

**Chinese Christians.** After rounding the world, and studying carefully the work of missions in different lands, Rev. S. Baring Gould says: "In no part of India or Japan have I ever seen anything at all to compare with the aggressiveness of these (Chinese) native Christians. Inquirers are being brought in by the score every week by the converts themselves. Individual Christians, in one case a medical man, in another a peddler, in another a blacksmith, have been recently the means of evangelizing a village, or villages, or in one case *twenty-eight villages*, in which 126 inquirers are now waiting to be taught. In the districts I have visited, thousands of women are willing to be evangelized, and hundreds of female catechumens are waiting to be taught, and can only be taught by their own sex."

**Armenia.** Even now, when the powers are pressing Turkey for reforms in her government of Armenia, on account of the outrages of a few months ago, there come reports of fresh barbarities, to the effect that one thousand Turkish troops attacked five villages of Armenian Christians, pillaging and destroying them, making five thousand people homeless, inflicting torture and outrage upon men, women and children, and sacking four monasteries. It is said that an anti-Christian society has been formed to slaughter Christians if the reforms which the powers insist upon are accepted by the Turkish Government. The Turk is hastening his own ruin as rapidly as possible. Great destitution and suffering is reported among the survivors of the late massacres for want of shelter, food and clothing.

**The Sabbath in Manitoba.** Here is something quite as cheering as Manitoba's splendid wheat crop; or her stand for public, free, unsectarian, schools. Rev. Mr. Bridgeman, writing to the *Guardian*, contradicting a despatch published in Ontario that the Manitoban's harvest on Sunday says:

"Manitoba has this year the best crop it has ever harvested, from thirty to sixty bushels per acre. Now, a crop like this, where a farmer has one or two hundred acres of wheat, nearly all coming on at once, calls for late and early work, but for fourteen harvests in Manitoba and the Northwest I never saw a binder at work or a man or teams in the fields doing any kind of work on Sunday.

South of the 49th parallel of latitude it is different. Travellers on Sunday trains from St. Paul say that through Minnesota and North Dakota in harvest time the binders are running and stacking is being done, and threshing is going on, and elevators are receiving the grain, but all this 'liberty' stops with the limits of the land of the 'Stars and Stripes.'

From the time you cross the boundary you see the binders just where they were unhitched from on Saturday night, and wheat stacks half completed, just where darkness caught the builders the night before, perhaps an engine and thresher all in position, and adjusted to begin operations with the peep of Monday's sun. I know of no local-

ity in Ontario where the sanctity of the Sabbath is more strictly revered than in Manitoba.

There used to be considerable shooting done on Sunday by city sports. About a year ago one of these hopefuls blundered out on Sunday and brought home nine birds. The next morning he was summoned to interview the 'chief'; was amazed when the magistrate ruled that Sunday was 'close season' for all game; and dumb-founded when the court asked him to pay \$5 a bird, and the costs of the court, over \$50 in all.

Winnipeg morally is as good a city as Toronto. No shops open, no business done, no excursions. With as good an electric system as exists on the continent, yet there is not a street-car running, and this for all time. One of the last acts of our Legislature was to render it illegal for any city or centre to grant permission to run street-cars on the Lord's day.

No, Manitoba people do not work on Sunday. They rest from labor, and attend church to worship God. I merely write this in defence of Manitoba farmers, many of whom come from Ontario, and do not wish their old neighbors to even think that they have been seized with the spirit of greed and ingratitude, that they would violate the sacred law of Him who has lavished such unstinted bounty on them."

**Experts on "Missions."** Amusingly sad is the tone of authority with which men and women who pay a passing visit to India, China, or other unchristianized lands, presume to speak regarding the condition and needs of the people and in criticism of the work of the missionaries, and still more sad is the importance which multitudes attach to such testimony.

This matter is well illustrated by Rev. Wm. Stevenson, in an article "Are Hindoo Women Happy," in which he shows the wretchedness of female life, in India, and the work of the missionary in bringing into that life brightness and hope. He says:—

"Here we note a strange fact as to the evidence which seems most esteemed by the public. The authority attached to a witness is in inverse ratio to the opportunity he or she has had of learning the truth. A cold weather visitor, who travels through India under distinguished patronage, has, if a lady, the zenana of a native official, or some other selected specimen thrown open to her, she sees the inmates in their silks and jewels, asks a few questions and exchanges a few compliments, through an interpreter, is garlanded and presented with *attar* and *pan*, and is thenceforth an accepted authority on the happy condition of Hindu women!

But a zenana missionary, who has lived for a dozen or more years in the country, speaks the language like a native, goes in and out among the women from year's end to year's end, sees them in all circumstances, ministers to them in sickness, is their friend and confidante in all their troubles—her testimony is of no account, because she is a missionary!

It is certainly very remarkable, this treatment of missionary evidence. In every other department the testimony of an expert is held to be of most account, and is invested with highest authority. But in the field of missions, and as regards the facts with which missionaries are most concerned and on which they are the only experts, the superficial observation of any glib tourist or indifferent outsider is of no more weight than theirs. But the missionaries are prejudiced? Possibly—or others!"