

call comes. In the meantime, you can train yourself in that "outward submission to man, and inward submission to God," which the Church requires, in your present position. Above all things, gain power in prayer. This is so essential in following our Master, and, like every power of our souls, grows by exercise. Have you tried the plan of writing down everything you pray for, "watching thereunto," and at regular times, like New Year's or your birthday, reviewing those prayers? If so, you know the growing delight in God's faithfulness; the dawning understanding and conformity to His will. Some prayers we thank God for not answering; a very few may be unanswered yet; but the larger part will have been *fulfilled* in such skillful, beautiful ways that—

"Our lips can only tremble with the thanks we cannot speak."

Just to tell our hopeless heathen sisters of this one joy in believing seems worth any sacrifice.

When the call comes for you, send your name to the Board of Missions, and you will be advised to go either to one of the Church Training and Deaconess schools, or some similar institution, to be tested. This plan originated with the English missionary societies, which require two years spent in the Training-school for missionaries. Our Board require only six months. In our American Church, a Missionary Bishop, writing long ago, said, that of twenty-four women sent out to his Foreign field, three had proved useful, while he could not express the worry and loss caused by the others.

In the Philadelphia school, as elsewhere, you can prove your adaptability, obedience, and unselfish devotion. You will be trained in housework, sewing and cooking, as well as in the Bible, Prayer Book, Church doctrine, and history. You will have experience in teaching and ministering to the ignorant, for if you can reach the hearts of these people in your own language, you will have less to learn in teaching foreigners.

The fact that missionary candidates are sent to the Deaconess schools does not mean they are to become Deaconesses; that is a distinct calling, admitting of no competing claims. But, whatever our vocation, we must all work with our might. When we hear of the misery and crime in the world, we know it is our own most grievous fault. Christ said we must preach the Gospel to every creature, and *then* He would set up His kingdom of love, joy, and peace in the whole world. Are we hindering or hastening the coming of our Lord?—*Spirit of Missions*.

## MISSION WORK IN CHHOTA NAGPUR.

BY THE REV. K. H. WHITLEY.

(Continued.)

**T**O review of Mission work in Chhota Nagpur would be complete without a glance at the native Christian community itself.

The largest share of our efforts at present is directed to the consolidating and building up the Church. This is indispensable. All Churches in history which have stood the test of time have had years of labour expended upon their building up. There is no necessity for enlarging upon the obvious importance of this work.

The Church in Chhota Nagpur has made considerable progress towards independent life, but yet it constantly needs stirring up, *energising and directing*. There cannot be said to be any enthusiasm for the Gospel or for the Church as yet shown by the Nagpuri themselves. First, however, let us deal with the outward aspect of things.

We have clergy, amongst the people, and of the people. They are not foreigners, nor by education Europeanised. Their education has been locally given, and they have not abandoned the dress of their fellow-countrymen. With regard to acquirements they are not Greek scholars; but have been taught all essential subjects in Hindi, and for the most part know enough English to use simple books and commentaries for themselves. Each in his pastorate does the ordinary work of a clergyman with his band of lay-helpers, the readers, posted in various villages around him.

The average of attendance at Holy Communion is high, because people have from the first been clearly taught the importance of this chief act of worship.

Our churches are not provided with seats, but mats only, even in Ranchi. It would be absurd and uncomfortable to revolutionise the usual mode of sitting merely to conform to European traditions. The men sit on the one side, and women on the other. In prayer all kneel, and prostrate themselves with foreheads to the ground, so that the onlooker sees nothing but the backs of the worshippers.

Services are held in Hindi, except where the population is Mundari-speaking, and there, of course, Mundari is used.

Women bring their babies to church, as they have no one to leave with them at home, and to the new-comer the occasional squalling of infants is a trial; but use and time render one less sensitive to this form of distraction.

There are some points connected with our services which might strike a stranger as of interest, and probably meet his approval.

Before the "invitation" in the Communion