

MISSION NOTES.

—Two thousand copies of the Westminster Assembly's Catechism have recently been ordered in the native language, for the West African missions.

—The people of Zahleh, Syria, sing the Sankey hymns at all hours of the day, says the *Foreign Missionary*, humming them when on the road or while at their work.

—The opposition lately raised in Calcutta to the preaching of missionaries in the streets has been withdrawn, on conditions that are acceptable to both parties. The opposition was ill advised from the first, as is now generally felt.

—The London Missionary Society has issued an interesting sketch of ten years' work at Lifu, one of the Loyalty Islands. The population, numbering 6,576, is now entirely Christian: 5,636 are Protestants and 940 Roman Catholics. There are nine churches with a membership of 2,085.

—Two new churches have been dedicated in Japan, one at Imabari, on the island of Shikoku, and the other at Osaka; both are under the care of the American Board. The government school at Kioto has been abolished, as it was found to be more expensive than the "missionaries" school, and the work accomplished was less satisfactory.

—A small company has been formed in Constantinople who meet regularly for worship after the manner of the Friends. An Armenian youth, Gabriel Debrathian, who attended the meetings, came to London and studied in Dr. Guinness's Mission Institute, is now about to go back to Constantinople to work as an evangelist, co-operating with the Friends.

—The annual gathering of Christian Indians in connection with the Dakota Mission of the American Board, held at Santee Agency, Nebraska, in September, was attended by about two hundred delegates. A Theological institute for the advantage of the native ministry and the more advanced students was attended by a class of thirty-six, in two daily sessions of three hours each.

—The Universities' Mission to Central Africa, which was first undertaken in 1860 through the influence of Dr. Livingstone, and afterwards suspended, has entered upon a very hopeful career. Bishop Steere has now a well-equipped staff of thirty-one European missionaries, of whom seven are ladies. He already understands the language of the tribes among whom he labours. The present work of the mission is three-fold: First, that on the island of Zanzibar, which is now of a comprehensive character, including many agencies; secondly, the work at Magila and its surroundings, some forty miles from Pangani, on the mainland to the north of Zanzibar; and, thirdly, the missions on the mainland to the south, in the Roman district.

—The *American Missionary* prints the following letter from a coloured girl who desires to go to Tougaloo, Miss., to attend school: "I have had bad luck again in collecting what is due me from the people. They all promised to pay me by the first Saturday of the month, but they did not; so I am left with but little money for going to school. I am sorry and hurt to my very heart, to think how I have longed to go to school and learn something, and now I am not able to do so and pay for my own board. Probably I could do so, but I have a poor afflicted mother to help, and six younger brothers and sisters and an orphan cousin; all of them I must help. I am twenty-three years old to-day, and I have never been to school ever since I was seven years old, which is sixteen

years I have craved for it; and all the time I have gone, after all, is not more than one year and five or eight months. And now I am almost discouraged of ever going to school like I want to go, that is, to bear my own expense."

—The annual meeting of the Methodist Episcopal Japan mission was held at Tokio, beginning August 23rd, Bishop Bowman presiding. The Conference consists of twelve foreign missionaries (preachers and teachers), with nine assistants, seven ordained native ministers, eight unordained native preachers, and twenty-four native teachers. The Woman's Foreign Missionary Society has seven ladies from home and six native Bible-readers at work in Tokio, Yokohama, Hakodate, and Nagasaki. The ordination service on Sunday was the first public service of the kind held in Japan. One American and six Japanese were ordained and took the pledge to abstain from tobacco and saki, the Japanese intoxicant. The meeting for the Bible Society was signalized by a collection of ten dollars, native currency, the first collection for that purpose taken in the country. Resolutions were passed on the death of Bishop Haven. The statistical report gives 507 members, 104 probationers, 19 Sunday-schools, with 598 scholars, 13 day schools, with 424 scholars, 3 high schools, with 142 students and 11 teachers. Religious services have been held at more than fifty places outside of the centres, and more than three thousand volumes have been printed in the Japanese language. A considerable number of the young men and women educated in the school have become teachers.

TEMPERANCE NOTES.

—The portrait of Mrs. Hayes presented by the Temperance Association to the White House, and which hung in the East Room after President Garfield's inauguration, is expected to be returned there this month, it having been sent to Paris that steel engravings might be taken from it.

—Many persons in England persist in affirming that the results of the prohibition of the liquor traffic in America are *nil*. Some statistics of the ex-Governor of the State of Maine prove the contrary. The number of dram-shops has been reduced from one to every 225 inhabitants to less than one to every 1000, while the sales in each of these secret dram-shops have been reduced three-fourths. In the State there is now only one convict to 2700 people, which is lower than in seven other States, and half as low as obtains in New York.

—Many persons are anxious to know what is the meaning of the controversy that has arisen in Wales as to the Sunday Closing Bill, which has arrested the operation of the Act, and is now extending through the whole of the Principality. The word "next" is the cause of the commotion. The draughtsmen of the Bill, in order to make the action immediate, as its promoters intended, affirmed that the Act would take effect after "the next appointed licensing day." But the licensing day was, in many cases, appointed by notices issued before the Act received the Royal Assent. This, it is maintained, stops the action of the measure for twelve months. The opinion of the Judges will probably be sought.

Sir Edward Baines, in opening the meeting of the Congregational Total Abstinence Association at Manchester, described alcohol as "a deceiver and curse of mankind; a 'mockery,' a snare, and a tyrant; a corrupter of youth, a disturber of families and communities, a destroyer of health, strength, and reason; a cruel scourge to the gentler sex, and most of all when it brings them into its bondage, the deadly enemy of reli-

gion, and the parent or nurse of every vice and sin. Oh! the imagination cannot, with its electric speed, keep pace with the lava streams thus poured upon us day after day, year after year, and century after century, and covering with their fire and brimstone so much that is fairest and holiest in the country." Sir Edward denounced even moderate indulgence in alcoholic liquors. "Strong drink," he said, "in the smallest quantities, has a tendency to spread, like flames of sulphur running along the ground, until it is extinguished by a deluge of water from the skies."

—What prohibition has done for Ottawa, Kansas, is told in the following circular. The gratifying and remarkable testimony it bears ought to command the attention of every candid person.

"The undersigned, citizens of Ottawa, Franklin County, Kansas, do certify that for three years this city has had no licensed liquor saloons; that during this time drunkenness has greatly decreased, and a drunken man is a rare sight; that the consumption of liquor has been greatly diminished, and that if any is now sold as a beverage, it is done in the most secret way; that our town has never been more prosperous nor business more flourishing, and that our city finances were never in better condition: that criminals and paupers are scarce; that our community has been greatly the gainer in thrift, industry, and good morals; and that public sentiment is constantly growing stronger in favour of the prohibition of the liquor traffic." The above statement has been signed by the pastors of the churches, by the mayor and the majority of the Council, by the county officers, and by a large proportion of the business men of the city.

GENERAL RELIGIOUS NOTES.

—The Established Church in Scotland and the United Presbyterians, have abolished those fast days which from time immemorial have preceded the half-yearly communion. The Free Church still holds out in giving them at least nominal maintenance.

—A Chinese hospital has been opened at Hankow, which, though wholly under native management and support, is conducted on Christian principles, and religious services are daily held in it. It was organized by the chief native assistant of the hospital under the care of the London Missionary Society.

—A small tablet of Italian marble has been shipped from Auburn, N.Y., to Gaboon, Africa, to mark the grave of Dr. Albert Bushnell, so long a missionary there. It has been paid for by the sale by Auburn women of a little book called "A Consecrated Life," which was written of him.

—A new society of 1,000 members has been formed in India, called the "Puritan Brahmo Club." Its vows are to abstain entirely from liquor, to shun the company of disreputable women, not to countenance flirtation, and to treat as an "excommunicated outcast" every immoral man. We might learn a valuable lesson from India in this respect.

—At a meeting lately called in London on the question of Sunday labour, it was stated by the employees of the Great Northern Railway, that the services at the Alexandra Palace, commenced by the National Sunday League, involved the labour of between 200 and 300 men, who would otherwise have had the day free from work, and who get no additional pay for the additional work.

—A sentiment like the following, coming from the New York *Tribune*, in a notice of the Thomas trial furnishes food for profitable reflection: "We are obliged to believe that the really hard and absolutely necessary work of wrestling with sin and the devil in Chicago, will con-

tinue to be done by ministers who believe there is a devil, and,—patience, O liberal reader—that there is a hell, the final extinguishment of whose fires they dare not even prophesy."

—At a meeting of the Evangelical Alliance at Wesleyan Hall, June 27, 1881, Father Gavazzi asked for a communion service from the clergy of Boston. In response to this appeal a handsome tankard, cups and plates have been purchased by subscriptions from ministers of different denominations. The inscription is—"Free Church of Italy, Worshipping at Rome. From the Evangelical Pastors of Boston and Vicinity. 1881." The set will be forwarded at once to its destination.

—Rev. T. C. Hunt writes from Prescott, Arizona, that a recent census of the native tribes there shows a population of about 3,000. He adds: "I was greatly interested in their religion, of which the missionaries have no conception, and for lack of which they cannot only fail to do the Indians good, but cannot gain their confidence and respect. Missionaries to the Indians—and, as I study the subject more, I think the same must be true of any barbarous or semi-barbarous people—above all things else, should be men of wide culture. We have a piece of Plymouth Rock planted here, and shall dedicate a neat church-edifice, 28x48 feet, about November first. My parish is about 500 miles wide, extending from Salt Lake City to—I don't know where on the South, the pole, I guess."

—The Rev. Narayan Sheshadri, writing from Poona under date of 8th August gives some interesting details of his evangelistic tour round the world. He was about a year absent, and of course preached wherever he went. The last place in which he officiated before leaving Europe was Brindisi. He mentions a curious and suggestive reason for the only religious Sabbath service in the new "Chinese Evangelica," being at eight p.m., viz., that most of those who attend are working men, and as they have to work all the Sabbath they can only come in the evening. "There is," says Mr. Sheshadri, "no Sabbath on the continent of Europe. No wonder there is such a deal of misery. When will the Church learn the 67th Psalm, and get blessings drawn upon herself?" We on this continent are going as fast as we can in the same direction. The coarse, crass, exacting Mammonism of the day is continually becoming so much more intrusive and intolerant of anything that seems to interfere with its money-making, that it would not be at all surprising if by-and-by, even in Canada, working men will be able to attend church only on Sabbath evenings, when their regular ordinary day's work is over. Already, in New York and other American cities, bricklayers and others may be seen at work on Sabbaths. Our railway employees are gradually being deprived of part of their weekly day of rest, and if preventive measures are not applied it will soon all be gone.

—Unitarianism in Scotland has celebrated the centenary of its introduction into that country. We would hardly have supposed that there was enough of it to celebrate.

—It is stated that Mr. Synros, a merchant at Athens, has presented the Greek government with 100,000 francs for the purpose of founding a museum at Olympia.

—European nations are evidently not expecting the dawn of the millennium, as Herr Krupp, the great gunmaker, is so pressed with orders, that he has had to add 8,000 workingmen to his force, which now numbers 13,000.

—We are not favourably impressed by the proposal to erect a Salvation Army