

despised missionary doctor for that efficient aid which no Chinaman can give them."

—If one is of the opinion that Britons are only selfish and greedy to possess the earth, let him examine almost any number of the London *Christian* and learn better. Entire pages are covered with the names of all sorts of benevolent enterprises, and a banking firm in a single issue reports donations received for no less than 116 societies which minister to the poor, the sick, the distressed, and the heathen.

—In the year 1833 the Rev. M. Jennings, a curate in Norfolk, gave an apple-tree to the wife of a farmer in whose house he was lodging. When it was planted, she promised that as long as she lived she would sell the apples and devote the proceeds to the Society for the Propagation of the Gospel. This promise she faithfully kept for fifty-nine years, during which time the tree only failed to bear a crop twice. Of the exact sum received no account has been kept, but it is known to exceed £50.

—Quoth the *Evangelical Churchman* (Toronto): "It is said, on the authority of the priest in charge, that at the shrine of the great heathen god at Calcutta, not long ago, a sum equal to \$1,500,000 was given in one day as the devotions of the people to their god. Yet England, with all her wealth, can only raise \$5,000,000 in a whole year for missions, although she spends \$600,000,000, it is said, for drink. The very heathen shows us the spirit of sacrifice."

—The Salvation Army idea is taking root. The London correspondent of the *Southern Churchman* writes: "The work of the Church Army is growing with that calm, quiet growth that means so much. It is growing as the Church grew, as the oaks grow, with the roots deep down in the soil. There is no sudden, gourd-like shooting up, no wild extravagance; all is solid and real. The men are carefully trained and proved, and are winning their way to the confi-

dence of the public. Some of the soldiers are doing a grand work in the mission field abroad, others are laboring in every city and town in the kingdom, others again in villages. Labor-houses, training-schools, coffee-houses, prisons, public institutions, are reaping the benefit of the organization of the Church Army."

—During 1892 the Board of Examiners of the Propagation Society (S. P. G.) accepted 15 clergymen and 15 laymen for mission work, and with regard to destinations, the 30 are distributed thus: 11 were sent to Africa, 2 to Newfoundland, 4 to Canada, 3 to the West Indies, 2 to Australia, 2 to Corea, and 6 to India.

—The Church Missionary Society has been holding meetings to agitate for a large increase of non-ordained persons in the field. The key-note was struck by Mr. James Monro, late chief commissioner of the Metropolitan Police, but recently engaged in mission work in India, who suggested that the missionary call was not to a select few among the clergy, but was to the whole Church—to the laity as well as to the clergy. One result of this exclusion of the laity was that the number of missionaries had been very much limited. It had also created the impression in the minds of the natives of India that laymen had nothing to do with religious teaching. He thought that the society would have to follow up its scheme of associated lay evangelists by one of associated female evangelists.

—The East London Institute for Home and Foreign Missions was founded in 1872 to train men and women for missionary service. Upward of 3500 have applied, coming from upward of 30 countries and from almost every denomination. Of those accepted, 120 are now in the midst of their course, and about 640 have entered upon their work in the service of 30 societies. What nobler monument is possible to the founder, H. Grattan Guinness?

—Colonel Evans, of the Salvation Army, explains in this way the phenom-