

BAPTIST COLLEGE

in Clifton, which, though rather unsightly in appearance, has a very valuable library in which are many fine editions of the Bible. Among them is a unique copy of Tyndale's first New Testament, 1523. Passing from Bristol to Clifton I always see the Cathedral, in which is buried the greatest bishop Bristol ever had,

BISHOP BUTLER (1692-1752).

He came here from Durham; and under the floor of the Cathedral, near what is called the throne, lie his remains. All students are intimate, I hope, with his "Analogy," which Sydney Smith called the "most noble and surprising defence of revealed religion, which has yet been made of any system whatever." His sermons too are admirable. That he was brought up a Presbyterian is not so well known. Had this anything to do with his acute reasoning powers?

HANNAH MORE (1745-1833),

with her four sisters, kept school at No. 10 Park Street, which I pass daily. She was born at Stapleton, a short distance from Bristol, and in 1773 commenced her career here as a popular writer, giving a higher tone to the literature of the period, and realizing the handsome sum of \$150,000. She died at Clifton, and is buried under the shadow of the beautiful church of Wrington, which I always intended to visit, but did not succeed. A great friend of Hannah More was

ZACHARY MACAULAY (1768-1859),

who married Selina Mills, daughter of John Mills, one of the ladies who took the place of Hannah More when she retired from scholastic duties. This lady became the mother of Baron Macaulay, the historian. Did space permit I might name many other distinguished persons born or educated in Bristol. Let the following suffice:

Sir Thomas Lawrence (1769-1830) was the son of an inn-keeper, 6 Redcross Street, Bristol, who, as a boy, used to amuse the guests of the house by presenting them with their likenesses which he had sketched. He afterward became President of the Royal Academy.

Henry Hallam (1777-2859) was the son of a Dean of Bristol, and a pupil at the Bristol Grammar School. Byron called him "Classic Hallam, much renowned for Greek." His son, young A. H. H., it was, who inspired Tennyson's "In Memoriam."

Sir Humphrey Davy, who had been a poor lad, made his debut in Bristol, as a successful philosopher, under the auspices of Dr. Beddoes, at a tepid spring, which issued from the bank of the River Avon. He died at Geneva in 1839.

Dr. John Harris (1802-1856), author of "Mammon" and other works known to students, was once a tailor's apprentice in Milk Street, Bristol. T. H. Clifton, October, 1887

LETTER FROM JAPAN.

The city of Nanao contains about 15,000 inhabitants, and is located on the west coast of Japan. Some time since Rev. Mr. Porter, of Kanazawa, decided to attempt work at that town, and sent a native preacher in advance to secure some place for holding services. When it was known that it was Christian preaching that was intended, the people refused to rent the theatre or any other building, as the purpose and hope was to keep out that religion by refusing to supply any place for their services.

But after some time and considerable effort a teacher of an English school offered the use of his building, on the condition that Rev. Mr. Porter would visit the school, and thus make it seem that it had the sanction and support of some foreign teacher. It was probably a mere matter of business that led the teacher to assist the missionaries in this way. But the Lord can use various means to accomplish His purposes.

At the first service there was a large and very attentive audience. The officials of the city were quite well represented, and showed special interest in what was said and done. A class of ten was formed at once for the study of the Word of God, and they would also procure a suitable place for further services.

The teacher of English had previously given a part of his time to instruction in a Buddhist school, but after providing the place for Christian meetings he was dismissed from that position. But he still con-

tinues his private school for teaching English, and is very urgent that some missionary should visit the school once a month, and assist in his enterprise. The students unite in the same request for a missionary teacher; and so there is now a most interesting field opened for Christian effort.

About three years ago a Christian soldier was discharged from the army, and went to Kanazawa for the purpose of attending school. He obtained a room and board at the house of a person named Nakamura. They hated the Christian religion very bitterly, as they supposed that all believers were like the Catholics. But the young man (Takangi) was so pleasant and agreeable that he obtained permission to take their only child, a daughter about thirteen years of age, to the Sunday school. At the same time he was very persistent in telling the mother about this religion that he had found so full of comfort to himself.

After a while the mother and the child began to attend church and prayer meetings, and they were the most regular and punctual of all the attendants. They had an intimate friend whose husband had died, and with the help of Takangi she was persuaded to come to church and hear the consoling truths of the Christian faith. The result was the conversion of the widow and her mother, and the children are also believers and helpers in Christian work.

Mrs. Nakamura became more and more interested, and finally accepted Christ as her Saviour. About three months after this event her husband received an appointment as gaoler at Kamatsu, a town about twenty-five miles distant. The people of that place were very strong Buddhists, and haters of Christianity. The priests had made their boasts that Christianity could get no footing at Kamatsu, as their own religion was so well established. Two young evangelists went there to labour during their summer vacation, but could only get a few boys to attend their services.

While they were still there Mrs. Nakamura came with her husband, and began to tell her friends and neighbours about this new and blessed way. They were at first quite opposed and offended at such talk, but she insisted that they should come and see for themselves. Then she invited the evangelists to her house, and many were thus induced to hear and study the Word of God.

