

of the firstfruits of the Swatow Mission in Kaisua Island was recorded. Since then two more adults have been baptized.

Chinese Hostility and How to Meet It.

—As a means of obviating native hostility, Mr. Gardner recommends the adoption, as far as possible, of their ideas in things non-essential. For example, he would have native styles of architecture used in the erection of missionary buildings. He mentions that the new college in the Hak-ka centre was built a year or two ago on this plan with the happiest results. The public opposition raised entirely subsided, and now there is no dissenting voice. The principle cited has a place in the social customs of the people also. To sample the meaning, the case is told of a village headman in the Hak-ka region who became a Christian. His father dying, it fell to him in the natural order to perform the funeral rites. His Christian conscience would not allow of any complicity with ceremonies that were mixed up with the worship of idols. Thus far it behooved him to "watch and keep his garments." But while he could not be a party to the cost incurred in idolatrous rites, he felt that he ought to bear all the larger share in the purely civil and necessary part of the funeral expenses. In this way, without surrender of principle, the name "Christian" is freed, in the public view, from the charge of shabbiness. "The offence of the cross will not indeed cease; yet we may reasonably avoid needless offence."

A Chinese Pastor.—Pastor Hsi has sent a characteristic epistle to the father of one of the China Inland Mission missionaries, in which, among other things, he figures as one instructed from above to dispense medicines for the body as well as salutary counsel for the soul. In his own land, among the band of disciples, he is recognized as a man of wonderful power in casting out devils, the devils themselves recognizing him as God's servant the moment he comes

face to face with them; and in addition as a man to whom prayer is as the breath of life. He is known as a scrupulous man, simple, prayerful, and willing to do the right thing, although it may bring him any amount of ridicule.

She-K'I-Tien, Ho-Nan.—Some interesting "Tokens for Good" are supplied by Miss Leggat, who now occupies the field where Mr. and Mrs. Herbert Hudson Taylor used to labor. One case cited concerns an old woman on whose heart the Gospel speedily laid hold. Coming in one Sunday from her country home, seven *li* distant, she opened out her little napkin, in which her dinner was wrapped, and exultingly produced her *kitchen god*. When tearing it down from off her wall, her son and daughter-in-law said, "What are you doing? You are leaving the house without a god." She replied, "This, does *this* reckon as a god? I spurn it; Jesus is my Saviour," and down the paper came before they could interfere. On being asked by Miss Leggat if she was not frightened to burn it—"Frightened?" she replied. "No, I have Jesus now." And so by the application of a match the thing was very soon reduced to ashes. The refrain of the old lady's life now is, "Jesus loves me, this I know," and "I am weak, but He is strong."

THE KINGDOM.

—What a commentary upon Christianity is found in the fact that a young Jewess, who had embraced it, has expressed a desire to "read church history to find out how and when Christians came to be so different from Christ."

—A recent editorial in the *Foreign Missionary* (Lutheran, General Council) is entitled "Congregational Selfishness," and has these for the opening sentences: "Our attention has recently been called to the fact that there are members of our congregations who will give willingly, and even liberally, for