

## FOREIGN MISSIONARY NOTES.

**VAN.**—In Van, a strongly fortified city in Turkish Armenia, a rising against the Nestorian Christians has taken place, with great sacrifice of life and the destruction of much property.

**JERUSALEM.**—The Synod of the Greek Church, at Jerusalem, has annulled the excommunication pronounced, some time ago, against the Patriarch Cyrille, for having declared himself in favour of the Bulgarians.

**CONSTANCE.**—The "Conrad Festival" has been held at Constance. Several articles appeared in the *Constance Gazette*, in which the difference between a Catholic Bishop of 900 years ago, and a Romish Bishop of the present day was clearly pointed out. It also published a famous letter by a contemporary of Conrad of Pope Nicholas I., in which the compulsory celibacy of the clergy is strongly condemned.

**INDIA.**—The feeling of sympathy for Turkey among the Mahomedan population of India seems to be widely spread and deeply rooted. One body has presented a petition to her Majesty, in which she is thanked for the support, up to the present, which her Majesty's government has rendered to the sublime Porte; they see with apprehension the endeavours of some of her Majesty's subjects, residing in the British Isles, to overthrow her Majesty's ministry, who have laboured to preserve the peace of Europe, or at least to coerce them to change the traditional policy of the nation towards Turkey. They appeal to the Queen, as Empress of India, and deprecate all the cruelties that may have been committed either by "Musselman soldiers or Christian insurgents."

**LITCHFIELD.**—Liberal collections have been made in Litchfield Cathedral in behalf of the "Incumbent's sustentation fund," generally known as the "Marquis of Lorne's Fund." On the marriage of the Princess Louisa with the Marquis of Lorne, they were both anxious to mark the happy event by setting on foot something that might be of permanent advantage to the National Church. It being made known to them that there were 4,000 livings below £200 a year, they resolved to set on foot a fund in order to raise every living in the Church to at least £200. It is proverbial how poorly curates are paid in England; but in connection with the advocacy of the claims of this Fund one Rector states the fact, that having advertised for a senior curate, three incumbents were among the applicants, being willing to resign their incumbencies and accept a curacy, because their livings were insufficient to enable them to maintain their position.

**JAPAN.**—The Imperial Council in considering the question of prohibiting christianity, will likely be deterred by one thing, namely, the eager desire of the government, and the most intelligent of the people, to have all foreigners in Japan brought under Japanese law, and the extra territorial jurisdiction clause of the treaties abrogated. They well know that it is the absence of the element of christianity in Japan and its laws, that stands directly in the way of their attaining this end, and this consideration will no doubt have great weight with them in granting religious freedom, and making their laws conform more to those of Christian lands.—*Spirit of Missions*.

**CHINA.**—Miss A. C. Stafford writes: "The crime of suicide is not uncommon among Chinese women. Anger is generally the motive. A quarrel with some member of the family, generally the husband, if the woman is married, prompts an insane desire for revenge, which can be taken in no surer way than by killing one's self. In addition to the expense of the funeral and the loss of her valuable services in the household, the woman gloats in imagination over the annoyances her disembodied spirit will inflict upon the person who has irritated her. 'If you offend me I shall certainly take my own life, and afterwards my spirit will give you no rest.' Revenge is so sweet, that often the person cannot refrain from exulting openly in its anticipation after the poison is swallowed, when the intended victims take

active measures to save themselves. It is in some cases honourable to commit suicide. I have visited a temple in which are kept memorials of fifty-three women who have been eulogized by order of the Emperor for killing themselves on the death of their husbands, and who are worshipped in this temple twice a year. I have heard of another temple adorned with tablets given by the Emperor, and sacred to the spirits of women who thus committed suicide."

**INDIA.**—Most of the natives of whom we read in stories of the South Indian Missions are Tamils. They speak the Tamil language, as it is called, which is very different indeed from any of the languages spoken in North India. It is commonly used in places south of Madras, but in that city we find other Hindoos speaking Telugu, which is quite unlike Tamil, and as different from Hindustani or Urdu—which is also spoken there, and is the language of the Mohammedans in all parts of India—as from Hindi, Bengali, Marathi, and the many other tongues spoken in other parts of this great country. It is easy to see the trouble this confusion of tongues must cause. Most of these languages are derived from Sanscrit, one of the most ancient languages in India or perhaps in the world; but Tamil is altogether distinct. English is learnt by the most educated Hindus as French is with us.—*Gospel Missionary*.

A certain man lived at Madathur, four miles from Tuticarin. He was a staunch follower of Siva (one of the Hindu gods), and disliked to hear Christian teaching. Yet one day when the native minister came to his village, they had a talk, and he listened half willingly to what was said. Next time the missionary came he was in a dark room, suffering from sunstroke, very ill indeed. The minister told him of the love of God and the kindness of Jesus. His heart was touched, and as evening drew on he went out to the village church and joined the congregation in earnest prayer for his recovery and conversion. From that time he and his family became Christians. They soon learned enough of the true religion to wish for baptism, and in due time were baptised with two other families from the same village. The catechist teaches and prays with them day by day hoping they will grow constantly better Christians.—*Ibid*.

