

—The Synod of Brazil recently handed over to Episcopal missionaries in Rio Grande a church with forty members, a day school, and a fund for erecting an edifice; and did it gladly, willingly, and in the spirit of comity and economy which Secretary Clark, at Pittsfield, said was so necessary.

—Mission work in Brazil by the Presbyterian Church (North) has been carried on principally in the southern portion of the country. But there is a great field in the north. The southern Presbyterians have long been active there. The vast field lying between the San Francisco River and the Amazon is comparatively little known to the Christian world. Pernambuco is the chief centre of this region, a city of 120,000 inhabitants; in commercial importance one of the first in the republic. It is the centre of the great sugar trade of Brazil, and the port of three States—Rio Grande do Norte, Parahyba, and Alagoas. Three railroads in operation unite there, connecting the city with the northern, central, and southern parts of the State. Mission work is being prosecuted here with vigor and success.

—The natural result of the growth of Protestantism in Brazil is an urgent, an irrepressible demand for more education—higher education. Under ordinary circumstances the absence of such a demand would argue the failure of the work. By God's providence a new order of things has been set up in Brazil, for which the Protestant ferment is in some measure responsible. This intensifies the urgency of the demand.

China.—The Presbyterian missionaries in Manchuria have encouraged the native Christians to form a native presbytery.

—The *Presbyterian Messenger*, organ of the English Presbyterian Church, says: "Without entering on any jealous comparisons, it is permissible to rejoice in the fact that the members of our own churches in China and Formosa

reach up to and beyond the average of Christian giving of Chinese Christians. The most recent figures for Swatow, supplied by Mr. MacLagan, of our mission there, are 1543 members, who during the year have contributed \$1925. The Formosan churches do quite as well; and in Amoy the annual contribution of the church members is at the rate of more than \$2 per head. Chinese liberality will always seem to those who know the Chinese money-making and money-saving propensities, one of the most convincing proofs of the reality of Chinese Christianity."

—Dr. Griffith John, the veteran missionary to China, is full of jubilation at the recent imperial edict opening the province of Hunan to Christian teaching. He says that its people are brave, manly, and straightforward, occupying the very highest positions as civil and military officers. They are proud, exclusive, and anti-foreign to a degree extraordinary even in China. But now that the door is opened they will be accessible, and when once converts are won and a footing gained there the advance will be rapid.

—There is an apparently well-grounded expectation that the cultivated classes of Japan are only waiting for the consent of the Mikado to embrace Protestant Christianity in a body. The *Deshisha*, founded by a Japanese boy, converted by reading a single leaf of the New Testament and educated in Phillips' Academy, Amherst, and Andover Seminary, has more students than all three of the institutions named.

India.—A Moravian missionary named Letzen, with his wife, certainly ought to be written with those who love their fellow-men. For thirty years he has been preaching and working at a station in the Thibetan mountains, without the sight of a European face, and with the post-office fourteen days' distant, separated from them by the high passes of the Himalayas and dangerous streams.