

MISSIONARY INTELLIGENCE.

Another re-inforcement for the important independent mission entering Central Africa by way of the Livingstone or Congo River has been sent out from London. The Livingstone Inland Mission was founded in the year 1877 and is undenominational. There are already nine Europeans on its staff at Stanley Pool, on the Livingstone, 300 miles from the Coast, and five more have just sailed. All the missionaries connected with the mission have been trained in East London Mission Institute, which is under the direction of Mr. H. Grattan Guinness, who also bears an important relation to the mission. The new missionaries include an architect, engineer, and surveyor, Mr. Adam MacColl, who is the leader of the party, a carpenter and joiner, a printer, and a blacksmith. The party will touch at Teneriffe, and take donkeys for the journey up the river, and employ Krumen as carriers. The expenses of the journey are estimated at about \$7,000. Provisions enough for twelve months will be taken, so that, if the natives should refuse to furnish anything, the party will not suffer. The directors of the London Missionary Society have formally approved the plans of the missionaries at Ujiji, which embrace the establishment of a station at Urambo, Mirambo's capital, by Dr. Southon; a settlement on the western shore of Lake Tanganyika, at Uguha; and the formation of a central station at some suitable place on the eastern shore. Last October the Rev. W. Griffith and Messrs. Hutley and Hore made a trip to the western shore in the new vessel, "Calabash." They explored the country in the neighbourhood of Cape Mtowa, with the purpose of selecting a site for a station. Messengers came to them from the Chief of Ruanda, telling them to choose a place where they liked. The message was: "If you want to live at Mtowa, good. If you want to live at Ruanda, good. If you want to go over there—a populous district north of Mtowa—go." The natives of the villages on the north coast of Mtowa, many of whom had never seen white men before, received the missionaries kindly. The country between Mtowa and Ruanda is described as beautiful. The rounded hilltops, the numerous clear mountain streams, abounding in tropical wealth, and the trees, with rich foliage, "make up a scenery which is seldom equalled in any land or clime." The missionaries chose Mtowa for the new station, and employed natives, who were very willing to work, to help them erect a temporary house. The missionaries propose to call the mission Plymouth Rock. While Mr. Griffith and his party were on the western shore, Dr. Southon was in Urambo, Mirambo's kingdom, erecting a house for the proposed station. Mirambo has been on very friendly terms with Dr. Southon, supplying him with food and materials for the house, and making use of the doctor's medical and mechanical skill in return. The king watches the work going on with great interest, and appears to be very intelligent. Dr. Southon observed the Sabbath very strictly, as he had done at the Lake, always putting on clean, white clothes; and he was delighted to see Mirambo appear on Sabbath morning in a new suit of clothes, which he laid away the next day. The Wangwana at the Lake had copied Dr. Southon in this respect, and others of the same tribe, at other places, seeing the good effect this observance had on their fellows, fell into the same habit of putting on a different dress and refraining from work on the Sabbath. Mr. Hore regards the outlook of the station at Ujiji as very hopeful. Many difficulties have been overcome. The Wajiji chiefs are very friendly and the Arabs are less hostile. He concludes with the following hopeful words: "If Stanley and Cameron opened this country, it was by a door which required re-opening for every entry; our mission has taken that door away, and we await to welcome and assist all true-hearted men who would enter with good intent. This may read rather romantic, but no one will ever, perhaps, properly know of the plots and schemes, not excepting personal dangers, we have encountered, and, I trust, overcome by patient, smiling, obstinacy. One begins to breathe a little freely and look around with some rejoicing and satisfaction, on the fact of three mission stations here in Central Africa."

REASONS FOR GIVING LIBERALLY.

1. The divine example is often urged upon us. "Be ye perfect, as your Father in heaven is perfect;" "Be ye followers [imitators] of God, as dear children." As Creator, how God has lavished his gifts upon us! It is clear as day that in making man God has done wonders for him. He has made him a little lower than the angels. As Preserver and Benefactor, He has done the same. "He hath given us all things richly to enjoy." As Redeemer, His bounty is transcendent. "Ye know the grace of the Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that through His poverty ye might be rich." "Freely ye have received, freely give." Be like God.

2. It is foolish in us to set our hearts on earthly riches, for we brought nothing into this world, and it is certain we can carry nothing out. They will soon leave us, taking to themselves wings and flying away; or we must soon leave them, and then whose shall they be? No man knows whether a fool or a wise man will hold them.

3. There is a great blessing enjoyed in time by those who plentifully deal out to the needy. "The liberal soul shall be made fat" "By liberal things shall he stand." "He that giveth to the poor lendeth to the Lord, and that which he giveth will He repay him again."

4. Then it is the noblest use we can make of our possessions. "It is more blessed to give than to receive."

"Would'st thou from sorrow find a sweet relief?
Or is thy heart oppressed with woes untold;
Balm would'st thou gather from corroding grief?
Pour blessings round thee like a shower of gold."