**AFRICA.**—A South African gold-field is a most important mission field, but no religious body recognizes it as such. A resident evangelist is what is needed. There are Kafirs from the surrounding tribes, and some great distances in search of work. What an opportunity for spreading the Word far and near! A Wesleyan teacher, who came from Keiskama Hock, has been teaching the natives at Pilgrim's Rest in the evenings; but now he has left and his scholars are in despair. The whites look down on their coloured labourers with great contempt, and sometimes proceed to acts of wanton violence. Whatever their age they are called boys. Hardly any one is to be found who has a good word for Missions. People seem sometimes beside themselves in their tirades against Christian natives. They say they would by far prefer to have raw heathen in their service. It is often painful to be assailed by a chorus of abuse directed against the efforts made to Christianize the aborigines. The slave-holding spirit is by no means in Transvaal, though, owing to British influence, it can rarely be gratified except under disguise. It is not generally known that in this Republic there are natives in a state of serfdom, who, having come into the country as refugees, have been apportioned to various farmers. They must remain on the farm where they have been located, unless they can prove to the field-cornet of the district that they have been badly treated, when he can at his option apportion them to another farmer. Their children remain in the service of the Boers, and are looked upon as rightful property.—*Greenstock's Notes of Travel*.

**SOUTH AFRICA.**—THE CLYDESDALE MISSION.—The time has passed now, in this part of South Africa, when it was necessary for a christian to forsake home and friends for the truth's sake. Even the most determined heathen find themselves battling with a force they cannot overcome.

When we can get one in a kraal to become a christian, it would be a pity to induce him or her to leave because their influence may bring their friends in. We have a case in point near at hand. When I was at Highflats, a wild handsome young man came to work for me. He was very great in songs and dances, and other accomplishments of the people. He followed me to Clydesdale, and has since become an earnest christian. When his father heard his wish to be baptized, he said: "I shall lose my child, take him." The son himself explained that one part of the teaching he received was to honour his parents, that he might be blessed. The old man asked me if it was so. I read him the commandment, and he was satisfied. Since then eleven of his children have been baptized, and he finds that they have not deserted him. The other day, when I said "Qudonga, I do not like to see you, who ought to be first, waiting to the last," he said: "I am coming, wait a little." I spoke of the danger of waiting, and so did his children, in affectionate and humble words as to one whom they loved and respected dearly. His answer was "Wait, I am coming, I wish to take a young wife, and then these old ones can be taken care of by their children." I said "Whilst you are waiting the Lord may come, and what then?" He looked around upon his children, and said "I shall send these on, and tell them to say that I gave them all freely to the Lord, and I was coming, but He came before I was quite ready. They will be a pledge of my intentions." Then his children again took up the conversation, and told him that each one would be responsible for himself, and that God would not ask how many he had given to Him, but whether he was one of his people.—*Letter to the Net*.

## British News.

## ENGLAND.

**THE NEW SCHOOL LAW.**—The new School Law makes education compulsory, so far at least as reading, writing, and arithmetic are concerned. This feature of the Act will be carried out by attendance committees.

**MORE NEW BISHOPRICS.**—It is said that the Government have determined to bring in a bill for the foundation of four new bishoprics, and that the Archbishops of Canterbury and York have been requested to give their opinions as to the existing bishoprics most requiring division.

**NEW INDIAN BISHOPRICS.**—Less than £1,000 is all that is required from England to complete the sum necessary for the founding the See of Lahore, which is to be cut off from the present Diocese of Calcutta. Of the £10,000 undertaken to be raised by the Diocese of Winchester for founding the bishopric of Rangoon, £8,000 have already been secured.

**EXETER.**—An address has been presented to the Bishop of Exeter by the clergy of the new diocese of Truro, in which they express regret at the separation, and the breaking up of that happy intercourse which has existed between them and the Bishop for seven years.

**GENERAL ORDINATIONS.**—At the general ordinations that took place during the recent Advent, 425 candidates were ordained; 201 were made priests, and 224 deacons. The number ordained for the whole year, 1876, was 1,148; for 1875, 1,195; and for 1874, 1,268. This shows that the church is losing in the number of her clergy for some cause or other, whilst the population of the nation is greatly on the increase.

**EDINBURGH.**—The past year has been one of marked progress in the Church in Scotland. An excellent tone and temper prevailed in the general Synod lately held, and much vigour was shown in the inauguration of a new body—the Church Council for the Administration of Finance. The Church has long felt the need of such a body. She abounds in wealth, and yet many of her clergy have been living in penury from the very fact that she has had no organized machinery to

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