

the missionaries for the deepening of the spiritual life and for fellowship and prayer. Such meetings are useful in helping to emphasize the idea of unity. Always one will hear the natives in their conversation with the heathen emphasize the fact of the unity of the different missions, and yet they are strongly attached to the missions where they were converted. At Chinese New Years, when there is more of leisure among the natives, the native Christians form in small bands, irrespective of the missions to which they belong, and with the missionaries post these tracts, distribute others, hold meetings in all the principal streets during the day, and at evening come together at one of the missions each in turn for prayer and testimony and to listen to the unfolding of some teaching pertaining to the Christian life; thus a week is spent. These meetings year by year prove of greater interest and power. The Christian Church, as distinguished from heathenism and Romanism, is in the minds and thoughts of heathen and Christians a unit; but such a spirit in the native church would never have been developed if the missionaries had not recognized each other as fellow-soldiers. There is a decided brotherly feeling among all the missions and missionaries. For the maintaining of the unity and the ministering to the spiritual growth of the missionaries a regular Thursday evening meeting for prayer, testimony, and mutual instruction is held. These meetings are led in turn by the different missionaries, and have been a great aid to holy living; some of the meetings have been seasons of wonderful blessing when the Holy Spirit seemed poured out on all present. These meetings afford an opportunity for the missionaries and their families to meet socially and so become closely united.

What is true of Chungking is true in spirit of all Sz'chuan, and especially of the cities where several missions labor together. Next January a conference of all the missionaries of the prov-

ince is to be held at Chentu, the capital, and all are looking forward expecting a time of great profit spiritually, and by the discussion of our common problems we shall be brought yet closer together, becoming more truly a unit.

H. OLIN CADY.

M. E. MISSION, CHENTU SZ'CHUAN,
via HANKOW."

Death of J. L. Phillips, M.D.

We had just returned to the printer the proof sheets of the article "India's New and Opening Fields," when the following note was received from Rev. Dr. T. J. Scott, of India, at present temporarily at Delaware, O. He writes under date July 15th:

MY DEAR GRACEY: Kindly mention as an item of missionary news that Dr. Phillips, of India, is dead. No particulars; as I got the news from the Sunday-school secretaries at London, and they had got it by wire. You may recall that he was General Secretary of the India Sunday-School Mission, supported under appointment of the London Sunday-School Union, by the children of the International Bible Reading Union. He was doing a grand work inspiring enthusiasm in Sunday-school work in India. He had travelled thousands of miles annually, and lived to see all India, Burmah, and Ceylon overlaid with Sunday-school auxiliaries, thus binding this vast extent of Eastern country into one organization. He was a fine leader and most effective platform speaker, ready in utterance, magnetic in touch, and full of tact in managing an audience. He had eminent qualifications as a leader in Sunday-school work, being a great lover of children. He never forgot their names, and was always sending them charming New messages in his letters to their elders. A grand missionary leader has dropped from the roll in India, and his place will be hard to fill.