

begun so well until the coming of the King Himself shall render such work no longer required.

It will be unnecessary to give any account of the work in North America, as we all know more of that than Reports can tell us; but it may not be generally known that there is a Diocese and Mission in South America—that of Guiana. There the Missionaries labour not only among the English emigrants, but also extend their exertions to the tribes of native Indians, and the results of these labours are beginning to appear. "I am just returned" writes one of the Society's Missionaries, Rev. M. H. Brett, "from the Indian Missions. There is a strange and wonderful movement among the Acawois. From the Cuyuni and the head waters of Baimi and Barahma, they are coming as if urged by an overruling impulse from above, to our Missions in the Pomeroy and Moruca. There is no outward cause, except the little illustrated creeds in their tongue, which the kind aid of the S. P. C. K. enabled us to circulate among our people at the two Missions. I do not know what this movement is coming to. Our teachers at each Mission are rejoiced, of course, yet almost awe struck, believing it to be a manifestation of the finger of God, as it certainly appears to be."

The greatest amount of Missionary work of course is to be done in India, where the Queen has more Mahometan subjects than the Sultan of Turkey in all his dominions, and more Heathen subjects than any ruler except the Emperor of China. In all the Indian Dioceses, by preaching, by discussions, by schools, in every possible way, the endeavour is made to spread the knowledge of the truth, and though there are no flourishing accounts returned of numerous conversions, we are told of signs on every side that the heaven is working, and that even the feeble christianity of these times is showing in its contest with Brahminism somewhat of the same vigour and strength which gave the early Faith its victory over the pagan systems of Romans and Goths.

At Delhi there is a College attended by 350 pupils, and the Madras schools are attended by about 2,700 heathen boys and girls, besides a larger number of christians; this of course does not represent nearly all that is being done by schools, as this is but a partial account of one or two Dioceses, but these results being exhibited in a tabular form in the report are easily stated and may give some idea of what is being done in other places. We have not space to transcribe it, but would direct attention to the interesting account given on pp. 123, 124, of the judicious plan adopted by a Missionary in dealing with a village which was inclined to christianity. Slowly and cautiously their advances were received, and not until *unanimously requested*, did the Missionary consent to build a Chapel and act as their priest and teacher.

One great sign of success is that in all the Indian Dioceses it is possible to procure the services of native teachers, some of whom have been ordained. This is absolutely necessary if the Churches are to flourish, as if they are not self-supporting in this most important particular their condition must be unhealthy. Though the number of such teachers is not so large as could be desired, it is gradually increasing.

From the Diocese of Labuan there come pleasing accounts of the progress which Christianity is making in that Island and Borneo. "The observance of Sunday as a day of rest is becoming general, and there is now an evident interest taken by the Dyaks in the services of the Church. It has given us no small pleasure to see some of the people come up from a distance for service on Sundays, while others who have been prevented from doing so, have according to their capacity, devoted the day to rest, prayer and learning. These circumstances