

persevered in his task till he has now completed the entire New Testament. The translation was brought out in parts, as it progressed, by the National Bible Society of Scotland. Such was the welcome it received, both in those districts where only the difficult classic version could be had, but also in the Mandarin-speaking districts, that nearly 170,000 copies of the whole or parts of the New Testament have already been ordered. During the past year there has been a great revival of English missionary effort in China, and the advent of this new Gospel version is hailed with great joy as promising to be an efficient weapon in the work of grace.

**THE JAPANESE.**—The Japanese are probably of Mongolian origin, and came from Corea. They are small of stature, the average man being about 5 feet high. They develop early and are short lived. Boys, young men, and women do the hard work, and the dead line is crossed at forty. The Japanese are intelligent, polite, cheerful, cleanly, cautious, curious, industrious, imitative, kind-hearted, honourable, intensely patriotic, and fairly persevering. They are inclined to be fickle, deceptive, improvident, suspicious, and somewhat superstitious and sensual. Impurity of life is an open and common vice. Ninetenths of the people are hopelessly in debt. Children are very obedient. Corporal punishment is almost unknown.

**THE TURKS** are not naturally vindictive and quarrelsome. They are fond of home, of children, of flowers, and of dumb animals. They are polite, temperate, and cleanly; and, unless excited to frenzy by attacks on their property or religion (and such attacks the missionaries certainly do not propose to make), are a quiet and peaceable people. In short, the Turks have many excellent traits of mind and heart, and already possess many religious ideas which are correct. Converted to Christ, they would be roused to mental activity and benevolent effort, and would naturally become missionaries to the millions of Mohammedans in Central Asia.

**THAT** the course adopted by the General Assembly of the Church of Scotland in regard to Union met with acceptance in some quarters was made clear by the intimation from a member of the Constitutional party in the Free Church, to the effect that he had directed his agents to cancel a proposed bequest of £20,000 for Endowed Territorial Work in the Free Church, and assign that sum to the same work on the part of the Church of Scotland.

## LETTERS TO THE EDITOR.

FAIRHOLM, P. E. I., Oct. 4, 1886.

REV. AND DEAR SIR :

**S**TRANGE to say, that I have received fifty-four answers from fifty-four individuals,—and not one more,—to the fifty-four references in Dr. Swartz's poem on "Christ and His Wonderful Names."

As nearly all of these answers indicate a patient, thorough and enlightened search of God's Word, I find it so hard to discriminate that I have thought it advisable to hand all the answers to two of our clergy, for them to report as to the first six that they considered "Excellior;" then the next best six; making twelve worthy of prizes of the first and second classes; and those of the residue that ought to have "Honorable Mention."

So soon as these reports are made, I will cause an entire list of all the persons who have sent these answers, to be published in the following number of the MONTHLY RECORD, and will forward the prizes to the address of each entitled thereto, and a neatly printed card of "Honorable Mention" to each of the others.

I have been much gratified at the many kind expressions of personal regard that have been sent with some of these answers, by young friends whom I have never seen.

Ever yours, faithfully,

CHARLES YOUNG.

## ON PROTESTANT UNITY.

**S**IR,—I have read with much interest an account of the proceedings of religious bodies meeting in Montreal and elsewhere lately, regarding the union of the different Protestant Churches in Canada. If all the Protestants of Canada were to unite under one banner, a scandal would be removed from the fair name of religion, and Christ's Church would be strengthened in her efforts to conquer sin. No one can have this object more at heart than I have, and I pen these words only to mention certain conditions which, in my opinion, must be agreed to if any union of the Protestant Churches in Canada is to prove a blessing. If the movement is to be of any avail it must grow slowly. A violent form of union forced upon the Protestant bodies would prove a curse rather than a blessing.

To my mind these conditions, or at least the