

MISSION NOTES.

—Missions in Central Africa are necessarily subject to much delay and many embarrassments. The missionaries of the American Board destined for Bihé, Messrs. Bagster, Sanders and Miller, landed at Benguela on the coast, 250 miles from Bihé, Nov. 13, 1880; on May 1 they had only reached Boidunda, 200 miles on their way, and were there waiting for supplies.

—The Rev. James Gilmour, of the London Missionary Society, has just made a report of his ten years of labour in the Mongolian Mission, China. Starting with Mongolian translations of the Bible and the Catechism and a limited knowledge of the language, he has made successive journeys into Southern Mongolia, with the result of forming acquaintances and friendships with many of the people, securing professions of gratitude for medical help, and making known the Gospel in its general features through personal conversation and the distribution of books; but there have been no baptisms and are no candidates for baptism. The hospital was well attended so long as the lamas could ignore its evangelistic work or consider it harmless; but lately they have seemed more suspicious of it. A new version of Matthew's Gospel and four tracts have been published. It is as yet impossible to tell what will come of the efforts.

(From the Congregationalist)

—The emissaries of Rome are industriously at work in Central Africa, fifty missionaries having already gone from Algeria to Equatorial Africa, and the Pope is urging still greater efforts.

—It is reported by the Religious Tract Society of London that more copies of the Scriptures have been purchased by the Spaniards during the past twelve years, in proportion to population, than by the French or Italians.

—Mr. Robert Arthington of Leeds, England, has offered to give \$10,000 as a nucleus for a fund, to be called the Punshon Memorial Mission Fund, in memory of the late Rev. William Morley Punshon, D. D., towards establishing Wesleyanism in Central Africa.

—A wedding ceremony recently took place in Valdivia, Chili, in which the contracting parties were the first native Protestants in the place who had ever dared to marry outside "the Church." The missionary who performed the service met with great opposition, but was supported by the law.

—Rev. O. D. Crawford of the European Institute, Mobile, Ala., spent his vacation in presenting the work of the American Missionary Association in various parts of New England and the Middle States. People of all denominations gave generously of books and papers for the Institute and Sabbath-school libraries, and for general distribution.

—The *Missionary Herald* gives an interesting account of a woman who was recently admitted to the church in Santander, Spain. She was first impressed by reading a Bible bought from a colporteur in Buenos Ayres, but she never attended any Protestant place of worship and finally lost the book. Years passed and she returned to Spain. Fifteen more years went by and another colporteur sold her a Bible, and a second perusal resulted in her conversion.

—Among the large donations to the American Board in the October *Herald* we notice \$2,500 from the Fairbankses, St. Johnsbury, Vt., \$1,000 from William Hyde and family, Ware, \$1,000 from a member of the Olivet Church, Springfield, \$2,000 from David Whitcomb, Worcester, \$2,500 from William E. Dodge and \$1,000 from Z. S. Ely of New York, \$2,022 from the Park Street and \$1,000 from the Old South Church, Bos-

ton, and \$1,078 from the Second Church, Dorchester.

—A letter has been written by an eminent Chinese official to the secretary of the English Society for the Suppression of the Opium Trade, which closes with these remarkable words: "My government will take effective measures to enforce the laws against the cultivation of the poppy in China, and otherwise check the use of opium; and I earnestly hope that your Society, and all right minded men of your country, will support the efforts China is now making to escape from the thralldom of opium."

GENERAL RELIGIOUS NOTES.

—It is estimated that there are 36,000 stated ministers of all denominations in Great Britain, and an average Sunday attendance upon public worship of 10,000,000 persons.

—The Methodist Church has just cause of rejoicing at the great success of its work in Italy. In Rome is a large congregation of Roman converts; in Florence; in Naples; in Turin; in Perugia; in Pisa; in Milan; in Modena; in Venice, large congregations of deeply interested worshippers are reported as steadily assembling to hear the word preached.

—Messrs Moody and Sankey, the American revivalists, are about to organize a new tour through Great Britain and Ireland. Mr. Sankey has reached Liverpool and is to be followed by Mr. Moody, who sails from the United States on Saturday next. One of the northern English towns—probably Leeds—will be selected in which to hold the first meeting, after which Scotland, and then Ireland will, it is expected, will be visited.

—From a report of a recent interview with Dr. Christlieb, the great Evangelical Professor of Bonn, it appears that while that gentleman thinks the present state of things in Germany is, as far as the prospects of Evangelical religion are concerned, encouraging, he is also of opinion that a reaction in favour of rationalism appears to be inevitable, and that chiefly from the influence of the Crown Prince, who in the natural order of things must soon come to the front. In the meantime, however, he adds that genuine revivals are in progress in many quarters, and are effecting a great amount of good. Dr. Christlieb himself, we are told, co-operates in these revival meetings, and is able to restrain in a large measure the excesses and irregularities which had been previously greatly complained of.

—It is said that the Rev. C. H. Spurgeon is to be the guest of the Rev. Canon Wilberforce during the ensuing Baptist Assembly at Southampton. Canon Wilberforce is one of our foremost temperance advocates, and, like his late illustrious father, a High Churchman. Mr. Spurgeon is no stranger to Church people. Some of the hierarchy of the Church have inquired after him in his many and painful illnesses, as well as congratulated him on his recovery. Mr. Smiles tells us that the late George Moore delighted to welcome ministers of all schools of thought to his northern home at Mealsgate, and that Mr. Spurgeon was among the number. Such fraternisation may shock some sacerdotalists, but it is a spirit to be encouraged.—*Mountain*.

