

secreted this idol, and it was never seen again until recent research brought it to light.

—A Methodist church was organized about a year ago at Quetta, Afghanistan, and a new house of worship has since been dedicated.

—How far that *little* candle throws his beams! That is, what a world of good can be accomplished in the Orient with a ridiculously small sum of money. Thus Bishop Thoburn finds that for \$10 each, boys and girls can be maintained for a year in *boarding-schools* in the Northwestern Provinces, and he calls for enough to start 1000 on a course of education.

—This is a sample of how the heathen Hindus give, at least at Neyoor, in the native State of Travancore. We must premise that, in order to gain a certain privilege, he was ordered to be weighed in gold, and this gold made into coins to be distributed to the Brahmins. On the morning when the ceremony was performed the Maharajah visited the royal temple, where he spent some time in worshipping the idol and repeating prayers. He then retired to his palace, put on his royal apparel, and armed with a shield and sword, again went to the temple, where there were assembled all the Brahmins of the State. The king then walked round the scales three times, prostrated himself before the sacred part of the temple, and, receiving permission of the priests, he mounted the scales. Gold coins were put into the other side until the Maharajah, with shield, sword, and all his ornaments, rose high in the air. This ceremony, in which the king was "worth his weight in gold," cost 200,000 rupees, or £20,000—all given simply that the ruler of the State may have the privilege of seeing the Brahmins at their food. But even then he is not allowed to eat with them, as he is considered to be of lower caste than they.

—Rev. H. G. Downes, of the Propagation Society, diocese of Madras, states that the outlook is most hopeful. The

people are flocking in much more rapidly than the missionaries can receive them. Last year the increase of converts was from 8000 to 10,500. If the clergy were doubled in number, and the native agents multiplied by three, there would still be too much for them to do. The candidates for baptism are kept in the catechumenate for two, and even as many as five years.

China.—A missionary writes: "One day we went to visit the giant Buddha of Foh-hsiang. At a height of some 600 feet from the ground great niches have been cut out in the solid rock of the mountain, in all of which are idols, and in the largest of which sits the Buddha himself. He is made of the usual straw and clay, painted and gilded, and is no less than 100 feet in height. His feet are 12 feet in length, a toe-nail being the size of a man's head."

—A Chinaman came to a missionary to ask for baptism. When asked where he had heard the Gospel, he answered that he had never heard the Gospel, but had *seen* it. He then told of a poor man at Ningpo, who had once been a confirmed opium-smoker, and a man of violent temper. This man had learned about the Christian religion, and his whole life was altered—he gave up the opium and became loving and amiable. "Oh," said the candidate for baptism, "I have not heard the Gospel, but I have *seen* it."

—At a meeting of Chinese women held at Winchow, a missionary read some extracts from the autobiography of John G. Paton, missionary to the New Hebrides, and suggested that prayer be offered for the degraded people of those islands. Afterward the women came bringing a contribution, which they had taken up of their own accord for Dr. Paton's work, saying, "We must think not only of those near, but also of those afar off, for they also are our brethren."

—The records of the Medical Missionary Association of China show that 196