

Kroo Yooan a unanimous call to become its pastor. The support of the pastor has all been pledged by subscriptions of native members, aside from the regular Sabbath offering. The Siam Presbytery agreed to ordain and install him, which was recently done. This affair is of peculiar interest, as Kroo Yooan is the first native pastor ever installed over a church in lower Siam, and the first native ever ordained to the ministry by the Siam Presbytery.—*Observer*.

—A missionary writes that, as in Tibet, the social order is somewhat reversed in Laos land. The man leaves his home and family at marriage, to go to his wife's, giving up all his property. The wife holds the home and lands in her own name. The husband cannot lend an *att* (a Siamese coin worth one cent) without the wife's sanction. Even the king of Siam cannot lend money, only his wives can do this. The women and girls smoke cigars, and betel chewing to make red lips is universal. The teeth are blackened for ornament, and the common proverb is: "Any *dog* can have white teeth!"

—The *Indian Witness* gives the following disappointing narrative of the ill success of an attempt to combine evangelization with philanthropy: "A number of native Christian farmers in a mass abandoned their village and removed to a locality forty miles distant. When asked why they left their village, they said the missionaries had taken the land away from them. The facts are these: In a time of need the missionaries lent these people certain sums of money. Afterward they refused to repay the loan; and when the missionaries tried to collect their debts by process of law, the debtors left the place. If a Hindu or Mohammedan banker had lent them money they would have expected to pay, and would not have resented steps taken to compel payment. When they borrowed money from the missionaries they did not expect to be required to pay, and so regarded the

attempt to make them pay as a breach of trust. Some one will probably ask, 'Why did not the missionaries, when lending the money, make the people understand they would have to repay it?' The missionaries no doubt told the people plainly that they were only lending the money; and as they were able to enforce their claim in the court, it is pretty certain they took legal acknowledgments from their debtors. Yet all this failed to convince the people that the missionaries were not giving them the money. And here is the core of the difficulty. It is next to impossible to make Christian converts comprehend that they will ever be called to repay funds received from the mission, or to pay a money equivalent for help received."

China.—Li Hung Chang says that he received his first clear knowledge of Western affairs from Dr. Martin, formerly a missionary in China and for forty years president of the Imperial University at Peking. Earl Li is greatly attached to Dr. Martin.

—Rev. J. E. Walker gives some reasons why the Chinese greatly need the Gospel. He says: "The Chinese conception of bliss is unlimited pomp, ease, and sensual indulgence. The despised estate, hard toil, and scant rations of the masses react toward arrogance, sloth, and gluttony in those who rise above the common level. Hence we have incompetence, corruption, and oppression on the part of the officials. The scholar seeks office for the sake of wealth and show. He wants to make money fast, and easily, too. Once when I was seeking redress from a Chinese official I was told that what I needed to do was not to reason with him, but simply to make it easier for him to decide in my favor than against me. Alike in lawsuits and in politics, influence and money dominate all other considerations."

—The Chinaman is becoming every day more and more distinctively a fac-