

on its roll, and there are attached to it fifty-five branch schools, and four schools, one of them industrial, for blind children. Where in the whole world could Christian women, with educational qualifications and gifts, find more fruitful spheres than our Indian schools and colleges for infusing life and light into populous tribes and nations. We rejoice to find that among the New Year's honors conferred by the Indian Government, Miss Ackwith has been awarded a Kaiser-i-Hind second-class medal.

What are we church people asked to do with regard to the thank-offering? We are asked to give at least one shilling to the fund. So we may call it the "Shilling Fund." Many will, of course, give twenty, or even one hundred shillings; but every one of us is asked to give, at least, one shilling, and collecting cards have been sent out to every parish and parochial district. What is the weak point in our church financial organisation? The collection of small sums! Here then is an opportunity for us to remedy this point. Let us thoroughly organise the collection of shillings from every one connected with our church, and, moreover, let us make it a yearly collection. The Maori and Melanesian Missions, the Home Mission work of the diocese, all need the small sums as well as the large, and we may be sure that we are losing large support towards these missions simply because we fail to ask the many for shillings! The "Shilling Fund," to be given this year for the work of women in the mission field, surely should be a large one, for no country in the world has received greater blessings and prosperity than our favored land of New Zealand.

"Freely we have received, freely we should give."

—A.F.G.

LORD CURZON ON MISSIONARIES.

It was in 1807 that the C.M.S. made its first grant for Christian work in India. The amount was £200, and it was made to a Corresponding Committee comprising David Brown, Claudius Buchanan, Henry Martyn, and George Uday. The grant was to promote the translation of the Scriptures; a further grant for the employment of Indian Christians as 'readers' was adversely commented upon by a hostile member of Parliament in the House of Commons. It was also in 1807 that two Baptist missionaries who arrived in India were ordered home, and one of them proceeded to Burma instead and started a Mission there. It is interesting to

compare with this attitude of public men at Home and in India a hundred years ago what took place before the Indian Section of the Society of Arts on February 14 last. The late Viceroy of India, Lord Curzon, was in the chair, and Sir Frederic S. P. Lely, K.C.I.E., C.S.I., read a strikingly interesting and most useful paper on 'The Practical Side of Famine in India,' in the course of which he paid this tribute to the work of women missionaries:—

A frequent annexe to the poor-house and often to the relief work was the orphanage. I am free to confess that Government never succeeded in this branch of relief and never will succeed. Given a stout and sturdy child who can eat his daily ration, and the official agent will keep him going, in a way; but given a wasted famine-starveling, and nothing will save him but such care as cannot be bought. The devoted Christian women missionaries who sought out wretched little ones and mothered them back to life, deserved, as they gained, the gratitude of the people.

And again at the end of the paper he mentioned among 'the many faithful men who spent themselves without stint' five in particular who, 'it is safe to say, were the first in the history of the province (of Gujerat) to give their lives to save the outcasts—the outcasts and aborigines who still to Brahmanical feeling are something less than dogs.' And three of these five were missionaries. Sir Frederic said of them:—

There was Mulligan, Presbyterian missionary, who when the head of the district was in sore need of strong men volunteered to help and was put in charge of a thousand persons on a relief work, on whom cholera had already taken hold. There was Mawhinney, also Presbyterian missionary, who undertook a similar trust in the adjoining Native State of Sunth. Each of them took up his abode among the people in a hut like their own; he restored order and cleanliness; he instilled some of his own courage; and then each within a month of the other was stricken with the disease from which he had saved others, and died the death of a Christian.

There was Thompson of the Church Missionary Society, who had sole charge of a large district of Bhils in the Native States of Northern Gujerat. He was worn out with his heavy burden, and he was seized with cholera when thirty-five miles away from the nearest European, surrounded only by his faithful Bhils. They tried to carry him into headquarters, but on the way he told them to stop under a tree and there he died. As a comrade wrote afterwards, 'he loved

his Bhils and they loved him; he has been true to them in his death and they to him.'

I make no apology for mentioning these names, for the blood of such men is the seed—and the sap—of Empire.

And Lord Curzon from the chair made it clear that he associated himself with these remarks:—

If administration in high places brought one, as he thought it sometimes did, in contact with the seamy side of human nature, a great ordeal like an Indian famine also showed one the reverse side of the picture. It showed one the nobility of which human nature was capable; its capacity for self-sacrifice, and its sense and power of duty. As he looked back on the experience of that time, he did not know whether more to admire the patient and uncomplaining resignation of the native peoples, the sufferers themselves; or the heroism of the officers, both English and native, civil and military, to whom the charge of all those suffering thousands was committed; or the devotion of the missionaries, English, American, Canadian, European, of every nationality, women as well as men. They literally stood for months between the living and the dead, and they set a noble example of the creed of their Master. Many of those persons rested in forgotten graves, but he hoped it was not presumptuous to cherish the belief that their names were written in the Book of Life.

BISHOP STUART'S RETURN TO PERSIA.

The return once more to Persia of the honored veteran, Bishop Stuart, at the age of eighty, is an event which may well put to shame not a few who hold back from the mission-field after hearing the call to go out. It is well-nigh fifty-seven years, as the Bishop reminded the Committee on March 5, when they bade him farewell, since Thomas Valpy French and he were first taken leave of in a little room in Islington. Very touchingly he spoke of the joy he felt, in looking back over his long connection with the Society, that in its principles and policy, and especially in its reliance on God, he had found no change. Such a testimony from such lips and at such a moment—when the Bishop pathetically said this leave-taking would, humanly speaking, certainly be his last—was specially grateful for the Committee to hear. And not less so was it to observe the sanguine spirit in which the veteran set his face towards the Persian battle-field. The doctors had held him back or he would have been there six months ago,