child of God. Surely we should feel no hesitation in going in faith to our heavenly Father when we look at the encouragement held out to God's people in the words our Lord: John xiv. 12-14; John xv. 7; Eph. iii. 20. A. M.

#### LOTTERY TICKETS AND MASSES.

MR. EDITOR,—I received the other day through the post-office, addressed to my firm, some extraordinary enclosures, the contents of which I desire to share with your readers. I was made the recipient of five lottery tickets (one of them complimentary) for a "Grand Bazaar, Fancy Fair and Drawing of Prizes, to be held in the city of London, Ontario, in aid of the Building Fund of St. Peter's Catholic Cathedral, now in course of construction." Among the list of prizes as "gifts of His Lordship Bishop Walsh" appear \$1,000 in gold, various farms in the N. W. Territories, village lots in Ontario, a certain gold-headed cane of wonderful history, various paintings, clocks, watches, madonnas—in all forty prizes, with "hundreds of other valuable prizes." The drawing to be under the superintendence of His Lordship the Bishop of London, and a committee of prominent citizens of London, "Catholic and Protestant" (sic.) Tickets, fifty cents each. These are accompanied by two following letters:—

"The undersigned, in the name of the Catholic clergy and laity of this Diocese, appeals to a generous public for aid towards the completion of our new cathedral. The building of this cathedral is a work of necessity that could not be longer postponed; but it is also an undertaking for which our own resources are not adequate. We are therefore constrained to appeal to the friends of religion for aid in our great work, and this aid they can render by purchasing the accompanying tickets for our bazaar, which will take place during next Christmas holidays. May God bless and abundantly reward all who help us in this great and arduous undertaking, for His glory and for the honour of our holy religion.—MONSIGNIOR B—E, V.-G. "London, Ontario."

And as if to make the appeal more suitable to those of a more religious (?) and less speculative turn of mind, the following little printed slip is enclosed.

"Extract from pastoral letter of His Lordship Bishop Walsh:

"We solemnly promise and engage to cause a High Mass to be celebrated on the first day of every month, for the space of ten years, for the temporal and eternal welfare of the benefactors of the new cathedral. The celebration of the aforesaid mass will begin on the first Tuesday of the month following its dedication. We request of the reverend clergy to make this fact well known to their people, and to explain the great spiritual favours to be gained thereby.

"Persons purchasing or disposing of tickets for the coming bazaar will gain the above favours."

I would feel glad to be assured that they have been sent by mistake to a Protestant, but I fear that there has been no mistake, but they have been sent specially and intentionally to claim that support that Protestants ask often, and have often been too ready to give. The Toronto Presbytery is not at all too soon in calling attention to the aid and sympathy that Roman Catholics are from secular and politic reasons constantly receiving from the disciples of Luther, Calvin and Wesley. To such an extent has this system grown that there seems no limit to the advances upon Protestant sympathies and Protestant pockets, that the so-called successors and disciples of St. Peter are prepared to make. The time for insidious encroachments is over; it now seems that the period for bold advances has begun. It is impossible to estimate the encouraging

effect upon an active minority that has been produced by those signs of the times, that point to the influence that Roman Catholics seem to have acquired, and which they are with a persistence, historically famous, struggling to increase. The lesson thus taught to us Protestants is a serious one. Whither are we tending, if Roman Catholics think it is not only quite right to ask thus for Protestant aid to build up "our holy religion," but to ask it with an effrontery born only of a conviction that Protestants dare not refuse an aid based on such financial and religious grounds? Who is expected to resist the arguments contained in them? First, the gambling spirit of mankind is aroused—here is \$1,000 for half a dollar—and to recommend its fairness, to make it positively no swindle, "His Lordship" takes care to tell us that the committee will be partly "Protestant!" But as some will disapprove of gambling in principle, or they may think the number of favourable occurrences divided by the number of possible occurrences is represented mathematically by too small a fraction. Then an appeal is made to a "generous public," and to the "friends of religion for aid in our great work," which ends with a blessing pronounced by the illustrious Vicar General upon all who help "in this great and arduous undertaking for His glory." The inducement is thus offered that a man by paying fifty cents, though he may possibly miss the \$1,000 prize, and even "the pair of pillow shams elegantly embroidered in crewel work," yet he is sure to share in contributing to the glory of God. But further, if he does not care to take his chances for the "Cameo of the Blessed Virgin presented to His Lordship by His Holiness Pope Pius IX in 1876," and if he cannot be tickled by being included in the appellation of "generous public," or be soothed by the feeling that he is thereby contributing to "His glory and to the honour of our holy religion," then surely the solemn covenant by the party of the first part to say masses for 120 times once a month, for the soul of every purchaser and seller of a ticket is the worth of a man's money. This letter must certainly be a proper *quid* for every man's *quo*. We are solemnly assured that by paying fifty cents, or even by getting some one else to pay fifty cents, we get 120 masses or rather high masses. This puts it in a tangible form; we have here data from which we can reduce a mass to monetary computation. They can be got at the rate of two for a cent, and twenty thrown in to make things pleasant. And this in our year 1882, surely an *Annus Mirabilis* is sent to our fellow countrymen, more than that, it is sent to Protestants, who by general repute have at least an average intelligence. We are asked by our churches to contribute to a French Canadian mission, and we are asked by "His Lordship" to contribute to build St. Peter's. Can any of us do both? and how many of us do either?

