

found the twelve Indian men and the squaw, whom they have to do their cooking, on their knees at evening prayer. These men belong to the English Church, and to the Methodists, and evidently the work of the missionaries is bearing good fruit. We find these men willing, sober, honest, and truthful. I have never heard them utter an oath, and their honesty is well attested. Should any member leave his knife or pipe and tobacco in his boat when landing at night, his punter will be sure to bring it in to him, though these articles are very tempting to Indians."

REV. DR. MACKAY, a Canadian missionary in Formosa, has issued a pamphlet telling of the work he is doing on the island. Among the interesting features of the report are the following statistics:—18,235 teeth I have extracted since 1872; 7,735 suffering people relieved by myself and preachers during last year, 1887; 50 churches as already stated; 51 native missionaries, two of whom are ordained pastors; 64 elders; 60 deacons; 2,650 baptised Church members living; upwards of eighty left this world below. The rev. gentleman, it will be observed, is a practical worker. He attends to the bodily ailments as well as to the spiritual necessities of his flock. The relief given to the natives in the way of dentistry must have involved a great deal of work. The extraction of 18,235 teeth in fifteen years means the drawing of four for every working day. Dr. Mackay has had great success since he commenced to work in Formosa. He has under his charge not only the fifty churches, but a girl's school and an hospital.—*Buffalo Courier.*

It is not a little amusing to find the Methodists celebrating the centennial of the death of Charles Wesley as if he were a genuine Methodist, and had lived, labored and died in that organization. The facts are that Charles Wesley lived and died a faithful clergyman of the Church of England, and no one struggled more earnestly than he to persuade his self-willed brother not to go the lengths of creating a schism from the Mother Church. His hymns are the common property of all Christian communions: they are full of the melody that warms the hearts of the people; and the Methodists have been helped quite as much by the hymns of the one brother as by the preaching and organizing capacity of the other. No one wishes to deny this, but it would be a delicious experience if our Methodist brethren would not in their large generosity absorb all that touches Methodism as if it were a legitimate part of its outcome.—*N. Y. Churchman.*

IN India the first Protestant missionary work began at the beginning of the last century; in 1812 all religious and educational teaching was prohibited; and as late as 1852 the sum of \$3,750,000 was paid from the public funds for the support of Pagan worship. Now the Government, in proof

of its appreciation of the missions, gives large sums of money and valuable grants of land for the erection of hospitals and educational buildings, and in several instances paying for the support of medical missionaries. Hundreds of printing presses are engaged in scattering Christian literature, and the great systems of religion are fast decaying, while the whole country is rapidly becoming Western in its civilization. A church in India, whose members have a total income of \$1,800, gives annually \$400 of that amount for religious objects, \$100 of which is set apart for the support of a native missionary in another district. There are now in India, out of a population of 260,000,000, over 500,000 native Christians, 135,000 communicants, 4,000 churches and congregations, 216,000 scholars in day schools, 90,000 pupils in Sunday schools, and a working staff of more than 50 societies, with over 700 foreign missionaries, 500 native ordained ministers, and nearly 3,000 native helpers.

It is estimated that only ten per cent. of them in China can read, and less than one per cent. of the women.

THERE are still two provinces in China without a resident missionary, and six provinces with only one station in each. The aggregate population of these eight provinces is 100,000,000.

THE South American Missionary Society has started a new mission in Paraguay under encouraging circumstances.

MR. FUKUZAWA, a well-known Japanese writer, urges the introduction of the Christian religion into Japan, although he says he takes no personal interest whatever in religion, and knows nothing of the teaching of Christianity; but he sees that it is the creed of the most highly civilized nations. Professor Toyama, of the Imperial University, has published a work to support his view. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are:—(1) the improvement of music; (2) union of sentiment and feeling, leading to harmonious co-operation; and (3) the furnishing of a medium of intercourse between men and women. It is argued by others that the youth of Japan, being free from the thralldom of creeds, and free to act according to reason, are so far in advance of Europeans, and instead of talking about adopting a foreign religion, Japanese should go abroad and preach their religion of reason to foreign countries. Other writers urge the same views. The writer in the Yokohama newspaper says that those who urge the teaching of Christianity represent an influential section of educated Japanese opinion; they are signs of the times. "To Japan, in an emphatically agnostic mood, came Western science, with all its marvellous revelations and attractions. At the shrine of that science she is worshipping now."