

best method of introducing the proposal to the whole body." Mr. Alexander Morrison, in seconding the resolution, suggested that the scheme could only be carried out by associations similar to the Hertfordshire Association throughout the counties of England and Wales.

THE CONGREGATIONAL MAGAZINES.—The editorship of the *Christian Witness* and *Christian Penny Magazine* will at Christmas be relinquished by Dr. Campbell, who announces that the trustees have appointed the Rev. John Kennedy, M.A., of Stepney, editor of the former, and the Rev. F. S. Williams, of Nottingham, of the latter.

BAPTISM OF A HINDOO STUDENT OF CALCUTTA UNIVERSITY.—A young Hindoo student of the University of Calcutta, named Behari Lal Chundra, has been baptized at the Free Church Mission in that city. He is one of the educated Bengalees referred to by the Rev. John Barton at the last anniversary of the Church Missionary Society, who having become convinced of the truth of Christianity, and coming in contact with certain members of the Society of Friends visiting Calcutta, eagerly adopted the Quaker view of baptism, in order to escape the sacrifice which invariably accompanies it when administered to a Hindoo. Yet he felt called to seek to win others to the faith he had himself embraced. After eight or nine months' effort, an intimate friend became also spiritually awakened, and resolved to join him in leading a Christian life. At first, this friend, like himself, was for dispensing with baptism; but the views of Kali Charan Banerjen, as he is called, undergoing a change, Behari was led to re-examine his position. The result was a conviction that it was his duty to take the same step. The necessary arrangements were made, but when the hour for the administration of the ordinance arrived, he was a prisoner in the house of his relatives. Subsequently he escaped from their hands, almost naked, and was baptized. Both the young men are candidates for the ministry.—*Evangelical Christendom*.

MISSIONARY LABOURS IN JAPAN.—There are six American missionaries at Yokohama. Their work has to be carried on with great caution, but is not without influence. The people seem disposed to accept the Gospel, though the Governor says he who is baptized shall be at once executed. Echizen-no-Kami, a powerful Daimio whose principality lies near Miaco, on the north, has taken a decided stand in favour of unrestricted intercourse with foreign nations, and in favour of progress generally. A paper has been widely circulated among the Japanese, in which he sets forth and defends his views. Echizen-no-Kami, it appears, expresses himself in favour of the toleration of Christianity; at least, he thinks the danger to be apprehended from its introduction is imaginary. He argues that if the Christian religion should be excluded, for the same reason the doctrines and teachings of Buddhism should have been banished, as they are equally of foreign origin. Meantime, the translation of the Scriptures is progressing, and Chinese Bibles and tracts are circulate^d. One of the missionaries is educating in English several young ladies on behalf of the Government. The medical department is also rendering valuable aid. The missionaries of the Dutch Reformed Church have obtained leave to build a chapel.

WHOSOEVER AND WHATSOEVER.—These are two precious words often used in the mouth of Christ. "*Whosoever* will, let him take the water of life freely" (Rev. xxii. 17). "*Whatsoever* ye shall ask in my name, that will I do" (John xiv. 13). "*Whosoever*" is on the outside of the gate, and lets in all who choose. "*Whatsoever*" is on the inside, and gives those who enter, the free range of all the region and treasury of grace. "*Whosoever*" makes salvation *free*; "*whatsoever*" makes it *full*.