

machine is supposed to multiply the prayers placed within it, and so increase a store of good works for the worshipper in view of the future transmutations of his soul. If he is wealthy and can set up a big prayer mill to contain thousands of prayers, and to be kept in rotation by wind or water, then he is supposed to be laying up a store of merit very rapidly. If you introduce steam power into Thibet to-morrow, probably the first use made of it would be to turn a praying wheel. There are huge cylinders in some of the monasteries with a million of prayers inside them. One turn of these praying machines is, however, too expensive for the poor layman; he must content himself with slower methods of amassing good works, such as twirling his own prayer mill, and purchasing little flags or flat stones on which the lamas have inscribed the sacred formula. There is quite an avenue of *mani* walls on the way up from the Indus to Leh. The flags will be placed in trees or on high places to flutter in the breeze. The inscribed stones will be laid upon a *mani*, or long wall loosely built by thousands of similar stones."

—In Dingah, Punjab, the missionaries of the Church of Scotland have met with much opposition from the Hindus (Sikhs). But one of the most prominent of the adversaries had just been won over in a remarkable way. He asked for a private interview with the missionary, who expected a fierce expression of hostility, and was immensely surprised when the man pulled out a New Testament and said: "Sahib, I have read this book, and I find it to be pure and holy. Up to ten days ago I was a bit'er opponent of yours. I gave a public lecture against you and against your work. Then I resolved that I would expose your book. So I began to read it in order to pick faults in it; but, do you know, as I read I was drawn to it. My heart was captivated, and now I cannot oppose you. I know God's light is in that book."

—Miss Alice Ford thus describes in *Helping Hand* a jungle chapel in Burma: "Some of you would have hesitated at the steps—two long bamboo poles side by side, with notches for foot-hold, and nothing to hang on by, and the doorway on a level with your heads. By a helping hand above and encouragement from below, we managed to scramble up to the floor, which presented almost as many terrors as the stairs. It was of the same kind of bamboo poles in splints, and where the smooth curved sides were uppermost, you stepped as if on ice. Being loosely laid down they are apt to spread suddenly and let the unwary foot through. The cracks were convenient at luncheon time, however, when we repacked the baskets, and there were plenty of gam dogs underneath to dispose of all we threw down, to say nothing of the chubby urchins, who are just as fond of morsels of cake as home urchins are. There was matting stuck between poles but half way up the sides, so the European part of the congregation used umbrellas, and sat cross-legged on the mats, as did the native part of it."

—Bangkok was occupied as early as 1840. Two tracts of land have been secured, the larger one for the church building for the press, and houses for the three families. The purchase money for the smaller tract was given by the Siamese. For the first time the Bible in Siamese is ready for use. Single portions are also bound. All the binding is done by native workmen. The missionary medical work plays a strong part in Christianizing Siam. Nearly 3000 in-patients have been treated. There are 13 schools and 307 scholars, with 555 in Sunday-school. There are 7 churches, with a mission force of 45. This includes 3 missionary women, lady missionaries, medical missionaries, native helpers and teachers. Siam has contributed \$2121, and its mission press has printed 4,000,000 pages.

China.—In *Woman's Work for Women* we read: "One of our inland