

The last published report of the Society gives statistical returns from ten of the fifteen Missions named there as Missions of the S. P. G., from which it appears that these (and some of the most successful Missions are not among them), have 6,016 church members, and 1,553 communicants, and that 435 persons in these Missions were confirmed, and 109 baptized during the year to which the report refers.—*Mission Field*.

INDIA.—*Conversions at Delhi and Rangoon*.—From widely severed districts in the enormous Diocese of Calcutta, encouraging accounts are received of the progress of the faith of Christ. Here are two of the most remarkable. On a Sunday in September, the Rev. Arthur Winter baptized twenty-four adults in the Church of St. Stephen, Delhi. Including them, eighty-five adults have during the last twelve months been added to the Church through the agency of the Delhi Mission.

On Michaelmas day, the Rev. J. E. Marks, Principal of St. John's College, Rangoon, baptized a Judge of the small cause Court in Rangoon. This baptism was of special interest, as he belongs to the highest Burmese family in British territory. His father, who is official custodian of the Great Pagoda, and the leading Buddhist in Rangoon was present at the baptism of his son, and offered no objection. This young man, who is twenty years of age, accompanied Mr. Marks in his last visit to England. Within the last six months 67 natives have been baptized in St. John's, Rangoon, of whom 25 were adult converts. Fifty belonged to the Burmese, four to the Chinese, two to the Eurasian, and eleven to the Tamil race.—*Ibid*.

AFRICA.—*Death of a Negro Boy*.—There lived at Stellenbosch a poor little deformed negro boy, who thought he could perhaps get some employment in the city of Capetown, and went there for the purpose. He attended a night school kept by some good ladies in that town, and they, finding he had never been baptized, took much pains in teaching him and preparing him for baptism. He became, however, too ill to stay in Capetown, so made his way home, and one of the sisters wrote to Mr. Jackson, the S. P. K. Missionary, begging that he would go and see poor Johnny. He found the little fellow lying perfectly helpless in a narrow uncomfortable bed, with a severe injury to his back, caused by a fall from a cab in Capetown; but he was so good and patient as to be a pattern to everyone, of faith and trust in the Saviour. The bishop came to Stellenbosch while he was ill to hold a confirmation, and hearing about him went to see him with Mr. Jackson. Shortly afterwards he was admitted to the Holy Communion. He seemed better for a month or two and then failed suddenly, and his parents sent for the clergyman to come to him very early one morning. He was in such great pain that he could hardly speak, but his faith and hope were greater than his pain and no murmur passed his lips. The next day his mind was quite clear, and he was able to receive the Holy Communion once more, and in the evening he died peacefully, and was buried the next day, the choir boys singing his favorite hymns round his grave.—*Gospel Missionary*.

### Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

#### A WARNING.

DEAR SIR,—In the course of my reading I met with the following extract from the eighth book and first chapter of the Ecclesiastical History of Eusebius, giving a description of the general state of the Church just before the breaking out of the persecutions under the emperor Dioclesian, which I wish to take the liberty of quoting. "To give a satisfactory account of the extent, and of the nature of that glory and liberty," says the historian, "with which the doctrine of piety towards the supreme God, as announced to the world through Christ, was honoured by all, both Greeks and barbarians, before the persecution in our day; this, we say, were an undertaking beyond our power. As a proof, we might refer to the clem-

ency of the emperors towards our brethren, for whom they even entrusted the government of provinces, exonerating them from all anxiety as it regarded sacrificing, on account of that singular good will which they entertained toward the doctrine. \* \* \* Nor was any malignant demon able to infatuate, nor human machinations prevent them, as long as the providential hand of God superintended and guarded his people as the worthy objects of his care. But when by reason of excessive liberty, we sunk into negligence and sloth, one envying and reviling another in different ways—prelates inveighing against prelates, and people against people;—then the Divine judgment, while the multitudes were yet crowding into the Church, with gentle and mild visitations began to afflict its episcopacy." The historian proceeds to relate, that the first judgments of God were without effect—that contentions for power and place continued, and at length the sword of persecution was raised against them. He describes the commencement of the change in the following words: "It was the nineteenth year of the reign of Dioclesian," saith he "and the month of March, in which the festival of our Saviour's passion was at hand, when the imperial edicts were everywhere published, to tear down the churches to the foundation and to destroy the sacred Scriptures by fire, commanding also that those who were in honourable stations should be degraded, and those who were freemen should be deprived of their liberty if they persevered in their adherence to Christianity. It was not long," continues the historian, "before other edicts were also issued, in which it was ordered that all the prelates in every place should first be committed to prison, and then by every artifice, constrained to offer sacrifice unto the Gods." I have quoted this very long extract for the purpose of asking—is history again repeating itself? If so, it becomes us to take heed to the mild visitations of Providence, that we may not call down the heavier judgments.

Yours, &c.,  
STUDENT.

