

and baptized into the Thrice Holy Name, is still, in its immense majority, profoundly Pagan in its ideas. The light of the true Gospel has never penetrated the dense clouds of heathen darkness which envelop the souls of the people. God and Christ are little more than names; their true deities—those in whom they effectually trust and to whom they turn in their moments of dire calamity—are the “images” which they are taught to worship.

The readers of these pages and the friends of the Bible Society will be glad to know that much is being done by their agents to make known the true “Name” and the law of the Lord. And this question of the worship of images is almost always their first point in conversation, giving an opportunity of making known to the people the true law of spiritual worship.

The work is slow, for the worship of the Virgin has so entered into the very heart of the people, especially the women, that the very name “Bible” stirs up all their angriest feelings, as it has been persistently declared to them that the “Protestant Bible” is dead against the “Virgin,” the “Mother of God.” But though slow the work is real, and there are many who, if they dared, would declare themselves fully convinced of the rightness of evangelical doctrines. But social pressure is very strong, and social persecution very bitter, almost worse to bear than the old and more heroic form. It is being borne, however, and triumphantly, and the day will declare how many have accepted the one Mediator, and trusted in Him, although the courage may have been wanting to confess Him openly.

I shall not have written in vain if increased interest is awakened in this sad land.

Mudrid.

JOHN JAMESON.

HOW THE BRANCH BEGAN TO GROW.

The proverb tells us that “Big oaks from little acorns grow.” This is as true of Christian usefulness as it is of noble trees. Margate Juvenile Branch is an illustration of it. The Deputation from the Parent Society to the meeting of the Margate Auxiliary in 1881 asked the chairman whether any effort had been made to reach the pupils of the private schools, so as to interest them in the work of the Bible Society. His reply was “No.” The Deputation then asked, “Can anything be done to-morrow?”

Although it was nearly ten o'clock at night, the chairman and Deputation called upon Miss Rich, of Sandringham House, who most kindly undertook to invite the principals of many of the private schools to bring their pupils to a meeting in the Foresters' Hall on the following afternoon. About three hundred assembled even upon such short notice, and a Juvenile Bible Society was organized. Miss Cowley, of Addiscombe House, consented to be the secretary of the young Association, and devoted much thought and care to its development. Every year afterwards a meeting for the young was held and the interest of the members of the Association well maintained. Miss Cowley not only encouraged the young ladies under her care to help the Society by the use of collecting cards, but invited them, in 1884, to prepare for a bazaar in its aid. This was heartily accepted by them, the proceeds realizing nearly £18.

A similar effort was made two years later, which added nearly £19 to the funds of the Juvenile Branch. The Deputation of 1881 became secretary for the district in 1883, and was able in the following year, through Miss Cowley's kind arrangement, to give separate addresses in thirteen schools, and to organize an Association in each, with officers of its own.

Shortly afterwards this Juvenile Branch lost the very valuable services of its lady secretary, by reason of Miss Cowley's departure from Margate to become a missionary to the women of India. Her sister, Miss Florence Cowley, although unable to accept the secretaryship, manifested the deepest interest in our work, encouraging the young ladies of the school to continue