

people themselves. Have the Chinese the qualities which give us reason to hope that they will take up the work of the propagation of religion among themselves? May we safely commit the sacred deposit of the truth to their safe keeping in the future? I think we may. While not so impetuous and so self-reliant, perhaps, as the Japanese, on the other hand, their very conservatism will tend to keep them in the "mold of doctrine" wherein they have been cast, and make them hold fast the "form of sound words," without running after every theological novelty that comes up. When entrusted with self-government, tho occasionally making mistakes, as was natural, they have usually justified the confidence placed in them. Their efforts for self-support and self-help, too, have been successful. There are now over 100 self-supporting churches in China.—*R. H. Graves.*

—In 1894 there were in all 1977 missionaries in China, 869 men, 562 married women, and 546 single women. Of these 1080 were representatives of British, Irish, and Canadian societies, 812 of them of American societies, and 85 of Continental societies. The first mission work in China was begun by the London Missionary Society in 1807, followed by the American Board in 1830, the American Baptist Missionary Union in 1834, the American Protestant Episcopal Church in 1835, and the Presbyterian Board the same year. The society which has entered China last is the Canadian Methodists in 1891. Of all the missionary organizations, the China Inland Mission leads with 593 missionaries, followed by the Presbyterian board with 180; the Methodist Church, North, with 140; the American Board with 117, and the Church Missionary Society of England with 110.

Korea.—A paper read by Dr. Vinton at the Decennial Conference of Protestant Missions in Korea, October 10th, 1895, gave the following statistics, the

glorious first-fruits of a single decade of missionary effort in that kingdom. There are 42 regular congregations, besides some 20 places where stated services are held; 528 living communicants, besides 44 who died in faith, or 572 communicants. There are 567 catechumens, or 1139 converts all told. There are 9 Sunday-schools, 455 scholars; total contributions above \$1000; 6 churches have native pastors, and 202 communicants were received the past year, making an addition of 60 per cent of the previous membership; 50 infants were baptized, and 55 households are reported, all of whose members are Christians. The oldest Presbyterian Church, organized in 1887, has 156 members, and is building a house of worship entirely at expense of the members, who gave \$400 for this purpose last year. The oldest Methodist Church was organized in 1888, and has 51 communicants and 74 probationers, who contributed \$200 the last year toward a church building.

—One of the missionaries in Seoul recently baptized a baby of ten months and his great-great-grandmother. The parents, grandparents, and great-grandparents were already members of the church.

—Of the many changes introduced in quick succession, the recent adoption of the Western method of hair-dressing has attracted most attention. The king recently issued a proclamation urging the sacrifice of the queues, and set the example by having his own hair cut, the prince royal following suit. The proclamation created consternation in both official and private circles. The Minister of Education resigned and retired to his country home, where his protests at the innovation were disregarded. Many lesser government officials also resigned rather than sacrifice their locks. The proclamation excited alarm among the people at large, but at each of the four gates of the capital constables are posted to await the coming of the country people