

what are now known as "the Rangoon Diocesan Schools" had been opened a fortnight earlier, but this "embarrassing" agreement was afterwards annulled by mutual consent. Meanwhile, with the assistance of ten old pupils and Mr. Kristnasawmy and a Burmese teacher (all of whom Mr. Marks had brought from Moulmein), the native school rapidly filled. In nine months 220 boys had been received on the distinct understanding that they would be taught Christianity, and four had been admitted to baptism.

In December, 1864, Mr. Marks left, dangerously ill, but after a few months' stay in England he returned, against the protest of the society's consulting physician. The Rev. J. Fairclough and Mr. Rawlings soon joined him; and afterwards the Revs. C. Warren, C. H. Chard, and James A. Colbeck took part in the work. In 1868, the school—then, under the advice of Sir Arthur Phayre, called "St. John's College"—was removed into "Woodlands," and in 1869 a site was purchased from the Government and permanent teak buildings begun. These have been considerably added to from time to time, Government and the people, both Europeans and natives, helping liberally. With the exception of an interval spent at Mandalay (1869 to January, 1875), and short furloughs, the institution has remained under the charge of Mr. Marks, who was described by the first Bishop of Rangoon, in 1880, as "one of the most skilful and successful of schoolmasters, who . . . has . . . learned to speak Burmese like a native, and is not only known throughout the chief part of British Burma, but is so loved and admired by the Burmese as to possess influence over them wherever he goes. . . . In many ways I found him quite a power among them."

As an instance of this, during a visit to Mandalay in 1889, Dr. Marks was met at every station by old St. John's boys. One brought him a little money, another an emerald ring, others fruits, till his cabin was filled with presents. At Mandalay many welcomed him; each gave his history, and together they presented an offering of nearly 500 rupees for the Rangoon Orphanage.

At the close of 1871 the college had but 184 pupils; ten years later the number had risen to 500, and there are now 650 (300 boarders). Altogether, nearly 10,000 boys have been admitted, and the old pupils cover the country as clerks and Government officers in almost every department. The variety of races represented in the college—Europeans, Eurasians, Armenians, Jews, Burmese, Talines, Chinese, Shans, Karens, Siamese, Arakanese, Khins, Bengalese, Tamils, Mussulmans, and many others—and the diversity of costume entailed by it, present a scene like a large garden filled with many-colored flowers. The scholars all learn together and play together happily, and national disputes and

quarrels are unknown. Their ages vary from seven to over thirty, and they are of different ranks in life—princes and servants, gentlemen's sons and the poorest of the poor—all are equal in class and in the field. The college is famous for athletics; the native lads play barefooted, and are always willing thus to challenge teams of English soldiers or sailors at cricket and football. The college also furnishes two companies of cadets of the Rangoon Volunteer Rifles, with brass and drum and fife bands, and an efficient fire brigade of 250 boys with manual engine, etc., always ready to go to fires, which in Rangoon (built mostly of wood) are frequent and destructive. A large number of the Eurasian boys are orphans—the children of European fathers who are either dead or have left the country. Towards erecting the orphanage department Government gave 10,000 rupees, but its maintenance, requiring, as it does, £1,000 a year, causes much anxiety and care.

The college is conducted in accordance with the principles of the society, and in pursuance of a scheme drawn up by Bishop Cotton, of Calcutta. The boys are educated (chiefly through the medium of English) up to the matriculation standard of Calcutta University, but the object of the college is to teach Christianity to all of them.

How that object is being accomplished shall be told in the words of Bishop Titcomb: "The delight with which I first (in 1878) walked into its spacious hall and class-rooms and beheld this mass of youths under Christian instruction may be well imagined, especially in view of the fact that it has had to compete with our magnificent Rangoon high school, which, though built and conducted by Government at an enormous cost, upon the avowed principle of *non-religious instruction*, has been, nevertheless, fairly beaten in numbers by this missionary institution. All the heathen boys down to the youngest receive daily instruction in the Bible from Christian teachers, the effect of which is that, although conversion may not take place during school life, such boys, nevertheless, grow up enlightened with a foundation knowledge of divine truth, which afterwards makes them much better qualified to receive the Gospel, either as impressed upon them by self-reflection over the past, or by the efforts of missionaries in other places."

MISSIONS IN THE SUNDAY-SCHOOLS.

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How to cultivate the missionary spirit in the Sunday-school—this is the problem to be solved, and a very important one it is. Mirabeau, an eminent French statesman, once said that the way to teach a nation the meaning of liberty was to begin with the infant in the cradle, and