

overcome. Diseases of the eye were particularly prevalent, and numbers were operated on successfully. The blind received their sight in a double sense, and Chinese youths who came to study the healing art became assistants to the medical missionaries.

But a new era was about to dawn on the Celestial Empire. The five ports were open, but China was still closed to the Gospel. The advanced guard of the missionary army were as yet only entrenched in front of the strongholds of idolatry, waiting their opportunity. Now comes a great change. The treaty of Tientsin, in 1861, which closed a war of several years standing secured toleration and protection for the missionaries in all parts of the Empire. Article 29 of the American treaty contains the following remarkable provisions;—"The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches are recognized as teaching men to do good: to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harrassed or persecuted on account of their faith. Any person, either a citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity, shall, in no case, be interfered with or molested." The treaty with England was of like tenor. Immediate advantage was taken of this open door. Missionary operations were forthwith commenced in the North West Provinces and carried far into the interior of the country.

Among the earlier missionaries in China was the Rev. WILLIAM C. BURNS, a man of singular devotion and piety—born in the manse of Dun, in 1815. He became a licentiate of the Church of Scotland in 1839, at the time when the great revivals at Kilsythe and Dundee were at their height. Into this movement he entered with great enthusiasm. After visiting many parts of Scotland, England, and Ireland, he came out to Canada where he spent nearly three years, preaching with surprizing facility in English, French, or Gaelic as circumstances required. The time at length came for his entering on the great work of his life—his mission to the Chinese. Having accepted an invitation from the English Presbyterian Church to go thither as their first missionary, he was ordained accordingly in 1847. He arrived in China in November and immediately began evangelistic work, choosing rather to toil in regions where the Gospel had never been heard than to become the pastor of even a missionary flock. When he had gathered a few converts in one place he would leave others to care for them and go on himself to break new ground. Latterly, he adopted the Chinese dress, and he always lived in the

plainest and most frugal manner. His first station was Hong Kong. Both here and at Amoy the most encouraging results attended his labours. Some of his later years were spent at Pekin. He contracted his last illness at Nieuchwang where he died on the 4th of April 1868.

The total number of Protestant missionaries in China is stated to be very nearly five hundred, besides native ministers, teachers, and Bible-women. There are upwards of three hundred organized congregations and seven hundred churches and chapels where the Gospel is proclaimed. There are more than 13,000 communicants. 3000 children attend the Sabbath-schools, and in twenty-one theological colleges 236 natives are being educated for the ministry. Thirty Societies are now engaged in the evangelization of China. The London Missionary Society was, as we have seen, the first—commencing in 1807. It is now firmly established at Canton, Amoy, Shanghai, Teintsin, and Pekin, and is multiplying its outposts in the interior. The American Board of Foreign Missions entered the field twenty years later. It has now seventeen missionaries and a large staff of assistants in the Northern Provinces. The American Presbyterian Board, commencing in 1838 now occupies three important centres—Canton, Shanghai, and Pekin. Their Synod of China already comprizes six Presbyteries, in which native ministers have their seats and even preside as moderators with as much efficiency and dignity as any of their co-presbyters. The Synod is composed of forty-five ministers having the oversight of 2806 communicants and thirty licentiates and candidates for the native ministry. The Reformed Church of America has nine missionaries and 657 communicants. The different branches of the Methodist Church have 25 ordained preachers, 113 assistants, 57 catechists and 2310 members in full communion. The Presbyterian Church in Ireland have recently established mission stations, and the United Presbyterian Church of Scotland at HanKow and Ichang. The English Presbyterian Church, which commenced in 1847, has a strong mission and have met with great success in Amoy and Swatow and, especially, in the Island of Formosa. The Presbyterian Church of Canada, as our readers know, have a flourishing mission in the north part of Formosa. It was commenced in 1872 by the Rev. J. L. Mackay, D. D. He was joined by Dr. J. B. Fraser as a medical missionary in 1874, and on his return to Canada, the Rev. K. F. Junor took his place. In these eight years twenty chapels have been built, each of which is now under the care of a trained native helper. There are 300 communicants, eleven elders and five deacons. Two thousand of the people have abandoned idolatry and