

We do not deem comparisons in general to be either kindly or wise. We know something of schools of all grades, and can unreservedly say that the general bearing of Canada's daughters as they attend her public schools will compare favourably with those of any other class. We are glad to see the insinuations of the ill-informed Bishop repudiated by his co-religionists, and trust that the parents, brothers and sisters of those maligned will remember the Christian precept, "not to return railing for railing, but contrariwise, blessing." It will be a sorry day when the true friends of our Protestant faith yield to the temptation of following Bishop Cleary's example. We only add that any explanation thus far given has not relieved the Bishop of the charge of gross indiscretion.

IN addition to the items mentioned in our last from Mr. Currie's letter, a few additional notes appear in a letter to Mr. Hill. The king at Bailundu has told our missionary that the stolen blankets should be returned. Our friend is not over sanguine, as he says, "It remains to be seen whether he will be able to" get them. The following has a tinge of sadness: "I have been putting in order a smaller house to lessen my household cares and make things more safe during my absence."

WE wonder what kind of help Africa yields. Are good servants to be found? Mr. Currie says: "I have now five boys regularly under my employ, two of whom will remain at home, and three go with me on my next journey. This journey is to be begun in about ten days [the letter is dated August 1], and is to the Kopokas country," said to be the most thickly populated part of Bihe. The chief Kopoko is called the king-maker, as no man could become king of Bihe without his consent, and some tell us that the chief village of Kopoka is larger than either the capital of Bailundu or of Bihe.

If all we hear proves to be correct, and if Kopoko will give his consent, I know of no place out here better calculated for a mission station—not even the places now occupied—and indeed Sanders and Fay wanted not to go to Winendongo, where they are now settled, but to Kopoko's country; but the king of Bihe would not let them even go to see the country. By the way, a new king has been elected, and now sits on the throne of Bihe—a nephew of Jambeyaminer, the last king. The present ruler, from what we have

thus far heard, is a quiet and well-disposed man, but we will know more about him in the course of time. If it seems advisable, I shall start on a journey to the east of Bihe after I have seen Kopoko and Orambe. The work here goes on quietly. The young people are making, to all appearances, steady growth in the Christian life. Each Monday some of them go off to distant villages to read the Scriptures to the people. A little while ago the father of one of the boys threatened to burn his Bible (a translation of a few passages from the Gospels) but the young man said that if he killed him then he might burn his Bible, but not before. Do you know, the only people out here who have anything like bravery are those who have accepted Christ! Without Christ they are real cowards, but as soon as the Gospel enters into their hearts they are ready to do and bear much for Christ's sake. The boys who go about with me join me in worship every night in my tent, and often quite a number of the carriers come to attend.

I am anxious to hear whom you are going to send out next spring, but not impatient; for I am persuaded that you are doing all in your power for the work out here, and doing it well, and my confidence in your judgment and good intentions is such that I am disposed to rejoice over what is coming, even before I know what it is; yea, more, I believe God has called our churches to the work out here, and is going to impress upon them more and more a sense of their responsibility and opportunity, and when God undertakes to work in and through us for the success of His cause out here we need have no fear of failure.

We commend these closing utterances of our brother to the very heart of all our churches.

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Some sixteen years ago the name of a young Congregational minister, the pastor of Wycliffe Church, Commercial Road, London, England, began to be talked of as one of exceptional promise. The church had been built into strength and usefulness under the leadership of the famous philanthropist and preacher, the Rev. Dr. Andrew Reed. After his death the cause had gradually dwindled, and was now a mere skeleton of its better self. Badly situated in the changing conditions of London life, its most faithful adherents began to despair of a possible revival of life and power. Happily the deacons had been advised to invite as a supply for two Sundays the Rev. Reuen Thomas, then labouring in Liverpool. The visit was pleasing to both church and preacher, and resulted in his settlement as pastor. Immediately improvement was visible, the congregation increased weekly, the activities of the church were filled with life, and the old spot dear to English Congregationalism again became a centre of spiritual light and teaching.

The young minister was no mere conservative of old methods of work, but, rich in vitality of body and mind, struck out boldly for himself. Placed amid the