

## SUNDAY SCHOOL NOTES.

—Of the 2,255 scholars belonging to the schools of the East London Auxiliary of the London Sunday-school Union, 1,652 presented themselves at the recent examination. Of these, fifty-four received prizes, and sixty received honourable mention. First-class certificates were gained by 394, and second-class certificates by 770. The proportion of successful candidates is somewhat lower than that of last year.

—Mr. H. S. Newman tells in *The London Christian* of the introduction of Sunday-schools into India: "A young American lands at Lucknow. He has been active in Sunday-schools in his own land, and longs to engage in the same work in India. But the senior missionaries shake their heads and say, 'We must stop Craven's Sunday-schools, or the Hindus will take their children from our day-schools.' Just then Dr. Thorburn of Calcutta steps in and says: 'He is a young man with a lot of fresh zeal. Let him alone awhile.' Young Craven is let alone, others come to help him, and when I lately visited Lucknow there were a thousand heathens attending the American Sunday-schools in that city."

## MISSION NOTES.

(From *Missionary Herald*.)

—Though the Roman Catholics have had a mission at Monastir, European Turkey, for more than fifty years, they have not had a single convert there. One priest said the only hope he had was that Austria would take Macedonia into her hands.

—The cup of sorrow which the people of Turkey are compelled to drink is very full indeed. In addition to other calamities there comes just now, from Constantinople, a report of a plague of locusts on a fearful scale, and the destruction of all crops in certain districts is threatened.

—Over five million pages in *Bulgarian* were issued from the Mission press at Constantinople during the last year. Our newspapers in that language, though maintaining a decidedly evangelical character, have more subscribers than have any other papers printed in European Turkey or in Bulgaria.

—In consequence of a disturbance that occurred at a Mohammedan gathering in the streets of Calcutta, Protestant missionaries were recently forbidden all kinds of open-air services, without a written permission from the government. Refusing to submit to this interference with their liberty, the matter was carried to the local court, and the case was decided in favour of the missionaries.

—The Christians on the Hawaiian Islands seem to be alert in their efforts to reach the 14,000 Chinese who have come among them. On all the islands evangelical agencies are said to be at work, with promising results. Mr. Sit Moon, the pastor of the Chinese Church at Honolulu, reports that two hundred and forty-eight of his countrymen at the Islands are Christians.

—At the May anniversaries in London, fifty-seven British Societies for Home and Foreign Missions reported receipts for the year 1880-1, amounting in the aggregate to \$8,668,195. This is an increase of \$45,570 over the preceding year. Of this amount the eight principal Foreign Missionary Societies received \$3,388,805, which indicates a falling off in their receipts from the year 1879-80 of \$155,995.

—On her present trip to Micronesia the *Morning Star* will carry 3,278 volumes in the language of the Gilbert Islands, 678 of these volumes being New Testaments, the remainder being chiefly books of Bible stories and Hymn Books. The

*Star* carries also a new edition of a Marshall Island Hymn Book, besides 400 copies of the Gospels in Ponapean, and 2,000 Mortlock Reading Books. How the waiting isles will rejoice in the coming to them of the law of the Lord!

—The last tidings from Natal are that the new expedition to Umzila's Kingdom was on the eve of starting. Mr. Jourdan, who was with Mr. Pinkerton, had gone on one week in advance to Inhambane to secure carriers, and Mr. Richards with native Zulu assistants, was to sail from Durban on the 21st of May, in the schooner *Dee*, and taking up Mr. Jourdan and the carriers at Inhambane, proceed direct to Chiluan, from thence on foot to the interior. Let the prayers of Christian people follow them.

—It was a remarkable scene at Oberlin, Ohio, when on Sabbath evening, June 26, six young men of the graduating class of the Theological Seminary were ordained to the ministry with a view of entering upon foreign missionary service. Two other members of the class, eight in all, are under appointment to foreign fields: three of them to North China, two of them to Bihe, West Africa; one to Natal, one to Umzila's kingdom, and one to India. Others of the class may yet offer themselves, while from classes not yet graduated several have decided to labour abroad. This is a noble contribution for one theological seminary to make to the cause of foreign missions. The means will surely not be wanting when the men are ready.

