

was remarkably high among the natives. We make the following extract on the Buddhist development theory of the universe :

"I object," he rejoins, "to the term creation, for in truth, we hold that there is no such thing." "How then," I reply, "came all things to exist?"

"In the beginning," he answers, "the universe was a huge egg, the lighter and more ethereal matter represented by the white ascending upwards formed the skies ; from the grosser and more material coagulating and compacting together grew the earth."

"I presume," I reply, "that such a doctrine could only have been devised when considerable ignorance existed as to the relative magnitude of the earth and the universe, and also as to the nature and dimensions of the sun and planets ; if it were true that the earth is the yolk of the universe, how disproportioned must the relative volumes of yolk and the white in the great general egg become."

"Our doctrine is very ancient," he replies, not appearing to notice the objection as he empties the tiny bowl of his tobacco pipe for the fifth time into the hibachi ; "and at least nature testifies that such a thing as development exists ; from the bud the tree, from the egg the perfect fowl is formed ; the death of winter is followed by the life of spring, and spring and summer die in annual round to live again."

"Your illustration," I answer, "is ingenious, but, may I venture to say, unsatisfactory. We have no evidence of anything self-originated in nature, there appears nothing of spontaneous growth."

"Pardon me," he replies, "this tiny mosquito on my hand is just such evidence. We know for certain that they are generated in the water spontaneously ; where there is water they abound, and where there is none they will not live."

"I know," I reply, "that you observe nature closely in Japan, but had you looked more narrowly at the parent mosquito you might have observed how carefully she lays her egg upon a leaf which overhangs a stagnant pond ; at the proper time the egg is detached from the leaf, and falling into the water, in due course is hatched. On the contrary, the true utterances of nature, rightly interpreted, attest that from step to step of inevitable sequence we ascend to the great Parent and Author of all life."

But true scientific knowledge is not only useful to the missionary in enabling him to expose the false science of the heathen sacred books, but also in procuring a favorable feeling on the part of the people to the mission. The Rev. Mr. Cameron, a former missionary in Madagascar, gives an almost romantic account

of the history of a small case of acids which he had brought with him from England. A search for limestone had been set on foot by the king : the acids enabled Mr. Cameron to test the specimens, and to show that limestone was to be found in several localities near the capital. Soon after the idolatrous and persecuting queen came to the throne. At a conference with the missionaries, she asked them if they could teach her people anything else but religion, and in particular if they could teach them to make soap. By means of his acids, Mr. Cameron was enabled to find out what vegetable ashes were capable of producing soap, and having made some, a couple of bars, he presented them to the queen. In consequence of this, the feeling of the queen towards the Christians was modified for a time. A theodolite which he had brought with him enabled him to survey the line of a canal and to superintend various other works. All this tended to produce a favorable feeling on the part of the people, at all events, to the mission. And it was well that there was a Protestant missionary on the spot capable of aiding in such matters ; for the French missionaries were very strenuous in promoting material benefits, and had the Protestants neglected that department wholly, the state of things ultimately might have been very different.

The missionaries in Uganda, especially Alexander Mackay, were eminently useful to the king, princes and people in practising and teaching certain mechanical arts and also improved methods of gardening, bridge-building, etc., and but for this, in the early days of the persecuting King Mwanga, they would all have been driven out of the country.

The early Jesuit missionaries to China gained great influence over the emperor, and obtained important concessions from him, through curing him of intermittent fever by administering cinchona to him. This influence was increased by the astronomical knowledge imparted to him and others, and by the astronomical instruments imported by them from Europe.

Rev. Dr. Paton, the famous missionary to the New Hebrides, excited the astonishment and admiration of the natives by his enlightened methods for their material benefit, and he turned bitter enemies into warm friends thereby, and the same is true of the equally famous John Williams in other parts of Polynesia, and of Dr. Cameron in New Guinea.

In the present intellectual awakening in China there is a great and growing demand for all books of useful knowledge as well as for those strictly religious, which have been written or translated by the missionaries, and the number of such is now very large. The "Society for the Diffusion of Christian and General