

clusion of the programme, a neatly framed Life Membership Certificate was presented to Mrs. Huestis as an Easter offering from the members of the Auxiliary, as an expression of their esteem and love. A collection was taken up in aid of the Chinese mission in British Columbia, after which coffee and cake were served by several young ladies of the Mission Band. There was a large attendance of ladies present, and it is hoped that as the result of this gathering an increased interest will be taken in the work.

The total amount raised by the Halifax M. Auxiliary since its organization, Jan. 12th, 1882, is \$1,226.99. Of this amount the "Reapers" have contributed \$367.15; the "Earnest Gleaners" of Charles Street Church, \$45.00; and the "Helping Hand" of Bridgetown, \$4. The present membership of the auxiliary is 50, including four life members.

It now appears that the "laborers" are no longer "few," but many. How shall they go except they be sent?

PLAIN FACTS.—The Rev. Dr. J. D. Fulton, in a recent sermon, presented some telling facts to show the rising power of the Roman Catholic Church in this country. Though in dead earnest, these truths were told in a way that was not calculated to give offence to any one. He said: "In 1885, the city of New York paid \$1,435,759 for the teaching and care of children in various institutions. Seventeen of these institutions are Roman Catholic, and have in their charge 8,456 children. The appropriations by the city to these Roman Catholic institutions amount to \$828,811. Protestant institutions in the city care for 10,504 children, and receive from the public treasury \$609,948. Thus the Roman Catholic institutions, with 2,000 less children, get \$200,000 more than the Protestant institutions."

The missionary spirit is rising rapidly, and the most hopeful symptom is the numbers of young men who are offering themselves for missionary work—not the ignorant and uneducated, but promising young men in our colleges. In America the latest accounts show that no fewer than 1,684 students have enrolled themselves as candidates for the mission-field.

The growth of the membership of Protestant Churches in Japan is now about five hundred a month. The Government is favorable to Christianity, and evidently prefers that of the Protestant type. The President of the Government University at Tokio speaks earnestly in regard to the better education of women, and advises that schools for this purpose be established in central portions of the empire.

In a recent letter written by a missionary from Korea, he says: "This island is far less attractive than Japan as a mission-field. Yet the Koreans seem frank, intelligent, and companionable, and inclined to be

religious. Introduce Protestant Christianity, and they will believe." Mrs. Feudge adds: "Within the past five years this has been attempted, and the belief that the Koreans would readily receive the Gospel has been in a measure verified. Missionaries are freely permitted to take up their abode in any of the Korean cities or towns, and no hindrances have been put in the way of their efforts for the evangelization of the people. On the contrary, the present king lends his aid in the establishment of schools and Christian missions. In many respects Korea seems a nation prepared for the Lord. They have in our day really no national religion. For though nominally Buddhist, a missionary recently writing from Seoul, the capital of Korea, says: "There is not one Buddhist temple within the city walls, and some of the Koreans say that Buddhist priests are not allowed to enter the city." This state of things came about by the tyranny of the Buddhists over this down-trodden people.

The children in Japan are finding out that Jesus is a real Friend and Helper of His children, as this little incident will show:

A missionary in Yokohama, Japan, writes home: "By some new arrangement, an order came from the government officials for our schools to come into the same examination as theirs. There was much excitement among the pupils and they worked faithfully at Kanagawa. Before they went, they all knelt down and asked God's help for the day. Some of the scholars from the other schools shouted, "Oh, here comes the Jesus Christ school; they cannot pass!" But they did, every one. One of the examiners said to another: "What school is this in which every child has passed?"—the other replying, "Why, it is the one known as the *Jesus Christ School*."

From various sources come reports of the cruel wrong which is being done in Burmah since the overthrow of the native government. Only recently the papers, secular and ecclesiastical, were telling of the revolting deeds of Theebaw—his reckless destruction of life, the torture of his prisoners, the fear under which his subjects lived their miserable lives. We were glad when he was taken captive and British control replaced heathen brutality. But we are dismayed at present developments, and again we are compelled to arraign a Christian government on another charge. The territory gained in Burmah must be held by military force, and alas for the shame! the presence of these soldiers is made the reason for the licensing and regulating of vice, under the charge of high officials. How can the women of Burmah, when they see these things, believe that the Christian religion means purity, reverence, and protection for womanhood?

"THE heathen will never 'be judged for not accepting a Saviour of whom they have never heard,' and it is wholly unfair to present any such man-of-straw conception for the sake of a lame argument; but the Christian Church will be judged for not proclaiming a Saviour to the heathen, and that is the fact which it most concerns the Church to ponder. It is not God's compassion towards them that needs vindicating, but our own."—*Foreign Missionary*.