

are the means of worship—the only means. The conscience, not the taste, must be exercised; personal love, not vague emotion, must be awakened; reason, not the feelings, must be engaged. Popery may and does say, "Excite the feelings in order to produce a spurious religion." Protestantism must say, "Produce true religion, and right feeling will follow." Feeling is an effect of religion, not the producing cause. Popery for her purpose must entertain, impress, move through the eye and the ear; Protestantism must rely on God's truth and the Spirit's work. Let us beware of being tempted to put an imposing and impressive service with dramatic shows in place of the preaching of the Gospel—the presentation of Christ's faith; and of encouraging the many pretty devices which lead the mind away from truth and tend to fix it on things external and sensuous. The danger is not small; we may find a generation growing up not acquainted with Bible truth, trained to love, display and value effect, and easily led away by the imposing and impressive ceremonies of Popery and Ritualism. Such a generation will fall an easy prey to soul destroying error. The only hope for Protestantism is a living Evangelical Faith, based on an intelligent knowledge of God's Word. Without this we are helpless before popery; with this we are sure to overcome all its insidious and seductive charms. L.

#### INDIAN MISSION.

MY DEAR PROF. McLAREN,—I am sure you will rejoice with us when I tell you that at last, after much anxiety, we have been able to have public preaching of the Gospel in the city of Indore for the first time; and that, too, with almost no opposition. Some few weeks ago, after reading all the treaties made by Maharajah Holkar and the British Government, and finding *not one line in them* regarding Christianity, I determined that as now was a suitable time I should make the beginning. Just at this time I met with the first political agent stationed here who tried to turn me from my purpose by saying that they would assume no responsibility if I entered the city, and also that the Maharajah had absolute authority in his own state. I, however, replied that I intended to go into the city—be the consequences what they may—that inasmuch as there was no hindrance placed in the way of Mahomedans preaching in the city, and yet within the Maharajah's laws, nor British treaties recognized it; and inasmuch as in the Declaration of Delhi of 1817, and in almost all treaties Britain has made with foreign nations the principle of religious toleration was recognized, I had a right to interpret their silence as giving consent. I also hinted that there was a public opinion at home that would probably have something to say as to whether they should or should not give protection to us in our work. At once then our native assistant was sent into the city to procure for us, if possible, some sort of a resting place, which he, after much weary searching, secured in the very centre of the city. Thither then, accompanied by our medicine, I, with the two native assistants, moved, and at once sought to display the light of the Gospel of Jesus in the midst of the dense heathen darkness round about us. We soon had an astonished crowd around us inquiring what it meant, this being *the first public preaching* that had ever taken place in this stronghold of heathenism. Father O'Neil, an extreme ritualist who for several years has been living in the city, has never ventured further than to display on the street the crucifix or some pictures for a few minutes and then move on. Work by our own mission staff has also been done in the private houses of the Indore people as occasion offered; but this is the first attempt at testing the question of public preaching. Need I say it was to us a time of prayerful anxiety, and especially so as we had so often been warned against even entering the city. We soon had between two and three hundred people present, who listened very attentively to us till our voices refused any further to do their duty. After the preaching was over we were kept all day very busy with inquirers and the giving of medicine, amongst the visitors being the private doctor of the Maharajah's family, and a friend of his, a contractor, both very intelligent, and anxious not only to aid us with the work but also to learn of the truth. The doctor before going away asked about our food, and seeing no way of preparing any, at once sent over his servant with a large supply of native food. We can

only pray that the truth may soon break the strong fetters of the caste system which now alone bind him and his. In the evening again and the next morning there was but a repetition of the above, but the second evening gave us some trouble. Shortly after we began, several Fakirs, having for clothes only the small dirty loin cloth, but having an immense amount of twine twisted about their head, and their whole body besmeared with black paint, with here and there a dot of red or yellow. They began by asking questions, but, without giving any chance to reply, went on in the most violent way abusing us and seeking to stir up the people. I should say that this is the time of the "Holy" festival one of the most disgusting of the Hindoo feasts when all the true Hindoos give themselves up to unbridled licentiousness and do works which we cannot even name. That being the case, one can understand the tinder into which these Fakirs were putting the spark. Foreseeing the possibility of a blaze and seeking to put it out if possible, we began singing a hymn, but this only gave them time to gather fresh strength, and so we, on stopping, were met with the most violent uproar. There was no use, therefore, trying any longer to preach then, and so we made our way down amongst them preparatory to going to the bungalow. Some few of the leaders made some threatening signs of attack, but the great mass of the people seem satisfied with following us and shouting like a pack of fiends. Even this, however, was soon stopped, for scarcely had we gone two hundred yards ere we met the contractor above spoken of, who at once ordered them to desist, and enabled us to go on our way in peace. Early the next morning we were again at our posts and had a most enjoyable time, and so it has continued. What may come out of it all we can hardly say, but this we do know, that it can only be good. We have now got a footing, however, and I am determined we shall not leave unless we are carried out. It is quite probable that the Brahmins may so work upon the Maharajah as to give us trouble, but that will force the British Government to take notice of our work when only one course seems possible, that is, that they by public treaty recognize the "principle of religious toleration." Of course the Maharajah does not want us, and the British officials in too many cases to save themselves from possible trouble would try to keep us out. If, however, we can only work in this half-hearted way and not to the best of our ability, then we had better at once take up some other of the many unoccupied fields round about us where we can. There is no need of that, however. Indore and all of central India is open to us, if we only are prepared perhaps for a short time at first to face some petty opposition and perhaps persecution. I am sure you will not forget us and this stronghold of heathenism at the throne of grace. All the rest of the staff are also enjoying their work, and having very much to encourage. But I must now draw to a close with kindest regards.

