

include the churches that already exist and such as may from time to time be formed, with the same standards and forms as those in use in the churches of Natal and the Transvaal—viz., those of the English Presbyterian Church. The presbytery would have power to unite with others in South Africa so as to form a synod; the powers of such synod to pass to a general assembly in due season.

—Among the newer organizations is to be named the Cape General Mission (English), which dates from 1889, and sent out its first band of 6 missionaries in August of that year. Such has been the growth that now the workers of all kinds number 58, and the stations extend to a distance of 1200 miles from Cape Town. Europeans, Africans, and Malays are ministered to, and among the institutions already established are a Deaconesses' Home, a Nurses' Home, two Soldiers' Homes, and a Sailors' Rest.

—"In the records of Romish missions in Africa," says a well-informed writer in *The Church Missionary Intelligence*, "the purchase of slaves figures largely among the items of progress. Money is supplied by pious donors in France, whose names are published in the missionary literature, not omitting the desire for masses on behalf of the donors. These slaves, young and old, are nourished up in the doctrines of the Church of Rome, and constitute at once the strength and the weakness of that system. They have not, in fact, passed through the stage of conversion, and thus the statistics of the missions are most imposing and their state most disappointing."

ISLANDS OF THE SEA.

—Says the *Congregationalist*. "Mr. Rand, of Micronesia, sends cheering tidings of Ponape. The *Morning Star* anchored in the harbor, and, although

not permitted to land, the missionaries were enabled to hold intercourse with the natives who came aboard. From them information was obtained in regard to the native Christians, who have steadfastly kept the faith. Their king is reported to be zealous in rooting out evil, and has succeeded in keeping out the liquor that is destroying the other tribes. Certain of the churches are sustaining their meetings and Sabbath-schools as well as day-schools. The present Spanish governor shows more liberality toward the Protestants, and three of our Ponape teachers are employed by him, being permitted to teach as they please."

—The Rev. W. G. Lawes, who has recently returned to England from the South Sea Islands, says: "At the first missionary meeting held at Port Moresby, New Guinea, a few months ago, men met within the walls of Gouss house who, when I first knew them, never came together except in strife and war. One of them in a speech picked up a spear and said: 'This used to be our constant companion; we dare not visit our gardens without it; we took it in our canoes, and carried it on our journeys; we slept with it by our sides, and took our meals with it at hand; but now, holding up a copy of the Gospels, we can sleep soundly because of this, and this book has brought us peace and protection, and we have no longer need for the spear and the club.'"

—This is the way children do in New Guinea when they count: "They start and count the fingers on one hand. 'Eben (pronounced ebwen), Erna (2), cto (3), ata (4), nima (5);' then they count the fingers on the other hand the same, clapping their hands together when they finish, and saying, 'Sanau' (10); then they start on their toes and count them the same as their fingers, saying, 'tomota' (20), sometimes to eben, at the end, meaning 'one person finished.' They call 100 'tomonima,' meaning 'five people.'"