

far removed from a chapel or station becoming interested in the gospel, they follow them to their place and erect a chapel for them. The missionaries go on the principle of setting down their chapels at natural centres of population, where the people congregate for business matters. They are also striving in the Amoy region after Church order. Of the 17 stations, 7 are fully organized with elders and deacons, with a session of their own, and those stations who had not the guidance and oversight of such a session are under the supervision of the nearest organized church, so that there is a degree of ecclesiastical authority and discipline. Then they have a Presbytery, organised twelve years ago, and this is their highest court at present. Everything is done in strict business order, and the two meetings of the year are always well attended. In this Presbytery the missionaries and converts of the American Reformed Church are organized along with the English Presbyterians into one, for they have united to form the Presbyterian Church of Amoy. In this Church there is a membership of 1200, 600 belonging to the English and 600 to the Americans. They have already begun to do something towards the support of the Church, considering their poverty. The sum collected last year was \$1560, or 6s 8d or 7s a member. This is very encouraging both for the value of the money and for the healthy influence and the proper understanding of duty which it indicates. From the earliest days of the mission there is another matter which had engaged their attention—the training of native agents. From the very first, all the time and attention that could be devoted to their training, without neglecting the more direct missionary work, was given to it, but the scheme has now taken shape, form and development, until at the present time it assumes a most encouraging aspect. Some years ago they had a native graduate in charge of the literary studies of the young men, but this year they have another of the staff engaged in the work. They have four examinations in the year of their students and agents, and these examinations consist of a regular course, comprising translations from the Chinese character into the Chinese colloquial, questions on the Old and New Testament, doctrinal questions and short sermons. Dr. Carstairs Douglas had been appointed to take charge of this school but this could not take place until some others came out. The missionaries were sent out there not to convert the whole land, but to build and organise them into a native Church, and plant them as a power in the land. With a large membership and a proper organisation, and with a sufficient strength, the natives will at some future day perform the work of the present mis-

sionaries. The great stage to which the missionaries are looking is when the native Church of China will go forth to bear its own responsibility and to achieve its own destiny. Twenty-five years ago there was but one native Christian in all Amoy; eleven years ago there were in all the missions 300 and now there are 2000. There are about 5000 of people besides who attend regularly at chapel, who have put aside idolatry, and who call themselves Christians.

---

THE STATE OF THE ACCOUNTS will be found on the last page made up till July 24th. The Foreign Mission and Supplementary Funds, claim the earliest attention from contributors, but we are content that the friends of the various schemes should examine and judge for themselves. It is desirable that the flow of Christian liberality should be continuous and steady, and congregational interest in all the schemes sustained.

---

*Psalms* xix. 4 and 5. "The Sun which is as a bridegroom coming out of his chamber."

There is no resemblance between a bridegroom in Nova Scotia and the rising sun. But any one who has seen a marriage among the Coolies of Trinidad cannot fail to feel how appropriate the figure is. The bridegroom comes forth on horseback, clothed in bright yellow flowing garments, and crowned with a magnificent scarlet turban. Generally there is something royal in his mien which sets off his bright apparel well. One, and often two attendants lead his horse. Preceded by the roll of drums and followed by an admiring company, he advances to the house of the bride. In looking at such a sight, the words have risen unbidden to my lips, "The sun which is as a bridegroom coming out of his chamber."

Matt. xxii. 3. "He sent forth his servants to call them that were bidden to the wedding."

It is the custom among the Coolies of Trinidad to send out invitations several days before the feast is to take place. When, however, the hour arrives and all is ready, a servant is sent out to call the