

their brethren who had been labouring in the missionary field. Whatever the world might say of "the failure of missions," the Church had in these living examples sufficient evidence that the Gospel had lost none of its power. The Rev. S. Macfarlane, who had laboured for several years in Western Polynesia, and is about to be engaged in opening a mission on the hitherto *terra incognita* of New Guinea, addressed the meeting. To the Church of Christ it was important as the dwelling-place of myriads of men in heathen darkness. The natives of two races, the Papuan and the Malay, were of a character, as compared with others, peculiarly savage, treacherous, and determined. One sign for good for New Guinea was that there was no difficulty in obtaining evangelists for it. When the proposal to go there was put before the young men in training at Lifu, twenty-four at once eagerly offered themselves. The two missionaries (Mr. Macfarlane and Mr. Lawes) would reside at Cape York, North Australia, and establish a training institution whence native teachers could go forth to the island. Communication would be maintained by a mission steamer, the gift of Miss Baxter, of Dundee; and so, with God's blessing, a footing would be obtained and held in the great and barbarous island. He was followed by Mr. Lawes, the other missionary who is to join in founding the new mission. For ten years he has laboured on the island named by Captain Cook "Savage Island"—now, through evangelization, an entire misnomer. In the course of twenty-five years, since the landing of the first missionary, the entire population of the island had, he said, been Christianized. Out of the five thousand inhabitants, all nominal Christians, twelve hundred were Church-members, among whom no inconsistency was tolerated. Another remarkable feature was the raising up of a native ministry. The Rev. Dr. Mullens, Foreign Secretary of the Society, sketched the history of the South Sea Islands Mission. Mr. Robert Baxter and Mr. E. Baines, M. P., subsequently addressed the meeting on the lessons to be gathered from the above remarkable facts. The proceedings were closed with prayer by the Rev. Dr. Barclay, of the Jerusalem Mission.

### A Touching Story.

The venerable Dr. Moffat, the great African Missionary, tells of his coming to a heathen village on the banks of the Orange river, hungry and fatigued. He and his companions were treated roughly and ordered to halt at a distance. They asked for water, but the natives would not supply it, he offered the last three or four buttons

off his coat for a little milk and was refused, and he had the prospect of another hungry night at a distance from water, though within sight of the river. When twilight came, a woman appeared who bore on her head a bundle of wood, and a vessel of milk in her hand, laid these down, said nothing, but went her way. A second time she comes to them with a cooking vessel on her head, a leg of mutton in the one hand, and water in the other; she prepares a fire and cooks the food; she was long silent until affectionately entreated to give a reason for such unlooked-for kindness to strangers, then the tear stole down her sable cheek, and she replied, "I love Him whose servants you are, and surely it is my duty to give you a cup of cold water in His name; my heart is full, I can't speak for the joy of seeing you in this out-of-the-world place."

And what was her history? She was a solitary light in a dark place; when asked how she kept up the light of God in her soul, she drew from her bosom a copy of the Dutch New Testament she had received in a missionary school. "This," said she is the fountain whence I drink, this is the oil which makes my lamp burn." We may imagine with what feelings Moffat must have looked on this copy, printed by the British and Foreign Bible Society.

### The Irish Presbyterian Church.

An earnest pastoral on the Sustenance Fund prepared by the Rev. Wm. Johnston, Moderator of the Irish Presbyterian Church was read recently in nearly all the congregations of that Church. After explaining the position of the Church consequent on the withdrawal of the *Regium Donum*, the object of the Sustenance Fund, he states that he has personally met thirty-two Presbyteries and many congregations, and that he has reason to believe "that not more than one-half—certainly not two-thirds—of the communicants or seat-holders in the Northern congregations have as yet given any contribution to this Central Fund, on which the Presbyterian Church now mainly depends for support and extension; that fifteen Presbyteries—all in the North—have failed to come up to the minimum standard of one penny a week; that many of the oldest and strongest congregations have either held aloof altogether from the fund, or have fallen shamefully short in their contributions; and that in not a few of these congregations whilst the poorer members are doing their duty, to their power—yea, and beyond their power—many of the richer members are either contributing little or nothing, or are actually opposing the efforts of others to