

to do. Push them forward. Do not be afraid of sharing office power and influence. Beware of thinking "I have been working so hard and so long I am not going to be thrown into the shade, and made to take a back seat." There are young people in your own family, perhaps, long ing to do something, and you hinder them. The young bud is pushing, but the old leaf clings to the stalk, and is not willing to drop. We should be glad to see others coming forward, even if it involves our own retirement and displacement. "He must increase, but I must decrease," nobly said John the Baptist of the coming One. And he said it cheerfully, contentedly and without repining. It was the utterance of a thoroughly unselfish heart. This is the crucifixion of self, and how hard it is God only knows. Let us be thankful that He knows. As one has beautifully said—

Through all my little daily cares, there is
One thought that comfort brings, whenever it comes,
'Tis this—God knows. He knows
Each struggle that my weak heart makes to bring
My will to His. Often, when midnight comes,
My heart is full of tears because the good
That seemed at morn so easy to be done,
Has proved so hard; but then remembering
That a kind Father is my Judge, I say,
"He knows." And so I lay me down with trust
That His good hand will give me needed strength
To better do His work in coming days.

FROM BELGIUM.

We have most encouraging news to give of the work of evangelization carried on by the Belgian Missionary Christian Church.

We will begin with a few figures.

Statistics.—For the last four years about 500 members have each year been added to our Churches. Ten years ago we had thirty chapels and halls, now we have forty-five; then twenty-five churches and thirty-two annexes, now twenty-eight churches and sixty annexes; then thirty-four Sunday schools, now fifty eight. Our expenditure then amounted to 128,000 francs; it has now risen to 151,000 francs. We then had fifteen pastors, and now our twenty five pastors are insufficient for the work.

New Churches forming.—If the means at our disposal admitted of our engaging the services of a larger number of pastors, several of the annexes would have become churches. Several have developed to an extent that will make such a measure necessary before long. Already we are obliged to build several new chapels or to hire larger halls.

Eleven new chapels or halls.—In the neighbourhood of Liege we have had to build a wooden hall at Houtain, near Taire, a new locality recently opened to the Gospel, and a chapel at La Trealle, where the members of the congregation, all working-men, have engaged to pay 500 francs every year until the debt is extinguished.

The annexes of the Church of Lize Seraing have so much increased in numbers as to make the construction of a chapel necessary and the erection of the annexes into a separate Church. The members, also all of them working-men, have in a few weeks subscribed 2,500 francs towards the building fund.

In the town of Namur, where there has been a resident pastor for only two years, our little hall ought to be replaced by a chapel.

Fifty years ago in the whole Charleroi district there were but two or three Protestants to be found, and these were Christians but in name. Now we have three Churches, with numerous annexes, and a total of 2,000 members, including children.

One of these, that of Jumet, has a chapel that is falling into ruins. The members of the Church have subscribed 11,000 francs, but to build a new chapel about 30,000 francs more would be required.

Courelles is enlarging at its own expenses, and with a few donations, its chapel, which is far too small, could be made available for a larger congregation.

The work has extended very considerably at Mons and in the neighbourhood, where we have been at work for only a few years. At Jemappes a public house-keeper, having been converted, has transformed his public house into a place of worship, and at Mons we have had to hire a larger hall.

One of the annexes of the Church of Wasmes, that of Boussu, has all at once taken the proportions of a Church. Last year the congregation consisted of sixty families. Now there are 100, and the number of members has risen from 200 to 400.

In Brussels we have two Churches, one French, the other Flemish. The work of evangelization is increasing, and has made it necessary to have two new halls. We have thus in Brussels and the faubourgs two chapels and four halls.

Lastly, at Antwerp we must absolutely build a new chapel.

Woe unto us if we do not evangelize! The evangelization of Belgium is a duty which we feel more and more to be incumbent on us. To be convinced of its necessity it needs only to be on the spot and to observe the ignorance of the Word of God amongst the people and the opposition of the priests to the Bible. Our colporteurs mention instances of this nearly every month in their reports. But it is the Roman Catholics who, by what they themselves say, impress upon us the obligation to preach the Gospel to them. Thus a man of mature age, recently converted, never tires of saying "God will never forgive the Romish Church for having kept the Gospel from us."

Our wants increase in proportion to the extension of our work. Notwithstanding the liberality of our Churches and of our friends abroad, we concluded last year with a deficit of 20,000 francs, and we anticipate that this year's account will close on June 30 with a fresh deficit of 20,000 francs. Will our brethren in Protestant lands come to our assistance?

KENNEDY ANET, General Secretary.

Brussels, 129 Chaussee d'Ixelles.

DEFICITS.

