

“The number of Church members under our care, after deducting one, namely, Tin To, who has been called to his rest, is 161. Of these, 47 are women, and 114 men.

“Our American brethren have now under their care at Amoy, 124 Church members; and at the town of Chih Bey, other 31 members.

“Besides these, Mr. Douglas, of the English Presbyterian Board, has a Church at Peh-chui-ia under his pastoral care, consisting of 47 members. Several of these Chinese reside at Bey Pin, and at other places some miles distant from Peh-chui-ia.

“Thus you see that, connected with this mission station, including the city of Amoy, and towns embraced within a circuit of thirty miles around it, there are at present 363 Chinese Christians. So mightily has the Word of God grown and prevailed.

“And much harmony and Christian love prevail throughout these Churches.—All seem to feel as brethren in Christ, and they mutually sympathise in each other's joys and sorrows, while all strive together to extend the faith of the gospel. When a member of either of the two Churches at Amoy dies, the funeral is attended by a goodly number of the members of both Churches. So also, when a marriage takes place, we see the same interchange of kindly attentions. The monthly Missionary Prayer Meeting in Chinese continues to be held at our several chapels alternately, when the members of both Churches cordially unite to pray for the Divine blessing to accompany the preached gospel everywhere.”

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

At the annual meeting of the Young Men's Christian Association in London, Mr. T. H. Gladstone (writer of the letters on Kansas in the *Times*) gave a graphic and interesting account of his visit to the Young Men's Societies of America. They commenced about the year 1851. The energy and speed characteristic of the American had been afresh exemplified in the rapid spread of these associations. In the first year they extended from Canada and New England in the north-east to New Orleans in the south-west—a distance of 2000 miles. In another eighteen months they had crossed the Rocky Mountains, and established a footing on the shores of the Pacific, in California. Every principal town and city had now its Young Men's Association, and they were multiplying at the rate of a new association every two weeks. There was in America a much wider public recognition of this work, as part of the fixed religious agencies of the land, than in this country. The associations were marked by a peculiar practicalness. They usually had a variety of committees, in one or other of which every active young man had a sphere of labour. Thus there were special committees on employment, to aid young men in obtaining situations, and on boarding-houses; also for visiting the sick and the relief of distress; Church committees, to introduce young men to pastoral oversight, and Sunday-school committees. When yellow fever prevailed in some of the cities of the south, members of Young Men's Associations organized themselves for systematic visitation of the infected districts, carrying sustenance and consolation, both temporal and spiritual, and ministering at the dying beds of hundreds. Mr. Gladstone then gave some account of Young Men's Societies in France and Germany which he had also visited. In France he had been struck by the spirituality, simplicity, earnestness, and devotion of the members, he might also say their obscurity; yet in spite of that they were doing a great work—greater, he believed, than that of any similar bodies. In Germany the social element was the leading characteristic. The Young Men's Association was to its members a home—a centre of attraction. He would add that he was struck with their peculiar delight in the service of song.

TEMPERANCE.

It will afford pleasure to the friends of the temperance cause, to read the following testimony, written about four years ago, by Dr. Livingstone, from Kuruman:—“I have acted on the principle of total abstinence from all alcoholic stimulants during more than twenty years. My individual opinion is, that the most severe labours or privations may be undergone without alcoholic stimulants, because those of us who have endured the most had nothing else than water, and not always enough of that. The introduction of English drinking customs and English drinks among the Natives of this country, inevitably proves the destruction of both their bodies and souls.”