

much increased within the year. At Nihommatsu services had before been carried on. At Koriyama we began work in the end of March. At Miharn in the end of May. At Motomiya in September. Also at Takakura and at Sugita, small villages, services have been held in response to requests sent that they might be allowed to hear about Christ. Although in these places great interest has been displayed none have as yet been baptised. Since the beginning of September last we have regularly every Tuesday visited Nihommatsu, which is the largest and nearest of the outstations, and in which the work shows the greatest promise. Once a month we go to each of the other stations. At every place there is either a Christian or a Catechumen, who makes the necessary preparations for our coming, e.g., advertising, getting the preaching station in readiness, etc. Takakura and Sugita are villages of less than one thousand population each. The other places have each from six thousand to eight thousand.

In several other places work should have been begun, but it is impossible unless more men are sent to carry on the work. Indeed, for places already opened, we should have at least three more missionaries. My catechist and myself can begin the work, but its requirements soon reach a point where it is impossible for us, with so many other places to look after, to attend them properly.

There have been two baptisms. Although there were other applicants they were either compelled to remove from Fukushima, before being properly prepared, or I did not judge them to be fit subjects, as yet, for baptism.

We have suffered much by removals from our little flock. Within the last month only four of our most zealous Christians have gone to other places; and others earlier in the year. Among those who have thus left us is one who received baptism last year, and also one of those who were baptised this year. As the Seikokwai is as yet so poorly represented in this part of the Empire, these removals are not easily made up; for, as yet, I have heard of no Christian coming to Fukushima from a neighbouring province who is a member of the Seikokwai. In a place where so large a portion of the population is composed of government or railway employees, who are moved about from place to place, and where, also, there is no good school, so that the young men who desire a better education must seek it elsewhere; these removals seem as inevitable. As for the sake of our work here they are to be regretted.

I, being about to remove to another field, Nagano, Shiraishi San, will be left here to carry on what has been begun, on which we earnestly pray God's blessing, so that our labour may not have been in vain. JOHN G. WALLER.

MISSIONARY BROTHERHOODS.

IN another respect the work in Chota Nagpore has received a most valuable accession of strength. The example of the two ancient universities in establishing brotherhoods at Calcutta and Delhi has now been followed by the University of Dublin, which, at the suggestion of the S. P. G. Home Committee, and of course with the hearty approval of the new Bishop, has chosen Chota Nagpore as their field of labour. Five missionaries all graduates I think of Trinity College, Dublin, and all, I believe, in Priest's Orders, arrived in Chota Nagpore early this year, having stayed awhile in Colombo en route, as some of your readers will know. One lady missionary also came with them, besides the Bishop of Ghota Nagpore's son, who had been to England for his education. At the Bishop's request they have established themselves at Hazaribagh, an important town in the north of the district, where their work will be, I think, pastoral in character as well as educational and evangelist. As a brotherhood their organization seems to be similar to that of the Cambridge Mission, the Rev. R. Chatterton being the responsible head, and the funds are derived from the University. Their arrival at so early a period in the history of this new Diocese must indeed have gladdened the heart of the Bishop, and they need our earnest prayers for the fruitfulness of their work and the maintenance of their health.

Certainly the brotherhood system in various forms is extending itself in India—an answer to the earnest desire expressed by Bishop Douglas, of Bombay, in his memorable letter to the Archbishop of Canterbury in 1872. The Church Missionary Society itself has to some extent adopted the plan, for in Krishnagar, in the Diocese of Calcutta, several young unmarried men have for about ten years been living together under the leadership of an experienced missionary, and engaged in various kinds of work, but mainly, of course, evangelistic. I enquired about them, but did not ascertain much, for it is too soon yet to judge of the success of the experiment. It was, however, I think, Mr. Clifford, the well-known general secretary of the C. M. S. in Calcutta, who told me that the work was prospering. It seems obvious that such a method must be an enormous gain in respect of economy and of mutual counsel and companionship, though of course men who embark in it must know each other first: "Can two walk together, except they be agreed?"—From "A Journey Through India in 1892," by F. H. de Winton in the *Ceylon Diocesan Gazette*.

"If there were more abiding in Christ, there would be less abiding in Great Britain."