

lists. We ask the good friends who have already sent theirs promptly, to be patient a little, till these fill in. They will not be forgotten. We have consented to count all receipts of this month also, as paid in advance.

WE receive with pleasure, from the Editor, the interesting Episcopal Monthly, "*Church Work*," published in Digby, N.S. We are happy to put it on the list of our valued exchanges. We thank the Rev. Mr. Moore also for "*Home Reunion Notes*," sent us. The CHURCH OF ENGLAND is characteristically trusty, loyal and honorable; and it deserves well of all Protestants and of the world at large.

OUR MISSION IN CHUMBA, INDIA.

THE following interesting letter from the Rev. William Walker to the Foreign Mission Convener gives a pretty full account of the work in Chumba:

CHUMBA, 30th Sept., 1886.

The work goes on here just in the usual way. We have three schools—two are for boys only, and one is a mixed school; and there are also two girls' schools belonging to the Ladies' Association. Besides our schools there is also in the town a State school. We have regular Bazar preaching-work in the town itself and in the surrounding villages, and district work. We have a native Christian doctor in a village thirty miles from here. As we are among the hills the villages are small and much scattered. The State has an area of 3180 square miles and a population of about 115,000, so there is much itineration to be done. Distances cannot be gone over nearly so quickly as on the plains. For a great part of the year the weather is suitable for itineration, and as a rule the village people give a more attentive hearing than those in the town. The Bazar preaching has a very widespread effect. I have been rather astonished when I have gone to some out-of-the-way village, and after talking with the people asked them if they ever heard of Christianity before, and they said they had heard it preached in the Bazar.

The people everywhere receive us well, and even Brahmans have admitted to me that the

Devis and Devias which they worship could do nothing, and that the chief reasons why they worshipped them were that by doing so they got land from the State free, and were freed from doing coolies' work and also got their food. A great *mela* is held every year at Minalais, a place about sixty-five miles from here, where, at the foot of the great mountain, there is a lake. The place is sacred to Shiva. This year a disciple of Shiva who had been dancing before the idol, according to custom, jumped into the lake and was drowned. Whenever this happened another disciple got up and proclaimed that if the people did not all immediately go away to their homes Shiva had announced his intention of eating them all. This was politic. Of course the people all made off as quickly as possible, and so the *mela* was partly broken up. The Hindus are rather ashamed of the matter, and wish to keep it quiet, for if Shiva was not able to save his own disciple, then what can be thought of him?

During the rainy season I went all through Pangri and about a march and a half beyond the boundaries of the Chumba State to Kyalang in British Lahoul, where the Moravian Mission is. I saw Mr. Hayde, the missionary. The Moravians have just recently pushed on farther among the mountains to Leh in Ladakh. Mr. Hayde is a missionary of long experience and full of information. At Kyalang the number of Christians is not large. Pangri is as yet unoccupied by us except for a few months in summer. It is a very important district of Chumba State. Bye-and-bye I hope the Committee may see its way to extend its work permanently in that direction. For several months every year it is quite shut out by snow from the outer world. The people are mostly Hindu, but there are some Buddhists and a very few Mahommedans. The Buddhists have originally come from Chinese Tibet. They are looked down upon by the Hindu, and have in theory no castes, though in practice they now pretend to have it owing to their contact with the Hindu. Within the last few days rationalism and materialism have begun to be preached in the Bazar. This fact would not be worthy of mention were regard only had to the knowledge which the preachers have of their subject; but the point to be noted is, that while they speak against Hinduism and Mahommedanism, their great object of attack is Christianity. This would appear to be a healthy sign, for while the number of Christians is much smaller than that of Hindu or Mahommedans, Christianity is recognized by them as their most formidable opponent. The enemies of Christianity see that the opportu-