

the states of Rajputana geographically contiguous, our Church would still be far from having reached the limits of her responsibilities. But the very least that the Church should aim at is to plant a strong mission at the capitals of each of the States within our field as a basis of operation.

The year has been without any special features. Work has been prosecuted according to the usual methods, and has not been without signs of the Divine blessing, for which we render thanks to our God.

CHINESE MISSION IN BRITISH COLUMBIA.

Rev. A. P. Winchester transmits an interesting report in which he tells of his visit to China and return accompanied by Ng Man Hing, a native Chinese preacher, who will labor with him on the Pacific Slope. He makes the following recommendations: (1) With the addition of Ng Man Hing to our staff we are in a position to give more aid to the work at other points in the Province. We recommend that one of our number henceforth reside on the mainland. (2) The need of suitable premises is felt in Victoria more than ever. (3) Help is craved for a building and to assist a teacher at Union Mills.

Though we have no baptized members to form the nucleus of a Church among our Chinese yet, nevertheless we lift up grateful hearts to God for the encouraging tokens of His favor, which He has been pleased to give us in this most difficult work during the past year. The outlook for the current year's work is brighter still. Looking at the work in the light of past, present and future, we thank God and take courage. "In due season we believe we shall reap if we faint not."

Mr. C. A. Colman's report from the same field is encouraging.

ALBERNI, B.C.

Mr. M. Swartout reports: While the year just passed has been, with me, very largely one of preparation and language study, it has also called forth some direct service. An occasional canoe voyage over the Sound, dispensing medicine, Sabbath services and week-day visitation, and latterly teaching school, have combined to round up the time. And yet it seems that I have, personally, accomplished little. The same apathy prevails among the Indians as to the claims of the Lord Jesus—the same drunkenness, gambling and licentiousness as formerly. Here and there have been spots scintillating with hope, but a deluge of whiskey, a revival of superstition, or family troubles, have cast their baneful shadows over them, and we have simply to fall back upon the promises of our God and wait.

The field the Presbyterian Church in Canada, through her representatives, is endeavoring to cover in British Columbia, among the Indians, consists, at the present time, of Barclay Sound and vicinity, on the West Coast of Vancouver Island. There are, in this field, three places at which tribes of 200 and over of Indians are to be found, besides one smaller one. At Alberni there are two tribes aggregating over 200 souls—the Shekshits and Oputcheahits. We have a Children's Home and Day School, presided over respectively by Miss R. I. Johnston and Miss M. Minnes, and sixteen acres of land, under the care of Mr. Alex. McKee. The Indians leave Alberni during the winter season and congregate on the islands, between the western and central passes of Barclay Sound.

JEWISH MISSION, PALESTINE.

Rev. C. A. Webster, M.D., in reporting from Haifa, says: If visible results and actual work accomplished were only to be taken into account, the report would fall far short of the expectations of those who are interested in our Mission. The work of this Mission for the past year is more the record of what has been attempted than what has been actually accomplished. We have not found that the presence of our Mission in this place has so far created any interest or desire among the Jews as to a knowledge of Christian truth, nor has it been a signal for a host of eager enquirers about the Kingdom of Christ. In treating with the Jew about the Gospel of Jesus Christ, our experience has been that he manifests no special readiness to accept of it, but that he is after all a sinner like the rest of mankind with this additional, overwhelming obstacle, natural and racial, that he is a "Jew." He closes with the paragraph: There is one matter arising out of last year's Assembly report on Palestine, which it is now in order to deal with here. It is the proposition made by the Jewish Committee of the Free Church of Scotland, of transferring us to Safed, and handing over, whole or in part, to our Mission their interests in Safed, and to work in co-operation with the Free Church missionaries there. When the matter was presented to us we were then in Haifa, and it seemed better to give Haifa a trial before declining or accepting the proposition. We asked for one year to consider the question. The year has now expired and we have given our decision to the Free Church Committee declining to go to Safed. If we remain in Palestine we will remain in Haifa. But whether the Church can afford, in view of this decision, and in the limited state of the Funds, to carry on a separate work in Haifa is a question for serious consideration, especially as

another proposition has recently been made by the Faculty and Board of Trustees of the Syrian Protestant College in Beyrout, of taking over the Canadian Jewish Mission in Palestine, and its missionaries.