Indore, March 15th, 1881.

JOHN WILKIE.

#### CHURCH EXTENSION FUND.

MR. EDITOR,—I read with pleasure the communication in your last issue from Dr. Cochrane regarding a "Church Extension Fund." I sincerely hope this matter will not be allowed to die out for lack of interest in it, but that it will be kept prominently before the Church until it takes definite shape. It must be the conviction of all who are intimately associated or acquainted with our Home Mission work in the various fields now occupied by the Church that such a fund is not only desirable but absolutely necessary. I felt this the first year spent among the stations here. In my first or second report I mentioned this, but the idea was looked upon as chimerical. The Church moves, however. I am more thoroughly convinced now of the necessity of it, and have no doubt that were the matter put fairly before our people no difficulty would be experienced in raising sufficient funds to do the work. I need scarcely say that a number of our stations in this field would immediately take advantage of such a fund were it in existence, and I doubt not the same might be said of many of our stations in Manitoba, the North-West Territories and elsewhere.

It is questionable, however, whether the best way of administering the fund would be to make grants from it to assist weak stations. We ought, as a Church, to look upon our mission stations as the younger members of the family; not so strong, it is

true, as the older members, but growing year by year, becoming stronger and more able for the duties or burdens which naturally fall to them; besides, it is a good thing to cultivate the spirit of self-reliance among our stations, as it is among the youth of our Church. It is possible to pet and spoil a child in his infancy, from the evil effects of which he never fully recovers, and the same thing is possible with a station, to a degree at least. I would suggest that instead of making a *free grant* from the fund, unless in very exceptional cases, a loan be given say for five, eight, or ten years, repayable in annual instalments. Thus \$200 for five years would make the payments \$40 per annum, not a very large sum for an average station to make up for this purpose. The details can easily be arranged. What I aim at now is the principle involved.

The benefits of this system are many. Among them we may note the following: The independence of those who derive benefit from the fund will be secured, and at the same time they will feel that their responsibility does not cease with the receipt of the grant, our brethren in their need are aided, not pauperized, the fund will be made self-supporting and so perpetual.

Another view of the subject which I think is worthy of consideration is this: During the last five years, I am safe in saying, that at least \$1,500 has been collected by representations from different stations in these districts for church and manse erection. Now, would it not be more satisfactory for all parties if, instead of first one and then another beating about the country for subscriptions, those who were so inclined were asked to subscribe to a common fund, while those who desired aid and could make out a good case were required to apply, through their Presbytery, for aid to this fund. It would lessen very much the possibility of abuse of such funds, and would have the semblance at least both in giving and receiving aid, of doing so decently and in order.

An idea broached by the doctor's eastern correspondent ought not to be lost sight of, viz.: That such a fund would prove a helpful auxiliary to the Home Mission Fund. It would aid materially the growth of many of our stations, and thus warrant the Home Mission Committee in lessening the grants formerly given and hasten the time when they might become self-supporting.

All this may be judged premature in view of the fact that no such fund yet exists, but I take it for granted that such a fund will soon exist. Why may not our representative elders at the coming meeting of the Assembly take the matter up; they can discuss it and give it shape if they will, and bring such an influence to bear upon the subject—on the floor of the Assembly—in their respective Presbyteries and congregations, if any such influence were needed, as to make ere long "The Church Extension Fund" an accomplished fact. MUSKOKA.

#### PRINCE ALBERT MISSION.

MR. EDITOR,—I am going to give you some information in regard to how things are going on in the North-west. The Rev. James Seiveright, who came here in the fall of 1880, is doing good work for the Church. He has four new churches under way, and in Prince Albert proper we had a tea meeting in aid of the building, which brought in \$81, and it would have been much better had the roads not been so bad; it was neither waggoning nor sleighing. It was quite a wonder to some of the people. We had some very good addresses from Rev. Mr. Whitesides and our own minister, Rev. Mr. Seiveright, as also from Mr. Clarke, our newly elected member to the North-west Council. We had also some good music by a portion of our regular choir. The material is being put upon the ground, and work will be proceeded with immediately. The ladies did their part particularly well when we take into consideration the scarcity of provisions in this place. Spring is opening. The south branch has opened a day or two ago; the ice in the north branch is solid yet, being three and a half or four feet thick. It will not let go for some time yet. I hope this may reach you safely, as the mail bags may have to float part of the way.

JAMES DUNCAN, Presbyterian Missionary.  
Prince Albert, March 31st, 1881.

In the year 1881 there will be four eclipses, two of the sun and two of the moon; also a transit of Mercury across the sun's disc.