—A Chinese hospital, wholly under native management, has been opened at Hankow, by Yang Kien-Tang. He was employed as chief assistant in the hospital under the care of the London Missionary Society, but left to organize this new work. Some of the chief officials and wealthy men of the place contributed to the enterprise, and his private practice outside the hospital is among people of influence. Each patient pays a small admission fee, sufficient to cover incidental expenses. Everything is conducted on Christian principles, and there are daily religious services in the building. It is a new thing for the Chinese to tolerate the teaching of a foreign faith in institutions established and supported by themselves.

—Rev. Daniel Dorchester, D.D., has for many years made a study of the religious statistics of our own and other lands, and has recently given several addresses of marked interest and value upon questions relating to the progress of Christianity in these latter days. A volume from Dr. Dorchester's pen, entitled *The Problem of Religious Progress*, has been placed upon our table, but too late for full notice this month. It is enough to say now that the book, though in compact form, gives a vast amount of statistical information, indicating the substantial advance made within the century in faith and morals and spiritual vitality. It is a good book to put into the hands of any one who has doubts as to the ultimate triumph of the kingdom of God. (Dr. Dorchester gave some interesting extracts from his book at the Toronto International S. S. Convention.)

—There lies before us a printed copy of an official notification from the Japanese Government that the *Shunki Kōrei-Sai* (Vernal Ceremonies to the Remains of the Emperors) will be observed on the 5th of April. The Government does not formally break with the old official religion, though the chief object seems to be to gratify the people by giving them their usual holidays and sports. But Mr. Jencks writes to us that inasmuch as the people do not enter heartily into these pagan ceremonies, men have to be hired with liquor and food to make up the processions, and carry the lanterns and banners. It is a critical hour for a nation when its old faiths have lost their hold.

Atheism is certainly no better than paganism, and Christians should not felicitate themselves on the weakness of Buddhism and Shintoism in Japan, unless they are ready and determined to give something better.

—The *Missionary Herald* for August gives an interesting account of the first interview of the West Central Africa missionaries with the King of Bailunda. After a tedious waiting in front of his house, during which time some hundred men and boys collected to see the sight, the King came forward and squatted down in their midst. Their present to his majesty consisted of four pieces of large handkerchiefs (twelve in a piece), two fancy shirts for himself, and six cheap cotton shirts, two strong clasp knives, one copper tea-kettle, one concertina, two pairs of cheap bracelets. Mr. Sanders and Mr. Bagster explained the object of their visit, and asked if they could settle in his country. He replied that he was an old man but that they might come and live in his country a thousand years if they liked, but that when he died he could not say any more. He seemed pleased with his visitors, and it is desirable to secure his friendship.

—The opening of a new college at Antananaribo, Madagascar, Jan. 20, shows a long stride from the heathenism of fifty years ago. It was begun in 1869 as a training school for native pastors and evangelists, and 109 have been sent forth, twenty-seven of whom are still connected with the mission. The English Prime Minister, the United States consul, and representatives from various religious societies were present, and the number of about 350 admitted by ticket only. There were speeches by members of the government and court, and an address by the Prime Minister, followed by a social gathering in which music, singing of English songs, and magic lantern views formed part of the entertainment. The natives wonder what is to be done with such a large, and to them, strange looking edifice; but those who have been carrying on their teaching in miserable sheds for the last six years, understand the need of good buildings and all the appliances for securing a liberal education.

