

vigorous remonstrance. In Polynesia the native races are in danger of extermination by the "unrestricted use of firearms, ammunition, dynamite, and especially intoxicating drinks." For the sake of the profits accruing from this infamous business traders push their trade and thrust "fire-water" upon these poor savages. Then these ignorant and degraded and half brutal people, maddened by drink, act like madmen, and use murderous weapons and explosives with fearful recklessness. Is it any wonder that *Christian missions* make but little progress among them? What headway can the most heroic labors make when offset by a diabolical intoxicant that unseats reason from her throne and turns the human body into a stronghold of Satan and sets every power and passion on fire of hell! Austria and Germany, Russia and France, and even Protestant England and America, join hands in this nefarious traffic. To such a terrible extent has it gone that an effort to terminate it was inaugurated through the "simultaneous and united agreement of all the powers interested." Lord Granville, the English Foreign Secretary, the prime mover in the undertaking, received favorable answers from all the governments except the *United States*, which should have been prompt to respond and to second the laudable movement without regard to the money interests of traders. Secretary Bayard has heretofore taken high moral grounds in his state papers, but the Christian sentiment and conscience of the nation demand a better and more positive answer than the following, of our Secretary of State:

"While recognizing and highly approving the moral force and general propriety of the proposed regulations, and the responsibility of conducting such traffic under proper restrictions, the government of the United States does not feel entirely prepared to join in the international understanding proposed, and will, therefore, for the present, restrain its action to the employment, in the direction outlined by the suggested arrangement, of a sound discretion in permitting traffic between its own citizens referred to, and the natives of the Western Pacific Islands."

This evil of drink is so mighty and so increasing that the most strenuous exertions should be at once put forth to at least prevent its finding new fields for its destructive and demoniacal work with the countenance of a Christian government. A. T. P.

The Brazilian Synod.

It is doubtless known to our readers that the last General Assembly of the Presbyterian Church appointed Drs. J. Aspinwall Hodge and Charles E. Knox to assist in the organization of the independent Union Synod of Brazil, representing both the Northern and the Southern Presbyterian Church. While these two branches of the great Presbyterian family at home were not ready to come together again as one, the mission churches of both and the missionaries of both, in Brazil, earnestly sought a union, which has been happily accomplished. The occasion was one of intense and memorable interest, and the Union Synod will undoubtedly become a great power in that kingdom. The delegates came back full of enthusiasm, which they have imparted to several of the great home synods.

"It is a grand truth, when one fully comprehends and measures it," says *The Church at Home and Abroad*. "that another independent Presbyterian body has been created in the world by purely missionary work. Five months ago the Presbyterian Church of Persia, also a child of missions, was taken into the fellowship of the Presbyterian Alliance in London. Now the second, the offspring of the Presbyterian Boards North and South, is ready to be added to the Alliance; and by the time that the next quadrennial meeting of that body shall be held in Toronto we hope that there may be still others ready for admission."

From the letter of our Editorial Correspondent at Chefoo, China, Rev. Dr. Nevius, elsewhere given, we learn that one of the important questions discussed by the Synod of China, at its recent session, was the union of all missions in the empire holding the Presbyterian system of doctrine and form of government. A committee, consisting of A. P. Happer, D.D., John L. Nevius, D.D., and Rev. George F. Fitch, with an equal number of native brethren, was appointed to correspond with the representatives of the other "consulting" missionary bodies laboring in China, and to propose a meeting of delegates from all such bodies at Shanghai in 1890 during the meeting of the Missionary Conference already arranged for. Another forward step in the interest of union on mission ground

J. M. S.