

China.—Dr. Henry Blodgett, a returned missionary from China, says the anti-foreign sentiment in Peking is very much exaggerated; that the Chinese are restrained by the emperor's proclamation, which is tacked up in all missionary churches, and has completely quieted all manifestations against foreigners. Li Hung Chang is in favor of Western world civilization, and favors educating Chinese in arts and sciences abroad. He believes in everything Western except religion. He attributes Chinese defeat to a supercilious disregard of the advance of the world in warfare. He sends his children to the school of Rev. Charles Harney, an American missionary, for English branches. Li Hung Chang's liberalization is only his belief in the fact that in the arts and sciences the rest of the world long ago passed China. There are in Peking three Congregational churches, three Methodist, three Presbyterian, one Alliance, and six English Protestant. To these the emperor has extended protection, mainly because he feels friendly to them, as they educate the people.

—The Presbyterian hospitals in Peking and Canton in 1893 treated 57,541 cases. How much that means of Christ-like work, and who can estimate the results!

Korea.—The *Korean Repository* states that at a public meeting of the Korean Religious Society nearly \$400 were contributed by the people of Seoul. The Korean Christians gave 55,000 cash (about \$110) as their first offering. Well done!

—From the same source comes this strange intelligence: 'Since the appointment of the new ministry, on the recommendation of the Prime Minister, the Government offices are closed from Saturday afternoon till Monday morning, and the king does not hold court on Sunday.

—In a recent number of the *Korean Repository* appears an interesting article on the obstacles encountered by Koreans in becoming Christians. The chief

forces in molding the religious phases of a Korean's character are the system of ancestor worship, which enshrines filial piety as the chief duty of man, and side by side with it a system of spirit worship known as Shamanism, which conceives of supernatural beings only as hobgoblins and capricious demons. The announcement that there is an obligation on man that is superior even to filial piety, a virtue which embraces it, comes to a Korean with a shock, while the appeal to the supernatural and spiritual meets with no response. He will early throw away the absurd fetiches which adorn his home, but he finds himself for a time unable to rise to the spiritual conceptions which are the very essence of Christianity. Having overcome these opposing forces, which are inherent in his nature and training, the Korean Christian must encounter violent opposition from his kindred as well as reprobum and scorn from friends. Moreover, the dignity of labor is a Christian and not a Korean idea, and it is difficult, indeed, for a member of this race who is contemplating a profession of Christianity to regard as brothers and equals those whom he had previously considered far below him in the social scale. Another difficulty growing out of the industrial conditions concerns the keeping one day in seven. These are severe tests to try the Korean Christian's motives and the strength of his resolve, but there is little doubt of the sincerity and constancy of one who has surmounted such obstacles.—*Congregationalist*.

AFRICA.

—A new map of this continent will probably soon be made in London under the direction of the International Geographical Society, which soon meets in that city. The cost of such a map is so large that it will probably be borne by the European powers interested. The new frontiers of the British possessions in Africa measure more than 14,000 miles.