

finned to civilized nations. The Fellahcen are early risers.

THE MORNING TOILET

of a Fellah (feminine) is very simple. She jumps up from her carpet and shakes herself like a dog, the plaits of her hair being undone for many months. The garments worn by day are slept in until they fall to pieces. During the day she rolls in the dust, and dawdles about gossiping with neighbours, seldom ever sweeping her hut, so that visitors have to stumble over heaps of rubbish to find an entrance. On these piles of dust or mud their infants are allowed to lie most of the time, rolled up in a bundle of dirty rags, and covered with swarms of flies. As soon as they have a few teeth they are crammed with anything the mother is eating, such as boiled beans, onions, raw carrots, coarse bread, cheese, etc. They are kept from all soap and water, partly from the idea that these are injurious to the young, and partly from laziness on the part of the mother. Such are the people amongst whom Miss Whately labours, and for whom she has done much, all things considered. The female sex in Egypt, as elsewhere are not quite unmindful of their

PERSONAL APPEARANCE,

as the following incident, told by Miss Whately, proves. Being one day in a poor fishing village, she found several women, ragged and barbarous in their looks, squatted amongst dust heaps at the entrance to their huts. She was asked to read to them, and gladly complied. One old woman, with a walnut complexion and grizzled locks, partially stained a tawny colour, hanging over her eyes, kept calling out, "Yes, yes, it is good, but I wish to ask a question. Have you something in the way of medicine you could give me?" "Are you sick?" asked Miss Whately. "Oh, no, but my hair is turning grey, and I want some medicine to make it look as before," was the reply. Miss Whately then quoted Solomon's saying about the hoary head. The old woman sighed deeply and shook her head, as she stroked a plait of hair that hung over her shoulder, and again asked if she could not have some medicine for it? She was too much absorbed in her hair to think of anything else.

Miss Whately made a visit one day to a

COPTIC PRIEST'S HOUSE,

and found it little better than others. Coptic secular priests, like those of the Greek Church, have wives, and usually these are no better educated than their neighbours. In this case the wife asked her visitor to take breakfast, but the absence of cleanliness made the food far from inviting. There was a dish of fried eggs, and another of sour curds and flaps of native bread. After the meal, a girl brought a tin basin and ewer with a long spout, and a piece of cotton for a towel, and each washed her hands, as is the custom in oriental countries, except in the case of the poorest, who simply lick their fingers after eating. The man seldom eats with his wife. A Moslem speaks of himself as peculiarly kind because he allows his wife to eat with him. The Fellahcen are good-natured and hospitable, and share their food even with passers-by. The natives feel keenly the

COLD OF WINTER,

short as their winter is. The women have no comfortable dress to protect them from the cold. They have silver bracelets and gold coins on their arms and around their throats, sufficient to purchase clothing, but they prefer to suffer, and creep into their huts as the animals to their dens. The men wear great brown mantles of undyed wool, spun by their own fingers from the fleeces of their dark-coloured sheep. Many of the poor bury themselves in the hot sand of the desert to keep warm during the day. They speak of this as we do of going to the fire to warm ourselves. Occasionally Miss Whately visited the

WANDERING BEDOUINS,

who live in tents in preference to huts, and rarely mix with the peasants. They adhere to their old customs, which have come down from the days of Ishmael, and dwell in tents of black goat's hair. They still wear raiment made of camel's hair, and girdles of leather such as John the Baptist had in the desert. Getting into conversation one day with some Bedouin women who were sitting among Egyptians, their curiosity was excited by the dress worn by Miss Whately. They first asked her why she wore "several dresses," and then what was the use of a "thing of straw on the head when straw, as every one knew, was only food for cattle." Above all they could not understand why

she did not wear jewels. At last she managed to turn their thoughts to more important matters, and read some passages from the Arabic Testament. One of the women then said to her neighbour, "She can read Arabic and say good words, therefore she is certainly a Moslem." "No," replied another, "I think she is a Copt." This gave Miss Whately an opening to tell them she was a follower of the Messiah—the Holy One of God—and then she went on to explain to them the forgiveness of sins, etc. One poor, ignorant old woman said, "These words are so good that I think if you would lend me your book to lay on my forehead it would cure my headache, which troubles me all the day." Then a Bedouin woman asked her if she prayed; and on being answered in the affirmative, turned to the other beside her, saying, "There, now, did I not tell you she was a Moslem?" The poor people have no idea that any but members of Islam ever pray. One day when near the

PYRAMIDS OF GEZEH,

Miss Whately found a poor chicken raiser whom she had visited two years before. He was glad to see her and welcomed her to his hovel as if it had been a palace. His hut was certainly not inviting, for it was near the hatching oven, which attracts abundance of vermin. The entrance was common to man and beast, and a great fat sheep had to be pushed out to make room for the visitor, and within was neither window nor furniture. The wife was still young and was surrounded by a bevy of children, ragged and dirty, as well as goats, sheep and chickens. He told Miss Whately that the Gospel she had given him on her former visit had been torn by one of the children, and begged for another, which he promised to keep in the inner pocket of his vest, and to read out of it to his wife for "they knew it was God's Word." An overflow of the Nile in the autumn washed away his house, for it was "built on the sand," and she knew not what became of the inhabitants.