5. Very few things have a worse effect on character or on happiness than the spirit and habit of hoarding. Mankind have agreed to denominate such a miser, and miser means miserable. The Scriptures in many places warn us against hoarding: Matt. vi. 19-34; James v. 1-6.

6. The Scriptures urge another reason. It is of great weight, too: "Where your treasure is, there will your heart be also." It is impossible to cultivate in us should heavenly-mindedness, if we spend our time and energies in heaping up riches here. But some urge

REASONS FOR NOT GIVING LIBERALLY.

1. I have myself and my family to support. The answer is, that the success of your lawful endeavours to support yourself and your family depends on the divine blessing. You may rise early, sit up late, and eat the bread of sorrow; but if God blows upon it, it will all be chaff and be driven away. Look to God. Trust Him.

2. Some say, Others do not give as they ought. Perhaps if you would set them a good example they would follow it. Perhaps you do not know how much they do give. Perhaps you do not know in what straits they are. You had better not judge another man's servant.

3. Business is not satisfactory; I am making little or nothing. Perhaps business would be more satisfactory and your gains increased if you would give God His due. Read Mal. iii. 10.

4. But the calls are so many. Yes, and are not your calls on God's bounty many? If the calls on you are many, it is that you may often see what manner of spirit you are of; and if the calls are not as many as they ought to be, find out where you may do some good, and do it.

5. But one says, My property is my own, and I will give it or not, as I please. There is a sense in which your money is your own. That is, you are in law the legal owner. No one can innocently rob you or defraud you out of it. But in another and very important sense it belongs to God. You are merely a steward. You do not even own yourself. "Ye are not your own." Beware how you waste, or hoard, or pervert your Master's goods.

6. But, one says, my life may be long, and I may have an old age that will require all my means to support me. Yes, and if your old age is happy and comfortable, it is God that will make it so. Look to

Him. Rely on Him, and not on your accumulations.

Then provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. Lay up your treasure above, and when you die you will enjoy it forever.—*Weekly Review.*

THE JEWS IN COCHIN CHINA.

A correspondent of an American journal writes as follows from India with regard to the Jews in Cochin China: There passed occasionally through the streets men fairer of countenance than are the inhabitants of India, and with strongly marked Jewish features. These men were indeed Jews, and known as the Jerusalem or white Jews. They occupy a quarter of the city by themselves; and it was to learn something more of them, and to see their synagogue, that we had wandered into that part of the city. The existence of such a people, forming a separate community, and in dress, manners, and customs entirely distinct from either European or native, is one of the most interesting features of this curious old city. The part of the city which they occupy is called Jews' Town, and the houses are built alike. How they contrived to reach a place so distant from their own country, or in what numbers they arrived, must be left to conjecture, as they have no records of their pilgrimage. Tradition says that the original emigrants fled from Jerusalem when it fell into the hands of the Romans. They now number between thirty and forty families. Their synagogue, situated at the upper end of the street they occupy, is very plain. The floor is paved with china, neatly inlaid; and at one end of the room is a handsome recess; a rich curtain before it; and within, protected by folding doors, are deposited, in silver cases, five copies of the Pentateuch written in Hebrew characters on vellum. The street leading to the synagogue was narrow, the houses close together, and directly opening on the street. The doors facing the street were usually open, but before each one hung a screen, and as we passed, many of these screens were lifted, and dark-eyed mothers and maidens looked curiously out upon the strangers; while the children, many of whom were exceeding fair, flitted from house to house, apparently at home in all. Quite near the synagogue was a school for the children of these Jewish families. We were permitted to visit it, and found about sixty children present, boys and girls. All the children were fair, with dark hair and eyes. They were comfortably clad, and with a nearer approach to cleanliness than is usually found among Hindu or Mohammedan children. All were reading the Bible in Hebrew. One little boy whom we designated came forward without hesitation, and read to us a portion from the Pentateuch; and a pretty little girl, nine years of age, read in a clear, sweet voice the twenty-third Psalm. The priest in charge told us that in the five books of Moses they were carefully instructed, but were taught little else. In family intercourse they use the language of the people among whom they dwell. The men are for the most part merchants; and the mothers, after the manner of the women in the Orient, seemed indolent, judging from the groups lounging at every door. There are, in Cochin, black as well as white Jews. These black Jews occupy the lower part of Jews' Town. Little is known of the early history of these Jews, but they have in their possession, engraved on copper, a grant or license from the sovereign of Malabar, bearing a date corresponding to A.D. 308. The correspondent adds that it is difficult to convert them to Christianity.

DOCTRINAL RELIGION.

The following is from a forcibly written tract, "What do the Times Require?" issued by Canon Ryle, at the same time with the tract "Unsearchable Riches:"

"Mark what I say. If you want to do good in these times you must throw aside indecision, and take up a distinct, sharply-cut, doctrinal religion. If you believe little, those to whom you try to do good will believe nothing. The victories of Christianity, wherever they have been won, have been won by distinct