MR. EDITOR,—The present seems to be a fitting time to direct the attention of Sessions and congregations to the Augmentation Fund, especially those that contribute for ministerial support at a lower rate than is required of aid-receiving congregations. We have had to face another deficit and make another special appeal to make good our promises. Why is it that so many strong city and country congregations are out of sympathy with this fund? Many reasons are given, but none are satisfactory. Lately we have heard of congregations opposing it by not contributing "on principle."

How a congregation contributing for ministerial support only a fraction over \$3 per communicant, or less than \$4.50, should oppose the fund "on principle," is beyond comprehension, when we remember that aid-receiving congregations must pay at least \$4.50 before they can draw one cent of assistance. If the congregations in the Church that pay at a lower rate than the minimum required of aid-receiving congregations were to come up to that minimum, the Augmentation Fund would be in a flourishing condition. We will take the Presbytery of Hamilton to illustrate.

In this Presbytery there are nine congregations paying for stipend at a lower rate than \$4.50 per communicant; were these to come up to that rate, and put the increase into the Augmentation Fund, it would be a contribution of \$2,355, or \$770 more than the whole Presbytery gave to Augmentation, as reported to the Assembly of 1891. One congregation alone would require to put \$1,222 into the fund to reach the minimum; and yet it is reported as opposed to Augmentation "on principle." Another congregation, in another Presbytery, however, would, by giving the minimum, augment the Augmentation Fund by over \$1,500, or \$14.39 more than it actually gave.

The average contribution for stipend in the Presbytery of Hamilton is \$4.68 per communicant, while that of aid-receiving congregations is \$6.25. The excess, at the rate of \$1.77, aggregates \$2,044, or more than the whole Presbytery gave for Augmentation by \$459.

If every congregation in the Presbytery paid for ministerial support at the rate of aid-receiving congregations, the Augmentation Fund would receive a contribution of \$12,979. If the New Testament principle of the strong helping the weak is not a mistake, then the appeal which these figures make is irresistible.

If aid-receiving congregations contributed for stipend at a lower rate than self-sustaining congregations, one could see a gleam of reason in the "on principle" opposition; but when the contributions are at a much higher rate, some other reason than "principle" must be discovered.

J. H. RATCLIFFE.

St. Catharines, May, 1892.

MISSIONARY INTELLIGENCE.

MR. EDITOR,—At the meeting of the Synod of Toronto and Kingston, held last week in Peterborough, after the Report on the State of Religion had been presented, the question was asked: "How best present Foreign Missionary news to our congregations?" After some excellent advice had been given in answer to this question, the undersigned stated that a sermon from the text "The isles shall wait for His law," would give our people such a view of what has been done in Foreign Mission fields within the last sixty years and that astonishment would not only fill their minds, but a more generous response would be evoked on behalf of our own Foreign Mission cause. He stated that he had a few Sabbaths before preached from the text, and had found that much interest was awakened thereby. He promised to send his notes of the sermon to a brother who was present. Instead, however, of directly complying he thought that THE CANADA PRESBYTERIAN might find room for them, and thus its numerous readers, both clerical and lay, see at a glance what has been achieved in late years in making known the Gospel of the Grace of God in the isles of the ocean. He also appends a list of the books consulted.

PROPHECIES CONCERNING THE ISLANDS—ISAIAH xlii. 4; li. 5; lx. 9; lxvi. 19.

God's wonderful providence in choosing and using the British Isles for the developing and evangelizing of the world. Proof: Canada, United States, Australia, Britain's beneficent rule in the East.

MADAGASCAR.

First missions established by the London Missionary Society in 1816. Missionaries reduced language to writing—educational work prospered—Bible translated—jealously of the natives aroused. Queen persuaded to proclaim that all must worship idols—missionaries banished—persecutions as cruel as in the days of Nero. Christians adhere to the faith—native teachers chosen by them—membership increased. Missionaries permitted to return find a live working Church. Now 1,000 native pastors; 5,000 native evangelists; 150,000 church members; 1,300 schools, and 125,000 pupils. The London Missionary Society alone has 1,200 Christian congregations.

CEYLON.

American Board began work in Ceylon in 1816. Much progress—strong educational work—churches self-supporting. Over the door of the Post-Office is the Scripture text: "As cold water to a thirsty soul, so is good news from a far country."

SUMATRA.

Once cannibal. The first missionaries eaten by cannibals in 1839. Holland Missionary Society established work in 1860—continued ever since. Now 12,000 converts. Native workers, ordained 9; lay 228; Schools 55; scholars 1,365.

JAVA.

