

poraries." He was led to this attempt by intense pity for the masses of French people, who do not know the thrilling details of the acts and teachings of the Lord Jesus. Multitudes of anti-clericals in France regard the Gospel as a "clerical" book, and so will have nothing to do with it; and many who will not read an "Evangile" will read a "Histoire." The four narratives are here combined in one, so that the reader has a continuous story. Possibly some whom the Lord has blessed may be glad to aid Pastor Anderson in the circulation of this valuable message of life, and will send him help at 37 Avenue de la Grande Armée, Paris. He is known to us to be a most worthy man and self-sacrificing minister.

A correspondent calls in question some statements in "Notes on Africa" published in the May REVIEW. He says they "do not agree with the statement of Rev. Henry Richards, of Banza Manteke, who says he never saw or heard of a cannibal, and does not believe there are any in Africa," etc. To which we only reply that Jamieson, of Stanley's rear guard, was severely censured for drawing and sending home pictures of a cannibal feast which he witnessed.—D. L. P.

W. D. Rudland, of the C. I. M., writes of the rise and progress of mission work in Tai-chow:

"Tai-chow is a prefectural city in southeast Chekiang, famous for little else but robbers and opium; looked upon as the despised Nazareth of China. The population is about 120,000, mostly agricultural folk, with few shops and no manufactures of any note. I came here in 1870. The station had been opened about three years, and two men had been baptized. One of them is still living, and his eldest son is one of our most valued native evangelists.

"The country was very unsettled, on account of the recent Tientsin massacre, and the prospect was not encouraging. But in May, 1871, two more were baptized, one of whom still lives, and is an evangelist. In 1873 six persons were baptized. In two villages, 40 miles apart, idol temples were given to us, the owners having been converted, and

have from that time been used as chapels. In one of these we now have a native church of 126 members, and the old man who gave us the building is still the leading spirit in the work. The work in the other temple has not been so prosperous, but there are now 14 members and several inquirers.

"In 1874 two more stations were opened, these in two cities about 80 miles apart; and that year 14 were baptized. In 1875 another country station was opened, a branch from the first temple, the native Christians providing the building, the mission providing the evangelist. Here we now have a membership of 39.

"Another need was apparent—viz., the need of having books in Romanized colloquial for our illiterate Christians. A beginning was made by transferring the Ningpo primer into this dialect. Then the New Testament was begun and completed in 1881, printed on the premises by men who had never done such work before. It has been in continual use ever since.

"I shall not soon forget the delight which the first sheet produced when my wife took it to her women's class. She had no sooner begun to read Matt. 2 than she was interrupted by them saying, 'These are our words; we can understand them!' and they wanted copies at once. Other books followed, such as 'Peep of Day'; the Book of Jonah, printed last year; the Psalms, just finished.

"Up to 1890 the average increase was about 14. During that year the number baptized was doubled, and our little chapels began to be crowded. Reaping time was clearly at hand; but we were not prepared for such an increase as we have since had.

"In 1891 another station was opened in a large market town, where we already had several native Christians. A considerable amount of opposition was manifested by some of the leading men of the place, and one house had to be given up. But we soon found another which was larger, and so reaped an advantage. Now the Christians have so grown in numbers as to be able to lease an adjoining house at a cost of \$50, all native contributions. There is now a church of 78 members and nearly 100 inquirers. In another station the native Christians opened an out-station in a village about four miles distant, paying the rent and doing the preaching themselves.

"The year 1892 was one of organization and consolidation more than of extension. But the number of inquirers increased so much that the number bap-