#### A DISTURBED CORRESPONDENT.

MY DEAR EDITOR,—I do not often take a pen in hand on Sunday, especially on Sunday night; but I have ended the public labors of the day, and have had my accustomed supper; but while enjoying my repast I was disturbed by a noise, unusual on the Lord's day in our quiet village. A railway train has just gone along with its rumbling and its whistling. It did so last Sunday night. Why is this? I suppose that commercial interests require it, for them it is "absolutely necessary." Now, sir, I know that in running railway trains they place great reliance upon the telegraph, and, for directing their movements, they often telegraph to the proper authority, to know whether a certain train can run at such a time or not. I sometimes wonder whether our "Managing Directors" &c., ever think what the answer would be could they telegraph to the Supreme Director above, to know whether such a train might run, breaking in upon the holy calmness of the Lord's Day, and efficiently doing its part to secularize the sacred day. Sure I am that there is something wrong here. Commerce is the great power controlling all worldly things, and pride and fulness of head may be the ruin of nations now, as well as in days of old. Yet of these desecrations nothing is thought; the right without enquiry is taken for granted. The prime movers have their plans in the deliberative assemblies of the Church, and wealth and worldly influence are flattered and petted because they help to make religion, walk in "silver slippers," as good quaint John Bunyan said. Mr. Editor there is something wrong. God does not think as much of commerce as man does. God has not given commerce a "carte blanche" to treat the Lord's Day as she pleases. What do you think?  
KATAPARSIS.

#### THE HOSPITAL FOR SICK CHILDREN.

SIR,—The friends of this benevolent institution are desirous of making known to the public generally, through the medium of your widely circulated paper, the existence, principles, circumstances and plans of this hospital, which was

opened in Toronto and solemnly dedicated to God March 23rd, 1876.

From the beginning, the originators of this movement determined that the institution should in the strictest sense of the word belong to God, all expenses to be met by voluntary contribution alone, upon the principle of "Ask and ye shall receive." To what extent the promises have been verified, the following synopsis of the work will show:—During the two years since the date of opening, 118 out-patients have been relieved from the dispensary department; and 68 in-patients admitted into the wards. Of this number 12 still remain, the others having been returned to their homes comparatively well in health, with the exception of one who died. The fact that the average mortality is but 1 in 68 speaks volumes of itself, in favor, not only of the medical treatment, but also of the domestic management of the institution. Many of the patients have suffered from severe and tedious affections of the spine, and hip-joint, which has rendered necessary the procuring of splints and other apparatus for the little invalids at a heavy cost.

Some little time ago, the matron, coming to the cot of a tiny girl of six summers, who had spent more than half her life on a couch of pain, noticed her eyes gazing with a dreamy, wistful expression, on some apparently distant object. She gently said, "What is it, Emily?" "Oh," was the reply, "I see dust sinking 'bout my 'ozzer home!" The writer has frequently passed through the principal ward, standing a few minutes at each little cot, and as the patient sufferers have softly, with folded hands, repeated those simple prayers, so familiar to all our childish days: "Gentle Jesus," or "How I lay me down to sleep;" heaven has seemed very near to earth, and we have thought with joy, of that future time, when the small crooked limbs shall be rounded and straightened, and when dim eyes and sad faces, shall sparkle and shine with gladness in that land where the inhabitants shall never say "I am sick!"

Doubtless those who have expended time, energy or means in this blessed work, will find that even a cup of cold water given in the name of a disciple, to one of these little ones shall not lose its reward even in this life.

The Hospital is open daily for inspection, from 2 to 5 p. m., and the Committee invite all persons interested to visit it.

The Committee beg to intimate, that donations of worn-out table, bed, or other linen, articles of children's clothing, children's books and toys, will be most acceptable to the Charity.

Contributors are requested to send their subscriptions to the Secretary, Mrs. Samuel McMaster, to whom all drafts and Post-office orders should be made payable, and who will be happy to give every information.

The Hospital is supported by contributions VOLUNTARY, in the fullest sense of the word. And, as there is no canvassing for funds, friends will kindly send such subscriptions as their generous hearts, guided by God's Spirit, may prompt.

AMICA.

Toronto, April 19th, 1877.

P. S.—The Committee will be glad if other papers will copy the above communication.

#### WOOD'S BIBLE ANIMALS.

Bishop Hurst, Hamilton, March 20, 1877:

SIR,—I have looked through that excellent work on "Bible Animals," by the Rev. J. Wood, and, as far as I can judge from a good many of the articles which I have read, it seems to be exceedingly well calculated to aid the cause of our holy religion by elucidating, in a very clear manner, many passages of the Bible which, without such a book, would remain in comparative obscurity. It is calculated to be exceedingly useful, not only in the school and in the Bible Class, but also in the family circle. Whilst the ladies of a family are busy with their needles, this admirable book read by the head of the family, or by one of the young men or lads thereof, would afford very pleasant and profitable instruction in "the family room." This is, thank God, a "reading age," and if good reading is not furnished to them our people will read that which is not good. "Bible Animals" should, therefore be in every house in our land. I have not had time to read