Population twenty-three millions. Mohamedanism, Spirit and Devil worship prevailed. Holland Missionary Society at work. Only twenty-six missionaries. Bible translated. 12,000 Church members. Model villages—self-supporting church and school—a theological seminary. In this seminary are sons of men who were once cannibals in Sumatra and cruel head-hunters in Borneo, studying for the ministry. Recently the Minister of Colonies of Holland advised the establishment of mission stations in Java as the surest method of securing the loyalty of subjects. There is only about one missionary to each million of Java's people.

BORNEO.

Called a nation of Head-Hunters. The laws once forbade a young man marrying until he could show a certain number of human heads which he himself had cut off. Human skulls were the offerings to the gods they worshipped. Now, in the southern part of the island, the Netherland Missionary Society has 4,000 Church members. Among the various tribes are 3,000 members of English Church missions, established in 1834.

CELIBES.

Forty years ago this island was a wilderness—the people naked savages—ornamenting their homes with human skulls. Now it is a garden—200 Christian congregations, and 1,258 schools on the island.

In all Dutch India, embracing Java, Celebes, Sumatra Borneo, etc., there are twenty-seven millions—only sixty-nine foreign missionaries.

NEW GUINEA.

A few years ago the natives were the worst of cannibals. One of the most difficult fields. Holland missionaries in the North-West; London Missionary Society in the South-East, seventy stations on the mainland. Baptized converts number 5,000. The most interesting feature is the self-sacrificing labours of native missionaries from other islands, sent here by the native Church. The first native evangelists were Polynesians, twelve in all, who were massacred. But volunteers came from Loyalty Islands, Samoa, and Savage Islands; fifteen were asked for, forty volunteered.

FORMOSA.

The American Presbyterian Church occupy the north. In the south the English Presbyterian Church, as also our own—McKay's thrilling letters.

JAPAN.

First missionary 1859; first baptism 1864; first church organized 1872. Now twenty-eight societies at work; nearly 500 missionaries; fourteen theological seminaries, with about 300 students—self-support—general evangelistic work. Prominent questions discussed by the native Church. Ninety-three churches and chapels in Tokyo, of which twenty-seven are Presbyterian. Over 250 churches. President of Senate and thirteen Senators communicants. Upwards of 35,000 communicants—contributions last year over \$65,000. Only one missionary, foreign and native, to each 85,000 people. Still crying need for foreign missionaries. Millions of the people yet unreached by the Gospel.

Now glance at the other hemisphere. Begin with

NEW ZEALAND.

Church Missionary Society waited eleven years for its first convert, five years for its second. Now out of 45,000 Maoris, 18,000 are Church members. Thirty-eight native pastors. Wesleyans in 1860, after thirty-three years' service in the island, numbered 5,000 converts, with 200 Sabbath schools. Native clergy supported entirely by native Churches. Even Darwin gave testimony to the genuine work here done, and contributed to it.

POLYNESIA.

Seventy years ago this great region was entirely heathen. Now 300 of its islands are Christian. The Samoans have their own theological seminary, and the native Christians contribute \$6,000 annually to the London Missionary Society. The first missionary to the Friendly Islands found the natives ignorant of fire. When he kindled a fire and boiled water they wanted to make him their god. Now 30,000 Church members, and send native missionaries to other islands. In Fiji, 100,000 church members, 40,000 Sunday school scholars. Fifty years ago there was not a Christian in Fiji, now while there are but nine white missionaries there are 305 native preachers, 1,268 chapels; 1,735 day and Sunday school scholars, with 2,526 native teachers. Colvert says: "When I arrived in the Fiji Group, my first duty was to bury the hands, arms, feet, and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I live to see these very cannibals who had taken part in that human feast gathered about the Lord's Table." Instead of the briar shall spring up the myrtle.

NEW HEBRIDES.

Read the biography of John Paton, most thrilling of all missionary biography. On a slab over a missionary's grave are the words: "When he landed here in 1848 there were no Christians, and when he left in 1872 there were no heathens."

SANDWICH ISLANDS.

Missions established in 1820; in 1870 native Church became independent and self-supporting, one fourth of the entire population being Church members, and in that year they gave \$30,000 to various Christian objects. Twenty-two per cent. of their contributions are for the foreign field.

Books valuable in studying the whole subject: Files of the *Missionary Review of the World*. See articles on the Islands. "The Crisis of Missions," by Arthur Pierson, D.D. "Miracles of Missions," by the same. "Report of the World Conference," London, two volumes. "Value and success of Foreign Missions," by Rev. John Liggins. "Protestant Foreign Missions," by Dr. Christlieb. "Fiji," by James Colvert. "Life of John Paton," New Hebrides. "Foreign Missions of the Protestant Churches," by J. Murray Mitchell, D.D. "Foreign Missions," by President Leyle. *Norwood, May, 1892.* JAMES CARMICHAEL.