

sore provocations. In India a young schoolmaster gives up his situation to join the mission, lives on his scanty savings, and then writes: "I cannot express my joy." An educated preacher goes to a sickly village and lives in a hut that costs just ten shillings to build. A native clergyman of Aurangabad baptizes 255 adult converts, the largest number in the year at any one station. Timnevelly celebrated Bishop Sargent's jubilee and contrasts the 8,000 Christians in 224 villages and the one native clergyman of 1835 with the 50,000 Christians in 1,000 villages and the 68 native clergymen of 1885. The whole number of native clergymen now at work is 252. Bible translation has made progress—the first issue of a consecutive portion of Scripture (Mathew i-vii) in the language of Uganda, printed on the spot; the first printed page in the language of the Ainos; the first translations into the Blackfoot, the Nishkah, and the Hydad tongues. The ordinary income of this society the past year was \$1,006,185, being \$15,000 more than the previous year, and the largest ever reached.—*Missionary Herald*.

A SINGULAR illustration of the good-natured way in which the Chinese use opprobrious epithets is given by Mr. Stinson, while on a visit at Fen Chow. As he was passing along the street a young man called out:—"Heigh-ho, there goes our Chief Hsieu foreign devil!" It seems that he had met Mr. Stinson at Chief Hsieu, and seeing him in another city he claimed him as a fellow-citizen. When pleasantly remonstrated with for using the epithet, he answered: "Why, you are a devil, are you not?" The term is evidently, among the Chinese, applied to foreigners without any thought of insult or special reproach.

STATISTICS of Christian work accomplished in the Sandwich Islands have been heretofore given in various places, but the following facts brought together by Rev. Mr. Forbes, Secretary of the Hawaiian Evangelical Association, will be of interest. The first Hawaiian pastor was ordained in 1849. Since that time, ninety-five Hawaiians have been ordained, of whom thirty-eight are at present pastors in the home field and nine are in foreign service, making forty-seven native Hawaiians who are now either pastors or missionaries in active service. Since 1852, when the first Hawaiians went to Micronesia in company with Messrs. Snow, Gulick, and Sturges, not less than seventy-five Sandwich Islanders have gone as foreign missionaries, thirty-nine of them males, thirty-six females. The total sum contributed at the islands for foreign missions has been \$170,149.44. Of this amount, \$133,012.86 were contributed by native Hawaiian churches, the remainder by foreign churches and individuals at the islands. The contributions of the Hawaiian churches for all purposes from the beginning, so far as can be ascertained, amount to \$818,270-35. This record should awaken our gratitude and stimulate our faith.

THE *Bombay Guardian* reports that a year or two ago there were three English papers in India established for the purpose of opposing Christianity and defending infidelity. Two of these papers, *The Anti-Christian* and *The Philosophical Enquirer*, have come to an end. The third was on the point of discontinuance when somebody in England furnished the means for carrying it on. The two features of this statement which are of interest are, first, that East Indians who

read English do not care for anti-Christian literature; and second, that there are those in Christian lands who are devoting their time and money to the overthrow of the only religion which can deliver the Hindus from their debasing superstitions.

THE *Independent* gives some very valuable statistics of missions in Japan, compiled by the committee on statistics of the Japan Evangelical Alliance. It shows that the total membership of the missions is 11,678, and that no fewer than 3,115 baptized adult converts were received in 1885:—

Name of Mission.	Begun.	Missionaries.	Organized churches.	Baptized adult converts, 1885.	Members.	Native ministers.
Am. Presbyterian.....	1859	29	46	933	4,463	25
Reform'd Ch. in America.....	1859	13				
U. P. Church, Scotland.....	1874	4				
Reformed Church of U.S.....	1879	3				
Presbyterian.....	1885	2	1	110	149	..
Women's Union M. S. of America.....	1871	4	..	..	..	..
Cumberland Pres.....	1877	6	4	77	195	..
Protestant Episcopal.....	1859	13	7	55	131	2
Church Missionary Soc.....	1869	10	13	89	300	..
Society Propagation of Gospel.....	1873	6	2	..	223	..
Society Promoting Female Ed'n.....	1877	1	..	..	..	..
American Baptist.....	1860	11	8	116	400	3
English Baptist.....	1879	2	1	40	69	..
Disciple of Christ.....	1883	3	..	..	17	..
Am. Board.....	1869	33	31	1,027	3,241	22
Independent Native Chs.....	..	6	..	..	214	1
Methodist Episcopal.....	1873	26	38	577	1,700	..
Canada Methodist.....	1873	9	7	91	467	6
Evangelical Association.....	1876	4	4	..	109	1
Methodist Protestant.....	1880	3	..	..	..	..
Gen'l Evangelical Prot.	..	..	..	..	..	..
German-Swiss.....	1885	1	..	..	..	..
Society Friends, America.....	1885	1	..	..	..	..
Total.....	..	183	168	3,115	11,678	60

Of the churches 57 are wholly self-supporting and 101 partially self-supporting. The native contributions for all purposes amounted the past year to about \$20,000.

THE Scott Act has been in force but six weeks in the county of Ontario, and now the county gaol at Whitby is empty, an event believed to be unprecedented in the criminal history of the county. Such a fact needs no comment, nevertheless we shall not be surprised if some anti-prohibition statistician undertakes to prove that within these six weeks there has been more whiskey sold in the above county than during any period of the same length before the Act came into operation.

A clergyman, who married four couples in one hour the other evening, remarked to a friend that it was "fast work." "Not very," responded his friend, "only four knots an hour."