

agents to encourage the people. In August last I visited the villages, and afterwards posted Catechist Matti Gnananandam there. The work has gone on steadily ever since. Great persecution has prevailed. Some of the families were driven from their homes; the men were beaten, public ways were shut against them, false charges laid against them in court, the ferryman was instructed not to ferry any of those who had become enquirers on the weekly market on the other side of the river, the *komuties* were forbidden to sell them food and provisions, and the *dhobies* refused to wash their clothes, but the catechumens cared for none of these things. In November last, the climax was reached when the leader of the opposition party set fire to and burnt down one of the school-houses which these people had erected at their own cost. During all this persecution not one of the 117 has gone back! They have been living examples of the "power of Christ to save to the uttermost all that come unto God by Him." One old woman—Muthyalamma—received a visit one morning from some of the opposition. They told her that she must give up Christianity, or they would burn her house down. She replied, "You may burn my house, and even kill me, but I will never give up Christ." I have again just visited the villages, and after due examination, prayer, and exhortation, on the last day of the old year, at 7 a.m., I publicly baptized by immersion 101 of these people in the River Upataru. The service was orderly and marked with great solemnity. The morning sun shone forth in all his splendor as these, "who had come through great tribulation" descended to me in the river, were baptised, and received into the Church of Christ. I believe these villages will be a great centre of Christian life and activity. The "Sun of Righteousness" has dawned; "the Light is come, and the glory of the Lord has risen" upon them. There are yet two families, consisting of sixteen souls, to be baptized in these hamlets.

They had gone to distant villages and were unable to be present on this occasion. I hope they will be baptised this month."

**SOUTH CHINA.**—"During 1897, fifty-four adult converts were baptized in the city of Fuh-chow and its suburbs. 'A very small number, it is true,' Mr. Lloyd says, 'out of a population of at least a million, yet many more than in past years, when we lamented the barrenness of this great centre of population.' The interest evinced in Christ and Christianity is greater than ever, and the people seem to have learned to understand the reasons for the presence among them of the missionaries, and in consequence treat them with respect."

## THE RINDERPEST YEAR.

**T**HE Rev. Canon Callaway, of St. Cuthbert's Mission, St. John's Diocese, says that even all the glories of the Jubilee will fail to leave such an undying impression upon the mind of the British as the cattle plague has left upon the natives of Kaffraria. He writes:

The Kafirs are accustomed to mark dates by wars, and they will tell you that they were born in the year of such and such a war, but for many years babies have been born whose ages will in the future be quite difficult to calculate, owing to the general peace which has prevailed, so the rinderpest may at least claim the credit of "marking time." Probably 90 per cent. of the children born in this year will have names which suggest the calamity. Quite recently I baptized together a boy called "The Lamentations of Jeremiah" (translated into Kafir), and a girl called Validuduma ("The Sound of Thunder"), referring presumably to the distant, thunder-like growl of rinderpest, gradually coming nearer and nearer. . . .

The Rev. C. Johnson, of St. Augustine's, Rorke's Drift, Zululand, writes on the same subject. Last year was the hardest and most full of trouble since the Zulu war. The cattle plague is a national calamity, the effects of which have still to be realized. Hitherto the people have depended on their cattle for nearly all the necessities of life, food, fuel, clothing. Still, amidst all the trouble, Mr. Johnson is thankful that the rinderpest did not come in the previous year, when there was such a scarcity of food. It is wonderful, he says, how bravely the natives are bearing their losses and troubles. The native Christians in the Mission are beginning to realize what King David meant when he said: "I will not offer unto God that which doth cost me nothing." In spite of the rinderpest, they have done what they could. Here is a list of their total Church offerings in the district for the year:—

|                        |                    |
|------------------------|--------------------|
| £180. 2s. 2d. in cash. | 9 mats.            |
| 113 bags of mealies.   | 4 vases.           |
| 8 goats.               | 80 pumpkins.       |
| 3 sheep.               | 1 watch and chain. |
| 33 brushes.            | 1 lectern Bible.   |

In describing the Society as "a faithful handmaid of the Church of England" and a "Mother of Churches," Bishop Corfe, of Corea, says that, although the term "Mother of Churches" might seem a strong expression to use of the S.P.G., he does not think it is too strong.—(From speech at Salisbury on December 6, 1897).