

obliged to admit that great as the evil is on the surface, it is much greater still at the bottom. It is a terrible scourge and plague.

"After this discovery, one makes another still more sad, that of the indescribable immorality which reigns without restraint. Not a soul cares to raise the least dike against its invading floods. The Hindus and the natives themselves follow the Europeans and better the example.

"Lourenzo-Marques possesses a Catholic church, served by a priest of mixed race. Except a few such mulattoes, few people, I am assured, attend the religious services. However, the inhabitants, white or colored, are not anti-religious; they are satisfied with that which they possess, to wit, a priest, a church, the resources necessary to accomplish certain religious forms of which one does not love to be deprived, that is to say, above all the funeral rites. They would, on the contrary, feel themselves annoyed, and perhaps harassed, if religion was more living, if it recalled with too sharp a distinctness the image of a holy God who will judge sinners."

"What a consolation," writes M. Berthoud, "in the midst of this Sodom of Lourenzo-Marques, to see approaching to meet us a little serried column of native Christians chanting our hymns! It was the 9th of July—twelve years, to the very day, since the foundation of our mission at Valdézia—that, seated on the front of our wagon, we saw them coming afar and followed their march with a moved and joyous heart. There were more than a hundred of them, all clad becomingly and simply. The countenances of some beamed with delight, those of others were tremulous with emotion, with all the strength of feeling found vent in an explosion of song.

"It is touching to see the cordiality which unites them, and which they reanimate incessantly by calling each other 'children of the Lord,' 'children of the Father,' 'beloved of the Lord,' etc. Their joyous piety has a certain self-communicating power which may well be one of the causes of the rapid propagation of the gospel. We cannot but perceive a great difference between our Gwamba of the Spelonken and those of this region, who are in general much more vivacious. This difference may have its bad as well as its good side. We will not judge, but note.

"I come now to another trait of the life of this church, to wit, the exaltation of the religious sentiment. It appears, first, in the ordinary language, which takes a pious form apropos of everything, even the most simple material things. Thus people cannot salute each other without making long phrases concerning the will of God and its manifestations; they no longer say of any one that he has been sick, but that 'he has been smitten of God.' You ask one who is taking leave when he expects to return. 'It is God who knows,' is his reply, given in a peculiar unctuous tone, though all the while he has his well-defined plans of return. Whatever work has been done, whatever word has been pronounced, 'it is the Spirit who has shown it, has dictated it.' A person who is going to his work, will say that he is going 'to labor for the flesh,' without giving any heed to the nonsense of the expression. 'The Spirit, the flesh,' these terms occur in conversation apropos of everything. I can in a measure understand how a language constantly made up of pious expressions might be employed by a community of Christians who had all attained perfection. But in a church of which each member still has to strive with the old sinful nature, it becomes affected, and we shall soon see one of two results: either the religious sentiment will become exalted, or quite as probably it will become enfeebled, and pious phrases will no longer be anything more than pharisaical forms; or, quite as often, the former alternative will give birth to the second."

Since M. Berthoud's arrival at Lourenzo-Marques there had been more than thirty conversions.

II.—ORGANIZED MISSIONARY WORK.

Woman's Missionary Societies of Canada.*

amongst the Indians of Manitoba and the Northwest.

SUMMARY.

Home Work.

I. Woman's Foreign Missionary Society of the Presbyterian Church in Canada—Western Division. Organized 1876.

Mrs. Hugh Campbell, Secretary, 104 Richmond street, West Toronto, Ontario.

They sustain work in India, Formosa, New Hebrides, Trinidad, and Honau, China, and

* We are indebted to Mrs. Dr. J. T. Gracey for this additional account of Woman's Missionary Societies in Canada and Great Britain.—Eds.

Number of Mission Bands.....	124
" Members in Mission Bands ..	3,829
" Auxiliary Societies	351
" Members in Auxiliary Societies	9,025
" Life Members.....	251
" Members of both Local and General Society.....	2,336
" Presbyterian Societies	21
Total Membership.....	12,854
Increase in Membership.....	4,391
New Presbyterian Societies.....	3
New Auxiliaries.....	98
New Mission Bands	49
New Life Members.....	90