

Rev. A. Benoliel records the interest of the people of Cadiz in the singing of the Sabbath school children as follows:—

We have now flourishing Sabbath schools of boys and girls separately, held in the school-rooms from 10 a. m. to mid-day. All the day scholars are required to attend, but the children of the poorest families seldom come—doubtless owing to their want of decent clothing. The attendance is at present about 90 girls and 70 boys. They stay to morning worship, and enliven the singing of God's praises with their sweet voices. They are making remarkably good progress in vocal music—particularly the girls. It is worth while to traverse the street at the hours of opening and closing the schools, which is done by singing a hymn, and to see the passers-by standing still, listening, and the balconies of the houses filled with people. I have heard of people, mostly ladies, who go to these houses at those hours, expressly to listen to the singing of the schools. I have more than once heard parties of lads in the squares and public walks singing our hymns, such as, "How sweet the name of Jesus sounds," and others.

ENGLISH PRESBYTERIAN MISSIONS.

The Rev. W. S. Swanson, of Amoy, writes:—

"Amoy, 2nd August, 1871.—For the last month the city and province of Canton have been in a perfect ferment. Vile stories about foreigners distributing poisonous pills were got up, and such was the seriousness of the crisis that two German missionaries have had to flee for their lives, one having had his mission premises utterly destroyed. A third has sent asking for a guard to take him out. In addition, gun-boats have been sent to Canton, and the troops in Hong Kong are still in readiness for operation at a moment's notice. Now what does all this mean? These men are Protestant missionaries, and the mercantile community of Canton, what are they? All are equally involved, and unless men's eyes are speedily opened, I fear a more horrible part of the tragedy may be played yet than any that has preceded it. These vile rumours have now reached Amoy, and the place is in a ferment. I trust we may be safely carried through, but one hardly knows what to surmise about these things. The sooner we change our policy in China the better for her and for us. If we go on as we have been doing only disaster can follow. The Circular is an additional step on the old line. Let us not be deluded by it."

The Rev. Hugh Ritchie, of Takao, Formosa, gives the following account of his recent labours:

"Takao, 5th July, 1871.—I returned home yesterday after an absence of ten days, spent for the most part in the Alikang region and the surrounding villages, in many of which we enjoyed good opportunities of preaching Jesus to the people. For the last few Sabbaths the chapel has been attended by half as many again as it can seat, and last week, when passing through Alikang, I directed our helper to remove a partition and give additional space to thirty or forty persons. It is a great matter of thanksgiving that God has given us a sure footing inland, and we will no doubt afterwards learn that this delay in procuring a larger and more suitable house of prayer has been for the glory of God and the benefit of his waiting people.

One of these two Sabbaths I spent at Akau, where some thirty persons are now hearing the Word and observing the day; and as the brethren have just entered a more suitable place, I am in hopes our weekly attend-