JOHN A. PATERSON.

Toronto, 30th of November, 1882.

#### WOMEN'S FOREIGN MISSIONARY SOCIETY.

Mrs. Harvie, Secretary of the Woman's Foreign Missionary Society, has received the following letter from Mrs. Junor:

MY DEAR MRS. HARVIE,—I think it is better for me to write only when I have something to write about, that will be interesting to the ladies of your society. You know that we have no special work, as yet, among the women of our mission; until we have that, it will be difficult to write often, and make my letters interesting to you. I am still hoping that the time is not far distant when, in our mission, we shall have schools for the girls, as well as for the boys. I think that the education of the girls is just as important as that of the boys. I also think that the first step towards the evangelization of any nation is the Christianization of the mothers, present and future, and that but little permanent good can be accomplished while this part of Missionary or Christian work is neglected. I think that I am quite safe in saying that there is not one woman in our mission who can read the New Testament intelligently, except perhaps a very few who have been taught to read the Romanized Colloquial. Suatow mission, one of the oldest missions in China, between three and four hundred women have been baptized, and among these not more than two or three could read when received. In Amoy and Shanghai the missionaries say that not one in a hundred can read, but in all these places, and many others, they have boarding schools for girls, and a good work

is being done by them. We need to teach the men of China that women were made to be their companions, and not their slaves. We need also to teach the women to have respect for themselves, and the true relation they sustain to their families, and society. Surely for these reasons it is a good and proper thing to educate the girls of China. But the great reason for educating them is to make of this idolatrous nation, a great Christian nation. We all knew that the foundation of the Christian nation is the Christian family. Then the kind of work that will best promote the establishment of Christian families seems to me the most direct way to Christianize the nation. I assure you that the condition of women in China is most deplorable. Her ignorance is of such a character, that she has not yet any knowledge of its extent, nor has she any great desire to rise out of it. This to me is the saddest feature of it. If they do not suffer most grievously otherwise from the bitterness of their degraded, and, according to our view, enslaved condition, then their own words are false. There is one example, not an uncommon one, in the family of our own cook. He and his family live in a little house, in our compound. Some years ago he had a promising son, for whom he bargained for a wife from another family. As this son grew up he turned out badly, and would not take this girl for his wife. Then the family of the girl demanded that he should carry out his agreement, he therefore went and bought a son, and took him into his family, in preparation, when the time came, to taking the girl for his wife. This took place in Amoy. They then moved over to Formosa, but the girl would not go. The bargain must be arranged some way, and the negotiations for the matter were unbearable; they are poor, but the cook's wife had to go back to Amoy, and wait there for two months, trying to negotiate for the consummation of the matter by the girl coming over; or, how much money should pass between the parties for the settlement of the affair. Finally the girl's family gave them a young daughter, as a kind of hostage for them to take over to Formosa, and keep her to work virtually as a slave, until the money arrangements could be completed satisfactorily. This poor young girl came over, and was concealed for several days, so that we did not know she was there. She, poor girl, is almost an idiot from disease and ill-treatment, yet it is in contemplation to make her the wife of the cook's son, an intelligent carpenter. He raised no complaint—how could he?—when all had been arranged for him, in accordance with the custom. This is not an exceptional case, and there are hundreds of cases worse even than this. Dr. McKay's cook's wife is another example. The Dr. himself probably rescued her from a prolonged life of ill-treatment, to become the wife of his cook. He has seen her black and blue from beatings, knows that she is light in the head, even now, as a result of such ill-treatment.

Intelligent Christian Chinamen will tell you that ill-treatment of wives is not only common, but one of the most common things. I am very sorry to say that love and respect are not the restraining influences, when such ill-treatment is not found. The position of woman in China is fixed and well understood. Intelligent Chinamen even will argue against teaching her, or abstaining from using fear, as a restraining influence over her, because they say women are such fools, that they would ill use such freedom. A few days ago I had a letter from Miss Murray of the E. P. Mission in Southern Formosa; she and Mrs. Ritchie had just returned from Lombay Island, a small island south of Taiwanfoo, whither they had gone for rest and change of air. She writes that: "On Sunday afternoons we gathered the women together and gave them a Bible lesson. But, oh dear! their minds are dark, dark, and most of them are lamentably ignorant."

Last winter I did a little in the way of teaching. I had a class of twelve, but could induce only two women and three girls to attend it, the other seven were boys. When I gave up my class in April some of the boys were able to read nicely, and write pretty well, but the women and girls had made but little progress, because they were very irregular in attendance. We had a great deal of rain last winter, and the women and girls in China cannot go out when it is wet, or the streets muddy, lest they spoil their little embroidered shoes. Well I have written a longer letter than I thought I would be able to do when I began it. I hope that you will find something in it that will be of interest to the ladies of your Society. If you do, please remember to send to Ottawa and Kingston. With warm love to all the ladies. I remain, my dear Mrs. Harvie, yours very sincerely,

ELIZA JUNOR.

Japan, Miyanoshibe, August 19th, 1882.