

it fit to cast in her lot with me, although she was not then a Christian; not for the sake of English food, for as yet I have not been able to take flesh, having a natural aversion to it (not that I have any prejudice against it), and I still live upon a genuine native diet. I mention these things, not to make a parade of them, but to show such of my readers as may ascribe all sorts of unkind and evil motives to one who wishes to come out and become a Christian, that it is the love of Christ alone which constrains him to follow Christ."

Mongolia.—Much interest attaches to the testimony of the Rev. W. E. Macfarlane, with respect to the undying influence of that devoted servant Gilmour, in the unpromising field of Mongolia. Mr. Macfarlane, fresh from that land, speaks of Gilmour as having, by his self-denying labors, paved the way for other missionaries. He points out that while formidable obstacles to the reception of Christian truth exist there, from the stolid indifference of the Mongols and the immense number and power of the Lamas, yet the laborers in that sterile soil looked forward confidently to the dawn of a brighter day for Mongols and Chinese alike.

Christians at Wei-hai-wei.—It is interesting to find that in this fortified quarter, recently captured by the Japanese, a little work for Christ has been proceeding. The evangelist there was formerly a dominie, having reached that appointment through having proved his unfitness for anything else—a method now obsolete in the West. When serving as a schoolmaster in Ning-hai, he was spoken to by a Christian Chinaman about Jesus, but, by way of answer, said he wanted no foreign religion. "But Jesus can save you from your sins!" The idea took hold on him, and thinking a Saviour from sin might have something to offer him, he took a New Testament home and read it far into the night. It brought him to Christ, and since his conversion he has been trying to lead others to the Lord. He

is now at Wei-hai-wei, keeping a food shop and evangelizing; some soldiers have been his trophies there.

Wesleyan Missionary Society.—The General Committee have agreed to the immediate occupation of Buluwayo, Mr. Eva commencing work there pending the arrival in the country of Mr. Shinn and the new missionary.

Cape Hayti, Hayti.—A new chapel has been erected at a cost of \$7400. Only a debt of \$300 remains. "Best of all," writes Mr. Picot, "the new chapel, which seats 320 persons, is full of worshippers, and already we have had several conversions to God in it. The old chapel is now used as our day school."

"Kwang Tung; or, Five Years in South China."—This is an interesting work by the Rev. John A. Turner, who spent five years as one of the Wesleyan missionaries in South China. Since 1842 the number of Protestant communicants has risen from the unit 6 to 40,000. Despite all discouragements, Mr. Turner holds that we have "as much reason to believe in the final conversion of the great Chinese Empire to Christianity as any missionaries in any non-Christian country ever had."

Baptist Missionary Society—Makunda Das, of Orissa.—The Rev. Thomas Bailey, of Cuttack, Orissa, reports the death of Makunda Das, to whom he pays an affectionate tribute. Makunda Das occupies a foremost place as a writer of beautiful hymns, and probably as long as the Oriya language continues, his hymns alone will cause his name to be gratefully remembered. His contributions to Christian literature have also been widely read and have done immense service. This especially applies to a non-controversial tract entitled "What is Christianity?" the object being to furnish an exposition of Christian doctrine and practice. As a preacher Makunda Das had a profusion of tropes and figures. His language was glowing rhetoric. With him it was natural to be ornate, and, we may