On going to visit a

SICK SCHOLAR,

Miss Whately found the child lying on the bare ground, with her head actually in a heap of dirty mud. Her dress had not been changed since the beginning of her illness, three weeks before, and the appearance of discomfort and uncleanness on the poor child's face was most distressing to witness. On asking why the sick child had been taken out of bed and put in such a position, the mother replied, "Oh, to keep her head cool for she has fever to-day, and besides 'the world is hot.'" (During the brief winter, they say "the world is cold.") During illness water is carefully avoided.

From Miss Whately's life and labours amongst the degraded Moslem females and children in Egypt, we learn that a strong abiding love for the souls of others is, as she herself somewhere says, the

MISSIONARY'S BEST QUALIFICATION.

No talents, no powers, however great, can take the place of this. And next to this is the training given by working among the poor and ignorant at home. Both qualifications Miss Whately possesses in an eminent degree, and hence the success which has crowned her efforts in overcoming difficulties which would have been insurmountable by any one who did not possess the "real missionary spirit," and her indomitable perseverance "a sowing beside all waters."

Chrens, Switzerland, Dec., 1884.

T. H.

OUR COLLEGES AND HOME MISSION WORK.

MR. SOMERVILLE'S APPEAL.

MR. EDITOR.—The appeal of Mr. Somerville, for some change in the terms of our theological colleges to enable the Home Mission Committee to give continuous supply winter and summer to distant and destitute fields, is more than timely. For years this has been the complaint of the convener of the committee and of many Presbyteries, that they are unable to give supply during the winter months. As a member of the committee, I have long felt that do the best we can, *our funds are being wasted* in building up stations in summer, to be left vacant in winter, or pass permanently into other hands. But what can be done? Years ago the Barrie Presbytery brought the matter before the Home Mission Committee, and the Committee brought the matter to the Assembly. A year was spent in considering, and the result nothing!

The college authorities opposed for various reasons any change in existing arrangements, the Assembly endorsed their view and the matter ended. With so many colleges, it does seem as if our church above all others, should be able in some way, to meet the claimant necessities of our distant mission fields. Mr. Somerville says: "Our colleges exist to furnish men *for carrying on this work*." Theoretically this is so, but practically, *the work is not carried on*. Nor is there any hope of a better state of things unless our professors are willing to modify the existing arrangements and change their terms of study, so as to allow a sufficient number of students to give supply during the winter months. At present what do we find? Sault Ste. Marie (where money has been expended for fifteen years and a nice church built) is destitute for the winter! In spite of every effort put forth by the Rev. Mr. Tolmie, of the Bruce Presbytery, no student or missionary can be found. The same is true of Bruce Mines and the Manitoulin Islands, and of other distant fields in the Owen Sound and Bruce Presbyteries. As regards Manitoba Mr. Robertson's letters show the destitution that prevails. A repetition of this for another winter will ruin our cause in those localities and render useless all the money and labour spent for many years.

Mr. Somerville will doubtless have the support of the Home Mission Committee in his views, but of what avail? The next Assembly will remit the matter to the college authorities to report in 1886, and then we shall have a repetition of what took place some years ago.

A FRIEND OF HOME MISSIONS.

December 25th, 1884.

FRENCH EVANGELIZATION.

MR. EDITOR.—So we have the official reply. I have no wish to have the last word, but I am sure that every man who was at the last Assembly will regret that thirteen men could be found who would allow their names to be appended to the opening statements of that reply. The matter is now before the Church and those who have read the correspondence must judge if I have made "insinuations" or plain statements of facts. I have with much labour gathered the facts and have given the date and page for them all. Have the committee done the same by referring to their own reports? Has any one questioned the correctness of my references?

Have the committee met my facts squarely or have they evaded them by side issues?

I have not attempted to injure the work. I have been its steadfast friend for nearly forty years. I have not written the worst I might have written. I deferred my communications till some time after the date fixed for the annual contribution, and if the funds have fallen off it is because the Church lacks confidence in the management of the Scheme. The reply of the Executive will not restore confidence, especially when the Fund has to bear the expense of printing and publishing statements which no amount of adjustment can bring into harmony with the facts.

The Church must judge of the personal character of the correspondence. For my part I know I have no personal feelings to gratify, no personal ends to attain, and have avoided personalities throughout.

My object is accomplished. The Assembly must go to the bottom of the matter. I shall in some way bring before the Church my proposal to hand the whole mission over to the Presbyteries and the Home Mission to whom it properly belongs.

The Scheme is a popular one with the Church and will be liberally supported as soon as confidence is restored.

Thanking you, Mr. Editor, for allowing me to bring this matter before the Church.

W. S. BALL.

[The discussion on French Evangelization in these columns has been free and full. We have endeavoured impartially to extend the right of debate to those holding opposite opinions regarding the management of this most important department of the Church's work. Good will come out of it: a keener interest than ever will be evoked when the question comes up for discussion in the General Assembly. Following use and wont, the closing reply is accorded to Mr. Ball. Other esteemed correspondents have favoured us with contributions *pro* and *con* on the subject, but the majority of our readers, we are satisfied, would now prefer to see the space occupied by this discussion devoted to something else.—ED. C. P.]