

difficult and uncertain a source of income this is. In many instances these clergymen have to provide their own house-room and frequently to keep a horse and conveyance. With you the \$750 paid in regularly as clock-work, includes a house and in some cases when necessary, grants for Mission expenses.

Again I think you may concentrate your thoughts on what are certainly grievous freight charges and hard to be borne, till it absorbs the whole of your financial horizon to the exclusion of some very strong sets-off.

When the first cost and freight charges on your imported provisions and clothing have been met, the one hundred and one other pulls on your purse to which you would be exposed in more settled communities are simply non-existent. It might be the opportunities for such expenditure would be welcome and in some items be thought absolutely necessary; but the opportunity is simply not there and human nature with its wonderful adaptability submits to the inevitable and does not seem much the worse.

I do not think you would differ from me in considering that the above income would be sufficient were it not from the necessity of feeding so often the Indians who come to us for instruction. It is too often the case that they are underfed and it is ill teaching a man with a hungry stomach and sending him empty away. To this St. James seems to refer where he says "If a brother or sister be naked and destitute of daily food; and one of you say unto them depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?"—It would be impossible to do this on imported provisions. The question then arises, if our salaries are insufficient to do this, should not the Church Missionary Society increase our incomes to enable us to meet this often serious pull on our resources? Or otherwise we are driven to raise a certain amount of produce obtainable in the country to supplement our imported provisions. This must necessarily occupy, especially at certain seasons, a good deal of our time and interferes with what we regard as the more direct and spiritual part of our work.

There is much to be said on this side of the question, a side from which, naturally, you will look at the case. I would, however, venture to put the matter before you from the other point of view, always bearing in mind the truism: 'there are two sides to every question.' Were we called to labour among a large population, with constant demands upon our time, I should be the first to deprecate any interruption to

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