

If arguments are required for the inauguration by our own Church of a mission to the Chinese on the Pacific coast they are at hand. These heathen are in large numbers in our very midst. Vancouver is the shortest route to Formosa. A mission with headquarters in Victoria would not involve any very large outlay, and would doubtless draw out local sympathy and aid. The honor of the whole Church of Christ is at stake. Shall these strangers be allowed to come and go without practical testimony that the church is true to its Founder's parting command, "Disciple all nations"? Besides, work done here will tell in far distant China. Most of these people return home after a few years' of money-making here. And, finally, as the drifting ice in spring time chills the whole eastern coast of our Maritime Provinces, projecting spring far into summer, this mass of heathenism, if unregenerated by our Gospel, will lower the tone of morality and religious life throughout the whole far West.

By the Formosa Mission we are represented in Central China; Goforth and Smith, in Honan, will invade Northern China in the name of our church. Should such an opportunity of making our influence felt on Southern China, as the presence of so many of its people within our very borders presents, be longer disregarded? We would like to hear the opinion of the Foreign Mission Committee and of the Church at large.

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### THE MOABITE STONE.

INTEREST in the Moabite Stone re-awakened last year by the publication of the transcription by MM. Smend and Socin, has been greatly increased by the discussion since carried on in the British reviews. In the April number of the *Scottish Review*, Rev. A. Lowy, Secretary to the Anglo-Jewish Association, published an article on "The Apocryphal character of the Moabite Stone," in which he declared the stela of Mesha to be a clumsy forgery, and of no more value than Shapira's notorious "Deuteronomy." A number of journals in Britain and America, commenting on this article, commended Mr. Lowy's criticisms, and the angular stone, pronounced by scholars to be the most precious and genuine page of Semitic epigraphy and Biblical exegesis, began to be regarded as a fraud and "a stone of stumbling."

Many who are not specialists in this department, but who are interested in the important question discussed, have been waiting anxiously for a reply to Mr. Lowy's merciless attack. In this, as in all similar cases,