

There are five stations besides Dogura. The first at Awaiama. This station is in charge of Fred Menena, a South Sea Island Christian. Then about ten miles nearer to Dogura is Taupota. This school is in charge of a very good Christian South Sea Islander, called Peter Musen.

Then about twelve miles nearer still to Dogura we have Wamira, where Bob is in charge. He is also a South Sea Islander, and a great favorite with the people. And then we come to Wedau, which is quite close to Wamira and Dogura. And once more, about sixteen miles to the westward of Dogura, we come to Boianai. There are two South Sea Island Christian teachers stationed there, and at present Mr. Clark is living with them. It will be seen by this that a good deal of ground has been covered, and that a considerable amount of work is being done. The people



A NEW GUINEA VILLAGE.

generally have very much improved under the influence of Christian teaching, and are very different to what they were before the missionaries went to them. This is very easily seen by going a little further on, where we find the people still wild and savage and cruel, because they have never heard the Gospel of our Lord Jesus Christ. The children in the schools learn very readily to read, to write, and to do their sums, but the latter are somewhat of a difficulty, because they can only count in their own language up to five; that is, of course, the five fingers on one hand.

They are a wonderfully affectionate people, and grow so fond of their teachers, and would do anything for them. They are very musical too, and are more fond of singing than anything else. They are very jolly, happy little beings, too, and have adopted football as a kind of national game.

SCIENTIFIC KNOWLEDGE AN IMMENSE AID IN MISSIONARY WORK.

BY THE REV. JOHN LADD.

THAT scientific knowledge is an immense aid to the missionary there are ever-increasing proofs, and an experienced laborer in India in a work entitled, "The Missionary's Vade Mecum," urges those who are intending to enter the foreign field to gain what scientific knowledge they can in addition to their theological education. He describes his use of his knowledge in a controversy with a Brahmin priest.

"In the course of conversation, I spoke," he says, "of my native country, and the priest discovered that my notions of the figure and motion of the earth differed from his own. 'To say that the earth is globular, and has such revolutions as you describe, is contrary to common sense.' I begged him to listen to demonstration, to which he gave much attention, and manifested childlike admiration on the discovery of truth. 'How could the Tamil people be so blind?' he exclaimed. On the subject of eclipses he was sure he was right; but here again, with satisfaction and astonishment, he heard and received the true theory. 'One question I must ask,' he exclaimed. 'Is there any necessary connection between your religion and astronomy? Can a man be learned in science, and yet not be a Christian?' Being assured that there was no such inevitable

connection, he expressed great delight at what he had heard; but begged that in future conversations religion might not be mentioned; he thirsted for scientific knowledge alone. 'Let me ask one question,' rejoined the missionary. 'Are not *your* religion and astronomy inseparably connected? Have you not, till to-day, been confident that both Tamil religion and Tamil astronomy are true?'

"Yes," he replied.

"Now, as by candid attention and fair examination, you have discovered the one to be false, is it not possible that by a patient investigation of the other you will come to the same conclusion?"

"It is possible," he replied.

The Rev. G. Ensor, an English Church missionary at Nagasaki, Japan, gives an account of an amicable discussion which he had with a Buddhist priest whose reputation for learning