

language. In imitation of American physicians, all medicine is given away; but, unlike that fraternity, the bogus representative of America is quite willing to receive contributions of grain to feed the animal which helps convey him from village to village. In consequence grain pours in upon him by the quantity. This is disposed of by a confederate at the nearest fair, and then Ah Sin departs for 'fresh fields and pastures new.' "

—A singular interruption occurred at a wedding at Tai-ku, China, while Dr. Atwood was officiating at the first public Christian marriage ceremony that had occurred in that city. There were 300 or 400 Chinese present, listening respectfully, when an old woman cried out: "Tb's is great doing; not to worship hea'en and earth!" One of the native Christians immediately sprang to his feet, and addressing all present, showed how much better it was to worship God, who made heaven and earth. Thus the marriage occasion was made an evangelistic service, and the woman's objection to the omission of an idolatrous practice common at Chinese weddings led to a clear presentation of Gospel truth.

—It was in this way most strange that a soul was led to the Christian faith. A Chinaman, applying for baptism, on being asked if he prayed, repeated a peculiar form of the Lord's Prayer. Inquiry showed that it came from an edition of the Gospels printed by the London Mission more than thirty years before. His brother, who did business on the coast, had received the book from a junk from Shanghai, and so it fell into his hands, and he, being a doctor, concluded on reading the Gospels that Jesus was a doctor, and wished he had the power to perform similar cures. When he came to the Lord's Prayer he thought it was a very good form with which to worship "heaven and earth," according to the Confucian religion, and he committed it to memory as he found it there in the classical or

written language. His habit was to kneel on the ground and repeat the prayer morning and evening, but neither he nor his friends nor a priest to whom he showed the book had gathered from it that Jesus was the Saviour of men. Afterward a friend who had learned the way more perfectly told him of it, and it was not hard for him to believe.

—Shanghai is a most important centre for Christian influence, since more than a dozen of the great missionary societies are represented in the city by churches, schools, hospitals, publishing houses, and other like instrumentalities. From hence to all parts of the empire continually flow streams of good influence.

—This intelligence has a pleasant sound. The Synod of China has decided to overture the presbyteries with reference to independence. If it carries, and other Presbyterian bodies unite, China will presently have a General Assembly comprising about one third of the Christians in the empire. The Synod established a missionary society of its own to evangelize the inland provinces. They have over 6000 members, and the net increase within five years has been 60 per cent. Their contributions amount to about \$15,000 a year. Already there are 27 native ordained ministers, and 27 licentiates.

Japan.—The Rev. Naomi Tamura, of Tokyo, Japan, author of "The Japanese Bride," is a pastor of one of the largest Presbyterian churches in Japan. It has over 500 members, is self-supporting, and has never received financial aid from the Presbyterian Foreign Mission Board.

—The number of men in the membership of the Japanese churches is much greater than the number of women, some recently published statistics of mission work in Japan showing an overplus of more than 5000 men in the church-membership. A writer in the *Independent* finds the reason for this, not in a want of intelligence and zeal in the Christian women who are engaged