

the man that had long been lying on the hill-side close by, with his prophecy still unfulfilled, affected their minds towards these strangers. They were told that neither they nor their books were wanted in that place, and the sooner they proceeded on their way the better it would be for them.

The colporteurs tried to remonstrate with them, and to show them that their books would teach them how to live and how to attain the highest happiness. They replied in a threatening manner that they did not want to hear anything they had to say, and that if they did not at once pack up their books and be off they would drag them out of the village. Seeing that the crowd was becoming threatening they very wisely left and proceeded on their way.—*Rev. J. Macgowan.*

CHINA.

One of the most successful of the Chinese missions is that conducted by the Canada Presbyterians and the English Presbyterians in the island of Formosa. Dr. Mackay, of the Canadian mission, has been from the first as one of the people, and has taken a wife from among them. He is a man of apostolic devotion and simplicity, and has wrought a great work among the Formosans. The English Presbyterians occupy a different part of the island, that to the south. They, too, have made large use of native talent in the spreading of the Gospel. Recently they held a conference of preachers and office-bearers, all the preachers except one being present. They were examined carefully, and good reports are given of them. In the conference these native preachers spoke earnestly in favour of self-supporting churches, and stated that they would rather receive their salary from the native brethren than from the Missionary Board. Though the money comes to them more promptly from the Board it often subjects them to the taunt, "You preach the foreigner's doctrine because you eat his rice." Each church represented in the conference sent a dollar toward the expenses. The missionaries gave a dollar each for the preachers, and the balance, one dollar, was contributed by the church where the conference met. The conference agreed to recommend each congregation to follow the example of one station, where the worshippers are classed as readers and non-readers, and one of the former told off to teach one of the latter. In this connection the importance of a large type Romanized new Testament was mentioned, for which arrangements are being made. Each congregation also was urged to establish a fellowship meeting for the study of Scripture on Sabbath morning. A

proposal to visit every household in South Formosa was well received. With a view to its being carried into effect, it was resolved that each preacher on his return to his station should make out a list of the towns and villages in the neighbourhood: that the preachers should bring these lists to the next meeting of preachers in May, so that the field may be divided out among the various churches. The subject of self-support was most earnestly discussed, and a determined effort to increase the number of self-supporting churches was agreed to. To this end the church where the conference met agreed to help out a neighbouring church at Kio-a-thau by contributing what it lacked. After the conference, when the preacher for that station returned to his work, he told his people that it had been arranged that for the four months they were short they were to look, not to the home church, but to the church at Taiwanfoo. This caused them to reconsider the matter—it seemed a shame to get money from a neighbouring congregation; and they sent back word that they would not need the money, that they would be responsible for the whole twelve months themselves. This released the church at Taiwanfoo, and it gave the help it had offered to Kio-a-thau to another struggling congregation.—*Missionary Review.*

INDIA.

Perhaps one of the most notable testimonies to the success of missionary labour in India and other countries was made during the recent Baptist Union Conference at Birmingham, when Sir W. Hunter, before a gathering of 4,000 people, gave his experience of missionary work. He simply dealt with the matter as, to use his own term, "a secular man and a layman," and in doing so pointed out that during the ten years from 1871 to 1881 the Christian population of India had increased sixty-four per cent. as compared with the eleven per cent. increase of the general population, and that the Indian native Protestant Christians had now grown up into a native Protestant Church, with their own pastors, numbering 576, and their own native lay preachers, 2,756 in number. "Missionary work," he added, "is one of the greatest and best works at present going on in India; it has been rich in results in the past, and is fraught with incalculable blessings for the future."

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