

At and about Ladner's Landing, I visited nine canneries, finding as before good audiences of attentive listeners. One morning I spent more than two hours talking to a crowd of Chinamen in a store; they thought that the teaching of Jesus was good, "But," said one, "you cannot make us believe that there are no demons (ghosts), we know there are, we have seen them, and though you should kill us we would still believe in them." Oh! the appalling ignorance and superstition there is brought to light by a two-hours conversation with a group of heathen Chinamen; could Christian people but realize it, surely they would obey our Master's command with more earnestness.

At New Westminster, the Chinese school is going on quietly with a few pupils and an earnest band of teachers.

Mr. Winchester came up to Eburne for a few days, and while we were there Mr. Buchanan suggested a plan whereby work may be carried on among the Chinamen in the canneries every summer and the expense of the missionary's board and lodging be met by his congregation. We spent half a day visiting among the members of Richmond church, explaining Mr. Buchanan's plan, and all expressed themselves as much pleased with the idea and promised to help carry it out.

On Tuesday evening, July 31st, a meeting preparatory to the Communion was held, at which Mr. Winchester and I tried to present the cause of Missions and the privilege of the servants of God to help in the work so near the heart of our Lord. After we had spoken, Mr. Buchanan explained his plan to the people. There were more than forty present, which we thought was a good congregation for a small country place in hay-making time.

There are about three thousand Chinamen engaged in the salmon canneries for about two months every summer, so that we can probably reach more there than anywhere else during that time.

There are also a large number of Japanese, Indians and foreigners from the various nations of Europe, engaged in the fishing business and we intend to try to do something for these too, by means of tracts and Christian literature, if friends of the work will provide the funds. I remain,
Yours in the Master's service,
C. A. Colman.

Our Jewish Missions.

Dr. Reid has so far received very little money for our work amongst the Jews. The church is generally aware that Dr. Webster has settled and is at work in Haifa, a town of about 6,000 inhabitants,—1,500 of whom are Jews—and situated at the foot of Mount Carmel. It was after a great deal of careful enquiry that Dr. Webster and the Foreign Mission Committee decided to begin there. The question was discussed fully, whether it might not be better to co-operate with Mr. Ben Oziel in Jerusalem, and it was unanimously agreed that that would not be the best course. It is quite certain that if the entire discussion were made public, all would agree that the committee's decision is the right one. This I say because there are some who are advocating such co-operation and wondering why the Committee did not agree to it. It was also under consideration whether it might not be well to co-operate with the Mission of the Free Church of Scotland at Safed. That proposal is not finally disposed of yet. If the Church would only contribute enough to send out another man, to be associated with Dr. Webster, then such an alliance would be possible, continuing Dr. Webster at Haifa, and thus improving all Presbyterian Mission work in Galilee. A great deal of thought was also given to other points such as Aleppo in North Syria, where there is a large Jewish population, but after much correspondence and personal inspection Haifa was fixed upon, and Dr. Webster has his already full ministering to the Jews physically, and preparing himself to minister to them spiritually as well. We have also Mr. Newark employed amongst the Jews in Montreal, where there are about 6,000 Jews, over 1,000 of whom during the last year at one time or another attended Mr. Newark's meetings.

For both these missions \$3,000 only are asked this year. Last year less than \$1,000 were contributed by the Church. Unless the interest is increased this modest beginning must be curtailed or entirely discontinued. It is well known that many Presbyterians who are interested in the conversion of Jews are contributing to outside enterprises, whilst passing by the work of their own church. Would it not be better, at least, to sustain if not extend what we have undertaken? "I will bless them that bless thee." If there is a promise of blessing to them who bless the Lord's ancient people, ought we not to seek to place our own church in a position in which she can claim the fulfilment of this promise?—R. P. MacKAY.

Letter from Dr. Buchanan.

Following letter was received by Mrs. A. J. Colvin, Galt, from her brother, Dr. Buchanan, Ujjain:—

Ujjain, August 21st, 1894.

For some months a Mahomedan ex-policeman had been going about the streets muttering such words as the following, 'The Mahomedans are a religion, the Hindoos are a religious sect but who are the English? God is!' Little attention was paid to him as he was supposed to be temporarily slightly deranged. As is the custom with many people here he carried a sword. About a month ago this man came marching through the whole city toward the European quarters just outside the gates. He passed by the new dispensary, where I was treating patients at the time, out of the gate and went straight to the telegraph office, which is the nearest building inhabited by Europeans. He rushed into the office, sword in hand, where Mr. and Mrs. Brooks, the telegraph master and his wife, were sitting at work. Mr. Brooks called to his wife to run

