

dependencies of China, such as Mongolia and Tibet, but simply reckoning Manchuria with China proper, its area is about 1,700,000 square miles. Two hundred people to the square mile would give a population of 340,000,000, which is not far from the average estimate made by statisticians as to the population of the empire. But Japan has 275 to a square mile; Germany, 236; England and Wales, 497; while Belgium has 548. There need be no fear, therefore, lest the Chinese, not having room enough at home, will be forced to overrun other lands.—*Missionary Herald*.

We sometimes hear of a revulsion of feeling experienced by missionaries when they first come in contact with the people to whom they have been sent, especially where the people are degraded or semi-savage. Many a missionary has had a sharp struggle before overcoming a certain repugnance toward those for whom he must labor. Quite another experience was that of Mr. Wilder, who after reaching Peking last autumn writes of his journey up the river and of his few weeks of intercourse with the Chinese, saying that he "was continually falling in love with the Chinese, and we find ourselves loving them more and more now that we are living among them." And he adds the following personal testimony: "Really I have been greatly surprised by the evidences of genuine Christian character and spirituality among the native Christians. I thought I was prepared for it, but I find that the missionaries' speeches and letters have been totally unable to convey any adequate conception of the value of the work done. If only all the churches could see what I have already seen, the debt would soon be lifted and the reinforcements so greatly needed would be sent out. I can never thank God enough that he has permitted me to have a share in this work. I have a great and increasing faith in the Chinese character and its tremendous possibilities when once it becomes Christianized."—*Missionary Herald*.

W. F. M. S.

The Monthly Letter Leaflet for May is largely devoted to an admirable report of the Annual meeting of the Society held in Toronto last month, but in addition there are a number of very interesting communications from the workers in the field. An extract from a letter by Rev. Donald MacGillivray on medical women for Honan is here given: During this war we remain indoors mostly instructing station classes, two of which we hold this year. The one at Hsin Chen has over 23 members. Chu Wang class is now meeting; 14 members. These are all selected men, mostly accepted on one year's probation. All men, of course and including women believers, now we number over 50 believers, though only 10 as yet have been baptized in both ends of the field.

Mr. Grant gave them a magic lantern exhibition the other night. The picture of the prodigal's return was thrown on the scene. One of the class quickly enquired. Where is his mother? Did you ever think that he must have had a mother, even more deeply moved by her long-lost son's return than the father? I had never thought of it and felt rebuked by this babe in Christ's thoughtfulness about the mother. He himself has an old mother, who is still in doubt regarding her son's faith and his question shows how his mind was running.

Note especially that, although there are some 10 to 20 women believers, the wives and mothers, etc., of our men, none of them have come forward for baptism because there are no ladies here to teach them, not even married ladies. They are used to think of the ladies' help in the past and they desire it now. Therefore, if the war ceases, be sure to remember the cause of these waiting women, at the Board. Even I think that now there is pressing work for single ladies in Honan. I never believed there was an opening among the heathen women, until at least we have a woman's hospital. But I always thought that when women were brought in by son's and husband's influence, as in this case, the work of single ladies was laid out before them and very urgently called for.

A man crossed the Mississippi River recently on the ice, and fearing it too thin, began to crawl on his hands and knees in great terror; but just as he gained the opposite shore, all tired out, another man drove past him gaily sitting upon a sleigh loaded with pig-iron. And, for all the world, that is just the way most of us Christians go up to the heavenly Canaan, trembling at every step, lest the promises shall break under our feet, when really they are secure enough for us to hold up our heads and sing with confidence as we march to the Better Land.

Thoughts by the Way.

John Charlton M.P. still endeavors to get his Bill for the Better Observance of the Sabbath passed. He possesses the perseverance of a true Calvinist and will succeed at last. Statesman-like he foresees the future, and provides against the publication and sale of Sunday newspapers, and the carrying on of Sunday traffic. The prayers and sympathetic co-operation of all good men will be with our noble standard bearer in this work of his. We admire his pluck and perseverance.

A valuable pamphlet of about seventy pages was got out by the session of Stanley Street Church, Ayr, entitled, "Sixty years witnessing for Christ, from 1834 to 1894." The work is evidently from the hand of the pastor the Rev. I. S. Hardie, and is well done; and will be in years to come a valuable memorial. Beside its historic sketch and incidents and anecdotes there are the likenesses of the five honored pastors. A copy of this pamphlet was given to all the living members at the celebration, many of which no doubt will go down as heirlooms in many a family. This is as it ought to be. Now, at this season of Jubilee services—Knox Church Toronto, being over, Burlington, coming on June 2nd, Knox Church Galt, on June 9th, with many others to follow, why should not all follow in the steps of Stanley street Ayr, and prepare an historical sketch, with reminiscences and anecdotes that might be gathered, and have it neatly put in permanent form to be given to the generations following. This would do much toward keeping alive the "esprit du corps" of the congregation, and stimulating it to remember that "noblesse oblige." This is rendered very easy from the fact that full reports of the proceedings are given in the Daily and Religious press. Even illustrations are liberally employed. These would form an excellent basis for such a work. All that would be required would be revision, and the casting together additional matter which would not be difficult to get. This may seem to many a thing of little consequence now, but to the generations of the future it would be beyond all price. If the spirit of the congregation, and its outward expression in the lines of moral and spiritual activity is caught with a real appreciation and justness, the work would become one of incalculable value to the historian.

Here is an item of interest to Canadians. Dr. Donald Fraser having been pastor of Cote street congregation, Montreal, for some years. There has just been placed in the vestibule of the Free High Church, Inverness, a tablet to the memory of the late Rev. Dr. Donald Fraser, formerly pastor of the congregation and latterly of London. The following inscription is cut upon the panel:—"In memory of the Rev. Donald Fraser, D.D., minister of the congregation from March 24th, 1859, to January 4th, 1870; afterwards minister of Marylebone Presbyterian Church, London. Born at Inverness January 16th, 1826; Died in London February 12th, 1892. A devoted servant of the Lord Jesus Christ, and an earnest and eloquent preacher of the Word of Life. Erected by members of the Free High Church, Inverness, and other friends who were connected with the congregation during the ministry of Dr. Fraser." The proposal to erect this tribute of affection to Dr. Fraser's memory originated with Mr. George Black, banker, Inverness, who, having formed a committee of interested gentlemen, carried out their wishes, as well as those of the subscribers, in a manner which calls forth the greatest approbation.

Dr. Donald Macleod, Moderator-designate of the Established Assembly, was entertained to a dinner in the Windsor hotel by the Glasgow Presbytery. There was a large and representative attendance, including many leading laymen. The toast of Dr. Macleod's health was proposed by Professor Story, who stated that the Moderator designate was the third Moderator in succession from Glasgow and the fourth Moderator from the family of Macleod. Dr. Macleod, in replying, said that when they looked back on the past struggles of the Church, they could take courage and hope for the present and future. If they believed the signs of the times, they were going to have some respite from that nightmare of Disestablishment that had been so degrading to Church life for many a long year. While no man who had a spark of manliness in him would refuse to go to the front if danger threatened their historic Church, at the same time he thought the effect of all these discussions had been to vulgarise the Christian life of the community, and to hinder the Churches in the proper work to which they had been called. He believed their safety lay in faithful work and advance in all Christian enterprise.