

early history of a mission, and in Central Africa there is no place at any time for unmarried lady missionaries whose position is liable to be misunderstood.

The author, himself an M.D., while valuing medical missions highly, thinks that the chief necessity for fully equipped doctors is to be on hand in the case of illness of white missionaries. Native diseases are very rarely of such a character as to require more than the skill of a man who knows a little about bandages and lotions and the commoner drugs; the time spent by the missionary in taking a full medical course is an investment which yields an altogether inadequate return.

The strongest condemnation of missionary policy in the book, and it is a topic to which repeated reference is made, is his evidence against so-called self-supporting missions. The scheme is "a grand mistake;" practically they are "an absolute failure;" one is described although he is not a man given to sarcasm, as "a huge farce." This last epithet is applied to the English Brethren's Mission at Kwanjululu under Mr. F. S. Arnot, whose book "Garangauze" gave such a glowing account of his mission work in Central Africa a few years ago. Dr. Johnston claims that here, and in Bishop Taylor's and similar missions, so much of the missionary's time and energy are occupied in providing for his own subsistence, that scarcely anything deserving the name of mission work is done at all.

The book is a fine specimen of the printer's art, and the photographic illustrations are superb. The author's evidence, tact and resourcefulness in dealing with the natives secures our liking for him, and his picture of the country is very realistic and practical, (one wonders to find so much of it which cannot be called desert, and which is yet quite unfitted by the lack of fertility in the soil for agriculture) but upon the whole it is a question if so many thousands of dollars of what was really missionary money was wisely expended in fitting out such an expedition, and if there ought not to be added one more conclusion to those already enumerated, viz.: That missionary moneys are best expended under the control of some responsible missionary society, which gives account of income and output, and which can find new fields for labour, at less cost of strength and means.

Work in the West The Robertson Memorial Church at Maple Creek, N. W. T., was opened on the 21st ult., by Rev. Chas. Stephens, Medicine Hat, and there is much rejoicing among the faithful little band of people who have laboured long for its completion. Its name commemorates Rev. Angus Robertson the first minister of Calgary who gave his life to home mission work in the West. His mantle seems to have fallen upon those who are now carrying on this work, and the erection of the Maple Creek church has only been achieved as a result of much self-denying labour on the part of the succession of student missionaries in the field. Our student missionary helped to dig up and haul the stones of which the walls are built. Rev. R. A. Munro, now of South Edmonton, devoted to the building fund all the money earned by preaching during a visit to his old home in Scotland, and now a comfortable stone building, a credit to the town, shelters the increasing numbers who gather for the worship of God

Missions in the North-West. The Rev. C. W. Gordon, B.A., late of Banff, Alberta, is engaged in addressing congregations and presbyteries in Scotland, in the interest of Home Missions in the Canadian North-West. According to a recent letter from him he has secured pledges from thirteen individuals or congregations to contribute £50 per annum to the support of individual home missionaries. Mr. Gordon is well fitted both personally and by experience to tell the story of this great department of work in Canada, and altogether apart from the gratifyingly large amount of money which has been secured, there will for years to come be evidence of a deeper interest in our work on the part of the Old Country churches.

Country Pastors. An Exchange puts it thus:—"Pastors in the country are not usually considered as encouraging fields of labour as those in the larger towns and cities; and if local and visible results alone are considered, the general view would be the right one. But in far-reaching and widespread influence country churches often excel many even in the large cities. It is well known that a very large proportion of the ministers come from the country, and the same is true even in larger measure of labourers in the mission fields. The greater opportunity of moulding the minds of those who are to become the the leaders in the affairs of God's kingdom on earth gives the country pastors a distinct advantage over those in the cities."

Comparative Statement of Receipts. The following interesting statement computing to the 17th inst., has been issued by Rev. Dr. Reid. It deals with the principal funds for 1893-94. Dr. Reid writes:—"It will be seen that there is a deficiency in every scheme. In some it is not great, but in others it is very considerable, especially in the Foreign and Home Mission Funds also the Aged and Infirm Ministers' and Widows' Fund. I hope we shall pull up considerably before the close of the year, but it is absolutely necessary that a strong effort be made."—

	1893.	1894.
Assembly Fund.....	\$ 1,924 37	\$ 1,848 41
Home Mission	34,581 89	30,426 65
Augmentation.....	12,600 79	11,224 03
Foreign Union	43,071 89	30,842 88
Manitoba College	1,801 28	1,693 82
Widows and Orphans ..	3,903 47	2,659 05
Aged and Inf. Ministers	5,612 16	4,330 95

Welcome Visits. When a minister or an elder knows of a case of sickness in the congregation, he need not wait for an invitation to visit the sick. Of course if he is sent for, as he should be, he will feel more free to enter the home where there is sickness, and speak and pray with the sufferer; he will be sure that his visit will not be thought intrusive. And yet it is true that there are many people, especially among those who are outside of the Church, who would greatly appreciate such a visit but would never think of asking for it.

Marriage is not, as some surface thinkers have endeavoured to make out, an episode in man's life and an event in woman's. Marriage is no unequalled covenant; it is sum of earthly weal, of woe, to him or her who shares its mystic sacrament.—Francis Willard.