The adoption of the report was moved by Rev. Dr. Morrison and Mr. H. Cassels both of whom travelled on the lines of the report. The speeches of the missionaries were admirable. Rev. Dr. MacKay of Formosa was the last speaker and that great missionary opened his address by telling the audience that the preceding speaker (his Chinese student) had known no English when he landed in this country, a decided surprise to the audience, for Mr. Koa Kau's English had been very good. Dr. MacKay bore a high tribute to his work and earnestness. He then described the hardships he had had to undergo when a missionary on the shores of the Georgian Bay, and went on to say that that was one thing to bear in the clear, bright, bracing air of Canada, but a very different thing in a tropical malarious island. Dr. MacKay then detailed the origin and progress of the work there, illustrating it by reference to the portraits of four early converts which hung before the audience. Some of these incidents related were of the greatest interest, which was heightened by his powerful manner and delivery, and an effective portion of his address was his recital of the dying words of these four converts. Dr. MacKay then told of the sufferings and indignities gone through by him and his wife in opening new fields. Then he told of the steps that had to be taken when he left Formosa for his present furlough and how, under the superintendency of his chief native assistant Rev. Giam Cheng Hoa, the work had gone forward uninterruptedly and prosperously. The native ministry was what he had been wishing for. For frugality, adaptability, capability and durability we must, for prosperity, have a native ministry. He simply asked that they allow him to go back to Formosa to do his work of training a native ministry without further questioning. As to the Japanese in Formosa, the Japanese were a bright and intelligent people, but there were only 30,000 Japanese Christians, and he would prefer postponing the statement of any opinion on their effect on the work until after his return. People should be careful and not expect too much from the Japanese as controllers of the island.

Sabbath Observance.

SATURDAY, June 15th.

The report on Sabbath Observance was presented this morning. It was introduced by Rev. Dr. Armstrong, and a few of the leading points are as follows:

It cannot be said that interest in the subject of Sabbath Observance is on the decline. No great international meeting or movement marks the past year; but anyone who has watched the news of the day, whether secular or sacred, could not fail to observe that the question of the observance of the divinely appointed Day of rest is one that is pressing with increasing intensity on public attention as vitally identified with the welfare of society and the progress of religion.

In some parts of our own country the friends of the Sabbath have found it necessary to be more than usually on the alert, because those who would use the day for their own pleasure or gain have asserted their purpose and pursued their plans with unvoiced determination and persistence.

The reports from the various Synods contain, as usual, a record of the ordinary ways in which the Fourth Commandment is transgressed, whilst here and there is brought to light some glaring profanation of the Sabbath wherein the law of God and the law of the land are alike defied. On the other hand, facts are recorded which indicate, on the whole, increased activity and hopefulness throughout the Church with regard to this question.

1. That the General Assembly, recognizing the value of a full consideration throughout the whole Church of the subject of Sabbath Observance, recommends that every Presbytery hold a general conference for the purpose of securing that the claims, obligations and blessings of the Sabbath be brought before the congregations within their bounds at least once during the year, and of devising means whereby the Sabbath may be protected as a day of rest and observed as a day of religious worship.

2. That the General Assembly, deploring the growing tendency in many places to make the Lord's Day a season of worldly entertainments, mere selfish indulgence and pleasure-seeking, would enjoin upon the members of the Church that they be careful to do nothing by way of example to sanction this mode of Sabbath profanation, but rather do all in their power to counteract and restrain it.

3. That the General Assembly urge upon the ministers, parents and Sunday School teachers of the Church the importance of frequent reference to the subject of Sabbath Observance and the necessity of inculcating sound, Scriptural views of the Sabbath in the home, in the Sabbath School and in the young people's meetings.

4. That the General Assembly, recognizing the value of the civil safeguards of the Sabbath heartily commends such legislation as is designed to protect it as a day of rest and worship, records its general approval of the Bill now before Parliament and its appreciation of the efforts of Mr. Charlton and other promoters of the measure, and expresses the hope that it will receive from the Senate more favorable consideration than at last Session.

The Assembly would also call attention of the ministers and