for a man was going to cut her. Both rose, the sword flashed, and Mr. Brooks fell back on the floor. His servant came rushing for me and in less than five minutes I was on hand. He was bleeding rather profusely from a gaping wound in the top of the head. On dressing him it was found that there was no fracture of the skull though the outer part of the bone was chipped. You have heard of the mango tree scare a few months ago, I did not think of this at the time, but have since. For as I was coming home from the telegraph office after doing all that was necessary for Mr. Brooks, I met the opium agent, an agnostic, in the way. He having heard of the affair his thoughts ran back to the mutiny. He was armed to the teeth, double-barrel rifle, belt on filled with cartridges, etc. Up to that time mutiny had never entered my mind. While there is little doubt but that there is a good deal of antipathy to the English, still to those who are not 'agnostics' or as Dr. Hastings, using the Latin word, prefers to put it not 'ignoramus' but beings conscious that their Almighty Father sits a king forever, there is not cause for alarm. This fanatical Mohammedan had probably been nursing some religious or national hatred until it got the better of him. He believed, or said he believed, that he had been sent by God to kill his victim, and but for the intervention of a kind Providence breaking the stroke upon the 'punka' that hung in the middle of the room, he would doubtless have succeeded.

If there is no cause for alarm how is it that Mr. Brooks, a Christian man, should be so wounded in the discharge of his duty, is a question that might be asked. We cannot always tell why God permits certain things to happen. Why were Mr. Builder, whose beautiful character and life is still so cherished, dear brother Murray and Mrs. Murray and Miss Harris all taken away from loved work in the very prime of life? The full answer to such questions cannot be given down here. But we do know that there is no chance no mistakes with God. Mr. Brooks was dwelling on this, 'Why is it that we should have so many troubles?' In May Mrs. Brooks took the smallpox, and now he has been laid aside by a blow from a fanatical man.

I felt surely the Lord had some special reason for these afflictions and I now see that he (Mr. Brooks) has been blessed spiritually. Hence this is a cause for him to thank God on his own behalf. But I believe there is much more coming out of it than that. Three widows from among one of the low castes were engaged as servants to work about the house, fan the patient, etc. The second day I went Mr. Brooks said that he would like me to talk to these women as he could not explain to them the matter in Hindi. From that time I began to use the opportunity God had given me. One Rama has seemed very deeply interested. While talking to them one day one of them made this sad remark, 'Oh, no one cares for us,' and I wondered if we had been showing our love for these poor, down-trodden people in such a way that they could understand it. I determined that by the Grace of God I would do more for these people than I had ever done before. I thought up to this time they belonged to the sweeper caste. A day or two later the way was made very plain. When just about to leave the dispensary Rama came and got down at my feet, crying and telling me that her son was in a very bad state, so sick he could hardly get his breath. Herbert and I went away to see the sick son of the widow. The man's disease, more troublesome than dangerous, turned out to be 'asthma.' The son, a cruel son to his widowed mother who had whipped her and turned her away from their wretched home, told me how his mother had come that morning and saw his distressed condition had wept over him. More certain than even the love of a mother's heart is the care which God has for His children. We called the people together, feeling that God had opened a door for us, Rama and one of the other widows turned up. They began to tell the people how I had been doctering the sahib that had been cut with the Mahomedan sword, and had come purposely to see the sick son. In a very short time we had a good crowd of what turned out to be not 'Mintars' but 'Mang' people. Men, women and children all gathered around the sick man's door as we told them the way of life. Not that they heard the story for the first time, for a good deal of effort has been put forth for them by one and another of the brethren. Some of them have been reckoned as enquirers. However now a fresh start has been made. To make a long story short a regular band of them turned out to our Sunday evening service in the new, unfinished dispensary. It was a joy to see them. May the Lord guide His servants to the ingathering of this harvest. In addition to what we may be able to do ourselves, we have appointed a brother to give himself for them. Him they knew before and honor by calling him 'our teacher.' May he reflect in word and life the Great Teacher who came from God.

A Missionary's Return.

Rev. Dr. James Frazer Smith, of our Honan mission has been obliged on account of ill-health to give up his work for a time and return to Canada, and take up his residence in Hamilton. Last April he was prostrated with typhus fever. After a hard struggle he was on a fair way to recovery when he took a severe attack of pneumonia, and was obliged to go to Japan for the summer, but even there his recovery was so slow that he was advised to return to Canada.

What makes the home-coming still more sad is the fact that in the midst of their preparation for home, their three year old daughter, May Bell, took sick and after only a few days illness died. Both Dr. and Mrs. Smith have the sympathy of the whole Church in the loss of their child, and all will hope and pray that the Dr. will be restored to health and strength and be enabled after a period of rest to return to his beloved work in Honan.