

itually practice the most savage customs, being unable to sow a field without cutting off some one's head and offering it to appease the unseen powers. The state of dirt of both men and women is absolutely beyond belief, and is only limited by the point beyond which extraneous matter refuses to adhere to human flesh," etc. Outside of every village is an avenue of grinning skulls fixed by the hundred upon posts.

—Dr. Philips, the General Secretary of the Sunday-School Union, recently visited the German missionaries in Malabar, in order to arrange with them for the organization of Sunday-schools for heathen children, and reports: "The services I attended at these stations were the best attended I ever saw in India, and the singing of the congregations the best I ever heard; no other native Christian assembly can come up to them."

—Rev. John E. Chandler, missionary of the American Board at Madura, who died of cholera, January 10th, had been in faithful and laborious service only two years less than half a century, going out in 1846 and having but two visits to America, the last time being 1889-92. He was able to rejoice over abundance of good seed sown and rich harvests gathered.

China.—The Chinese have wonderful memories. Pupils in mission schools can often recite chapter after chapter, and some of them most of the New Testament.

—Mr. Ament, of Peking, reports an incident illustrative of the power of Christian song among the country people. Upon his arrival at one village the leading Christian in it called together a good audience. Among them were groups of children who, greatly to the missionary's surprise, stood up before the company and sang prettily several Christian hymns. Other children came forward and offered to do the same in order to obtain some pictures held up as a prize. They had been taught by a young man, not him-

self a Christian, he having learned the hymns while on a visit to Peking.

—It is said to be quite common in China for men to write out and post by the side of the street a prayer which they wish to address to their god. The notion seems to be that those who read the prayer will in some sense join in it, and that the god will be pleased at having so many people address him, and so be more likely to give a favorable answer.

—A Bible agent in Chinkiang sums up a narrative of conversion in these words: "When a Chinese convert comes three days' journey simply to inquire about the Gospel, maintains himself while he is being taught, and gives presents to his teachers, burns his idols and tablets, foregoes his legal rights and yields to oppression for Christ's sake rather than go to law, and, knowing the persecution that will probably follow, offers his house for a preaching-hall, and himself takes a lead in Christian work—we may have the assurance that his religion is not vain, and that there must be something remarkable about a 'Four Gospels and Acts.'"

—During 1893 Rev. Hunter Corbett, of Chefoo, received 104 into the church upon confession of faith.

—The Presbyterian hospitals in Peking and Canton treated last year 57,541 cases.

—The gods of the Celestial Empire must needs be continually on the *qui vive* against cheating. A writer in the *North China Herald* narrates that "in August last an epidemic was prevailing, such as is common at that season of the year, but not common at New Year's. Hence it was proposed to make the god of sickness think that he had mistaken the time of year, and so had sent the epidemic at the wrong season. Therefore, on September 1st, they pretended that it was the first day of the New Year, the festivities appropriate to that season were begun, the crack-