—The Record Union, of Sacramento, Cal., has an interesting account of the Christian efforts of one Lem Chung and other Chinese Christians in the very heart of Sacramento Chinatown, where they maintain a street preaching service every Sabbath afternoon. Sunday, Aug. 14, as they came to their usual place of service they found a large poster covered with Chinese characters declaring the falsity of the Christian faith, warning the

people against it, and giving notice to those who preached it to desert or they would be arrested, given eighty lashes, dragged to the graveyard and buried alive, their bones should not be taken back to China but remain foreign ghosts for ever, and whoever should take this notice down should be the son of no father. Many of the heathen Chinese were gathered waiting to see the effect of this woful notice. Mingled surprise and horror seized them as Lem Chung coolly took it down, read it aloud, and proceeded to proclaim in the contrast the sentiments of the Christian faith. The effect was to secure a larger audience, a closer attention to the preaching service and to demonstrate the falsity of the gods men could make and destroy.

TEMPERANCE NOTES.

—From several of the Southern States come reports of renewed temperance work. In Georgia, Florida, and Texas a strong prohibition sentiment is steadily growing up.

—The entire temperance sentiment of the country should rally to the assistance of the people of Kansas. When the prohibition law first went into effect there, it was generally obeyed, but the liquor interests in other States soon perceiving that if prohibition were to prove a success in Kansas, their craft would be in danger, commenced a desperate effort to nullify and bring into contempt the Kansas law. The Brewer's Congress at Chicago, it is said, authorized the expenditure of an unlimited amount of money for the purpose, and the effects of it begin to be apparent on every hand in that State. The situation is simply this: Kansas, a young and poor commonwealth, is called upon to fight the entire anti-prohibition forces of the nation. If those who manufacture and sell intoxicating drinks care enough for the result in one commonwealth to combine and spend, if need be, a million dollars on behalf of the right to sell, shall not the friends of temperance in the land do as much to secure the right to prevent that sale? This is a contest in which every State is interested. Let Kansas be sustained, and the good work will go forward; let her be overcome and the result is in danger of being disastrous to virtue everywhere.—*Congregationalist*.

—Dr. Andrew Clark, of London, whilst staying at Abbotsford last week, on the invitation of the Galashiels Temperance Association, consented to give a public address on temperance. In accepting the invitation, Dr. Clark said he would deliver a lecture on the understanding that the audience would be "content with some plain words in favour of temperance from one who has made it one of the businesses of his life to try and form a just judgment respecting the effects of alcohol upon mankind, and who has had exceptionally large opportunities of knowing the grounds upon which it must be framed." From Dr. Clark's professional eminence, and from his known views on the Temperance question, a large audience assembled in the Volunteer Hall to hear him—ex-Bailie Cowan in the chair. Nearly all the magistrates, clergymen, and medical men of the burgh, along with a number of the manufacturers and merchants, were on the platform. In the course of his address, Dr. Clark said that he had arrived at the position he occupied by his observation of the effects of alcohol, and he asked his hearers to be in earnest in following what they believed to be the truth. The moderate use of alcohol was not beneficial to health, nor for continuous work. At the same time a healthy man might take a moderate quantity, physiologically considered, without injury. He admired abstainers and their work, but did not approve of their extremes, and he suggested the forma-

tion of a society which would confine its members to this physiological minimum.—*Christian World*, Sept. 29.

MISCELLANEOUS NOTES.

—The ex-Empress Eugenie is said to have never recovered from the loss of her son. She lives quietly and almost alone, taking no interest in external events or persons. She passes most of her time in a darkened room and of French politics she never speaks. Her income is \$250,000 a year.

—Heathen Japan is in advance of Christian America on the lottery question. When permission was asked of the government to dispose by lottery of the articles which remained unsold at the National Exhibition, the request was refused, and the government advanced the fifteen thousand yen necessary to cover the cost of the goods.

—Prof Max Muller makes language a test factor in the Evolution problem. This is a test the Evolutionists have fought shy of. Mr. Muller says: "There is between the whole animal kingdom on one side and man, even in his lowest state, on the other, a barrier which no animal has ever crossed, and that barrier is language. By no effect of the understanding, by no stretch of the imagination, can I explain to myself how language could have grown out of anything which animals possess, even if we grant them millions of years for that purpose."

—The number of young women receiving university degrees in France is increasing every year. The Faculty of Caen has delivered for the first time the diploma of letters and rhetoric to a young woman, Madlle. Durand, of Rouen. With reference to teachers' certificates, out of 7,552 women who presented themselves, 5,022 received their certificates. The Congregationalists have also resolved to obey the law, and out of 1,911 women who presented themselves, 1,200 passed. At the examinations 3,788 men have been successful; but out of 1,362 Congregationalists only 683 passed.

—Mr. G. H. Spafford, the leader of the "Overcomers," is on his way to Palestine, where he expects to receive a direct revelation from heaven. There is hardly a doubt but that he will get the revelation, but there may be a question as to the source of it. Anybody who wishes an endorsement of the kind can have it in some shape; if there is no other way, he can purchase it with money, and holding it thus, either reverentially or as a fraud, he can find enough disciples to afford him a following. The roguery, stupidity, superstition, or whatever it may be of the one man, is not so surprising as the credulity of the many people who believe in him and agree to share his fortunes.—*United Presbyterian*.

THE ALABASTER BOX.

Do not keep the alabaster box of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a flower, and a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial.