

supporting. Full and satisfactory explanations have been given by Rev. Mr. Watson, Rev. Mr. Downie and others. Says the *Record*:

"While we use with vigour all right means for accelerating the date of self-support in providing funds and agents in our Jamaica churches, we must do so much more in the spirit of Moravian faith, hope, and charity, than in the mood of that man to whom one of our missionaries tersely refers, who, on being asked for a missionary contribution, replied, 'What! when is the world to be converted? I have been contributing for that object for the last ten years!'"

*Caffrelund*.—Our readers will be glad to learn that the Caffrarian Presbytery have, with the sanction and at the instance of the Mission Board, resumed labour at the important station of Glenthorn (which is now our oldest position in South Africa), and that the Rev. R. S. Leslie has gone to take charge of the congregation and mission there. Its former minister, Mr. Cumming, who is now settled at Emgwali, gives an interesting account, in a subsequent page, of natives whom he had baptized, and of others whom he has ordained as elders of the church.

*India*.—Dr. Valentine favours us in this number with a paper, in which he reminds us of the blessed fact so comforting in these warlike times, that the victories of peace transcend those of war. He is himself, under the favour of an enlightened Indian prince, pushing steadily his conquests in Jeypore. He has obtained a site for a church in the capital of that name,—an advantage which no mere commercial transaction could secure. Mr. Robson has entered the spacious new buildings, in which there is provided church and school accommodation suited to the work carried on in Ajmere by himself and his two missionary brethren, Messrs. Gray and Hendrie. He describes below the severe struggle, and the baptism of a Mohammedan convert. This will be read with deep interest; especially by those who consider the fact, that, till lately, it could not be shown that twelve hundred Mohammedans had been converted to the Christian faith during the twelve hundred years since the false prophet set up his dire delusion.—*Record*.

The Protestants connected with the United Presbyterian Mission in Osiout, Upper Egypt, have formed an Evangelistic Society, composed of those who are willing to go every Sunday to preach in the neighboring villages, or to help the students and other members who can go. They hold two meetings each week, at one of which an essay is read on practical questions con-

nected with their work, followed by discussion, and the pairing off of the visitors for the next Sabbath. At the Tuesday evening meeting reports are given from each of the villages visited. During the first four months seventeen towns or villages, at an average distance of ten miles, were visited between four and five times, and between fourteen and fifteen persons addressed at each place. The *Christian Instructor* for July 23 contains a full report of one of these Tuesday evening meetings, taken down in short-hand. We learn from it that the Copts regard Mr. Hogg, the missionary, as a conjurer, who prays over bread and dates, and gives them to people, and makes them Protestants. The story is told of a dog who ate some of the missionary's bread, and then went to the Seminary and would not leave.

The religious movement in Oporto, Portugal, under the direction of Mr. James Cassels, an English Methodist, continues to be violently opposed. Lately, on a Sabbath, when the Rev. Antonio De Mattos, a naturalized American, went, as usual, to hold his Portuguese service at Santa Theresa, he found about one hundred and fifty rioters in the court before the hall in which the service was usually held. In spite of the mob, however, he and a few others contrived to enter the hall; but their devotions were sadly disturbed by the noise outside. The American Vice consul, who came to the spot for the purpose of defending Mr. De Mattos, was set upon by the mob, and would probably have lost his life, had it not been for the protection afforded him by an English gentleman, who succeeded in convincing the rioters that the Vice-consul was not, as they supposed, Mr. James Cassels, who providentially was absent on that day.

The Swedish Missionary Society has had, since 1865, a mission in Shunguala, or, as they are also called, the Kunama people, a heathen tribe on the Blue Nile, in the south-west part of Abyssinia. We know scarce any thing of the history of their effort until the recent expulsion of the missionaries from the country. An Abyssinian chief had come to collect taxes, and an Arabian tribe had attacked him, attempting to carry off the taxes which he had collected. In the ill feeling that followed, the missionaries were charged by one party with having interfered to prevent the collection of the taxes, while the Kunama people demanded that the missionaries should deliver them from the hands of the tax-gatherers, and when this was not in their power, deserted them and became hostile. Last March the missionaries were in Massua, the nearest seaport, waiting for instructions from home.