

Japan in September last. She goes to take the position of Musical Directress in the Kobi Girls' school. Miss Radford's outfit was furnished by the Canadian Woman's Board, of Montreal, who also gave her a piano. Her support is undertaken by the Shawmut Avenue Congregational Church, Boston. Of the school in Kobi, last year's report says: "The religious influence brought to bear on each student is positive, continuous and kind. Average number of pupils last year, 150; number of Christians, 66; number who entered as Christians, 9. Evidently good missionary work is done here.

I am sure all our hearts warm at a mention of our missionary to West Central Africa, the Rev. W. T. Currie. In the spring of 1886, Mr. Currie who is a graduate of our college, after an extended tour of the churches, sailed from Boston with Mrs. Currie, for their new home in that far-off land. Happy in their trust in God and in their affection for each other their farewell words seem to have had no trace of sadness. They landed at Benguella on the 4th of June, were detained some time at the coast, and reached Bailundu July 27th. Their home-coming was a happy one, though both were ill, for they were full of hope. Mrs. Currie, after examining her new home said, "I see no reason why we should not be comfortable and happy here." Here, as we all know, she died on the 24th September, less than two months after their arrival. How our hearts ached for her bereaved husband when the news reached us! Almost the first work of our Woman's Board was to raise money to build a memorial school house at Bailundu to bear the name of "Clara Wilkes Currie." In a short time a sufficient sum was raised to erect two such buildings, and it was decided to build one in Bailundu, where she died, and another at the Canadian station, Cisamba, where Mr. Currie is now permanently settled. In the mean time, until circumstances render it possible to go on with the work, the money is deposited, at interest, with the American Board, and will be forthcoming when needed, for the object for which it was subscribed. In the face of sorrow, loneliness and sometimes sickness, Mr. Currie has proved himself a pioneer missionary worthy of the name. A portion of his time has been spent in exploring the country, and he has gathered a large amount of valuable

information, which will be of great use in future work. He has been on the lookout for a suitable point at which to establish a new mission station, and has finally located at Cisamba. Letters from him from his new home speak of tree-felling, trench-digging, bridge building, and the erection of suitable dwelling houses, etc. He also has plenty to do in attending the sick, and for some hours of each day, with what skill he can command, must act as physician and surgeon to many poor sufferers. He has asked often and earnestly for a doctor, and for lady teachers to establish a school for girls. For months he has been alone in his station with only his native boys about him, and an occasional visit from the workers at Bihe. But at last he is to have a helper. Mr. Wilberforce Lee, also a graduate of our college, has gone to Mr. Currie's aid, and at last report had landed safely at Benguella.

And there is still another Canadian in preparation for this work; Miss Clark, of Guelph, with whom we in Ottawa have had a short but pleasant acquaintance, has offered herself to the American Board, has been accepted, and appointed to the work in West Central Africa. She expects to sail next May. Our Woman's Board hopes to be able to undertake Miss Clark's support in addition to what it is now doing.

I will mention just one more Canadian—Mrs. Webster, the widow of the late Dr. Webster, of whose death at Benguella, we heard with sorrow a short time ago, left her home in Western Ontario, and went to Africa with her husband in 1887.

May the Lord comfort her and all His servants in their hours of loneliness and sorrow, and may He grant them all joy in His service and to see the fruits of their labor in the conversion of many souls to Him.

THE WORLD AND THE CHURCH.

How comes it that the moral phases of the Church of Christ change so frequently? The questions which come to the front in one age are thrown aside in the next. Controversies once thought to be of the first importance, are forgotten and never alluded to but as the dead issues of a by-gone age. As to forms, rites, questions of modes, and non-essential doctrines, let them lie;