—The progress of mission work in India since 1871 is full of encouragement. There are 689 workers, representing 32 societies, an increase of 67 during the last nine years. Of this number England furnishes 244, Germany 131, and the United States 117; Ohio sends 18, and seems to be the banner State for missionaries as well as for presidents. But the gain in native missionaries during this time has been even greater, 161 having joined the ranks, though many of them could receive larger salaries by remaining in government service. When we remember that the great work of evangelization can be better done by these natives, who thoroughly understand the language, than by foreigners, there is a grand significance in this fact. The number of native Christians has increased 62 per cent., notwithstanding the death rate in India is much higher than at home. Only the adult community is represented among the communicants, and these have doubled since 1871. Besides 340,000 native Christians there are multitudes of adherents—people who are almost Christians, in various stages of education and of nearness to Christ. While these figures are cause for rejoicing, there is still only one out of every 700 who has so much as heard whether there be a Saviour for lost men.

## UNCLE TIM'S TALENT.

Uncle Tim held up his saw, and squinted along the teeth to see whether it was "losing its set." He failed to

decide in his surprise at finding that he was taking aim at the minister, who stepped into range just at that moment on the street side of the fence. His eyes came into gear again as he laid his saw on the wood-pile and stepped up to the fence, saying, "Well, it is queer. It's only a minute ago I was thinkin' about you. I was thinkin' what a good sermon that was you gave us last Sunday mornin', an' how I would tell you so the first time I saw you."

Uncle Tim was the wood-sawyer and day's work factotum for the village. Unlearned as he was, the minister always missed him if he was absent from church—he was such a helpful listener. And to Uncle Tim's compliment he replied: "You told me that you thought it was at the time, in the way you listened to it; though for that matter you always seem to be interested. I don't suppose you know what a comfort such a hearer is to a minister. If all the congregation were like you I think it would turn my poor sermons into good ones." "Thank you," said Uncle Tim. "I don't always get the hang of everything that's said, but I should get less if I didn't give attention. An' I always say to myself, 'The minister, he works hard to write his sermons, an' if folks don't listen to 'em, it's pretty discouragin'.' And I says, 'You can't put much in the contribution-box, Tim, an' you can't talk in prayer-meetin', but you can count one in listenin'; you can try to 'preciate what other folks do.' "The talent for appreciation is an excellent one to have," remarked the minister. "Well, as I look at it, it's one as isn't denied to anybody," said Uncle Tim. "An' if it's the only one I've got, I'll try not to wrap it in a napkin. When Deacon Mason does me good by one of his experience talks in prayer-meeting, I think it's no more than right he should know it. Praps he has times of thinkin' that he can't say anything worth while, and it stands to reason he can talk better if he knows he's doing somebody some good. An' when Widder Hatch is makin' such a gritty fight to keep her children together an' give 'em an education, I think mebber it makes it a little easier to stand up to it if a neighbour drops a word of 'preciation once in a while." The minister said nothing, but there was a look of "preciation" on his face, and Uncle Tim continued, "The other day I see the school-ma'am was looking worn out and sobered like. I 'maged them big boys from the Holler was worrying the life out of her. An' I didn't know how I could help that. But at noon I just went down to the school-house to a purpose to tell her how nice our gran'son was getting along with his rithmetic. An' she said it was better than half-a-dozen cups of tea for cheerin' her up—she did."

"An' when I see Sanford's boy take a little Irish girl's part that other boys were tormenting an' they jeerin' him, I went up to him an' I says, 'Uncle Tim's nothin' but a wood-sawyer, but he knows enough to see that you've got the stuff of a gentleman in you.' You see, old folks don't notice the young enough. An' there's Jim Brady, a drinkin', card-playin', shootin'-match creetur, who goes round a good deal like a dog without any owner. He knows folks despise him. But Jim's right handy with tools, an' when I take my saw to him to have it filed, and tell him he does that job better'n any man I know, I think it helps him to have a little more respect for himself, I do. You see, it's dreadful easy to look at faults—at faults in children, an' faults in hired folks, an' faults in tavern-keepers, an' faults in prayer-meetin's. But as I look at it we'd do a great deal better to think about the good things in 'em."—Selected.