When the evangelists left the city a little band was formed which pledged themselves to keep the Sabbath, and also to meet for prayer and study of the Scriptures.

Tidings of Mrs. Nakamura's work and zeal having reached the priests, they were so much afraid of the results that they put up notices that no one must go to hear this Christian woman, as it would bring upon them the wrath and vengeance of the gods. But this only helped the cause of Christianity, as it advertised it, and she was constantly beset by people who came to inquire about this strange doctrine.

The band of inquirers met regularly, and Mrs. Nakamura was their leader. Sometimes there would be thirty or forty present, and this was regarded as a great success after the discouragements that were experienced at first. She also began a Sunday school for the instruction of the boys whom the young evangelists had interested.

After a while a young Christian worker began to go there regularly for the purpose of conducting religious services. The Rev. Mr. Winn would sometimes accompany him also. In this way the work has grown until quite a number of believers has been gathered into the fold of Christ. Seven persons were baptized at one time, and others have been added since. When Rev. Messrs. Winn and Porter went there on a visit, the Christians came out of the town some distance to meet and welcome them as the messengers of God. On their departure they were accompanied in the same way.

About this time Miss Porter, of Kanazawa, felt a great desire to get the daughter of Mrs. Nakamura under her care, and into a Christian school. But she very much feared that they would not be willing to part with their only child. But after earnest prayer the subject was mentioned, and the mother was so delighted at the suggestion that, as she went out to invite people to the services, she sometimes forgot her errand. She said that the child could go at any time, and when her course was completed could remain for four years and assist in teaching and other work.

The mother and the child came to Kanazawa just at the time of the Christmas festival. She said with tears of joy that it had been her greatest desire that the child might be educated to be useful, and a blessing to her people. But she had not the means to pay for it, so she asked the Lord to provide some way by which it could be accomplished. Now she knew that the Lord answered prayer, and she believed He would use this child for His glory.

While she was speaking a boy came in, and she besought him to go and plead with his parents to come and hear about the Christians God who would hear and answer prayer. Then she went all over Kanazawa visiting her friends and relatives, and telling them of her faith, and what the Lord had done.

It was less than a year since she first heard of Christ, and her joy was unbounded at the sight of the Christmas tree, and the group of happy children. The next day she received a letter from the class at Kamatsu, saying that they had met on Christmas, and had prayed and tried to celebrate the birth of Christ as best they could. As some of them were in a printing office they prepared some Scripture texts on cards and sent them to Kanazawa as a Christmas present to the children of that place. There were eleven in this class at Kamatsu.

When Mrs. Nakamura first left Kanazawa she was very much distressed because she had not received baptism. She was also afraid that she was losing the privilege of public worship, and her faith might become cold. But she was told that the Lord would be with her at Kamatsu, and the religion of Jesus Christ would be sufficient to sustain her in all places, and under all circumstances.

Now she rejoices and says, It is all right. She is never so happy as when engaged in leading some one to believe in Christ, and never wearies of her faithful but sometimes very self-denying work.

The city of Kamatsu is now an out-station of Kanazawa, and the young soldier, Takangi, is a student at Kyoto, prosecuting his studies in preparation for the ministry.

H. LOGNIS, Agent A.B.S.

Yokohama, Japan, Sept. 13, 1887.

A TREATY of union has been concluded between the South African republic and the New Boer Republic. Henceforth they will be one State and under one President. The first Chief Magistrate will be S. J. P. Kruger, now President of the South African Republic. The capital will be Pretoria. England's formal sanction of the union is awaited.

MISS CHALMERS, in memory of her father, has added a hall and classrooms to Fountain Bridge Church, Edinburgh, at a cost of between \$2,500 and \$3,000. Three coloured-glass windows have been placed in the north end of the hall, the centre one bearing this inscription: "Thomas Chalmers, D.D., LL.D.; born 1780, died 1847. This hall was erected by Helen J. Chalmers, his daughter, in 1887." Important alterations have also been completed on the church at a cost of \$4,250. It was formally reopened by Dr. Alexander Whyte. The Chalmers Hall was opened the following evening. The Rev. George D. Lowe is the pastor.

AT the opening of each year at Cornell University, it is the custom of its Christian Association to take a census of the denominational peculiarities of the new students, so far as they are willing to make them known. The result of the canvass the present year is an interesting one. Of the new students entering the university, 378 responded to the inquiries made. Of these 184 are members of one denomination or another. Of the various denominations: 2 Presbyterian leads with forty seven, the Methodists follow with thirty-nine, the Episcopal with twenty-nine, the Congregational with twenty-two, the Baptists with sixteen, the Roman Catholic with fifteen, while seven other denominations have numbers ranging from one to six. Of those who are not communicants, forty-one are in the habit of attending the Presbyterian Church, thirty-nine the Methodist, twenty-five the Congregational, eighteen the Episcopalian, sixteen the Baptist, four the Roman Catholic and ten the Unitarian. The Christian Association building, the gift of Mr. A. S. Barnes, of New York, is under contract to be finished before the beginning of the next college year. The ground has been broken, and the work will be pushed as far as possible before the winter sets in.