

any two of the Chinese spoke the same dialect. Consonants were interchanged promiscuously, vowels differently pronounced, different sets of phrases used, while nearly every speaker had a broad and thick utterance that made you suspect that his mouth had been made on a wrong plan, and that tongue and teeth were loose and had got hopelessly jumbled together. I do not think any one missionary understood *all* the speakers."

—The Rev. E. B. Inslee was the pioneer of the Southern Presbyterian Church in China, and began to preach in Hangchow, the southern terminus of the Grand Canal. There are now 9 mission stations. Hangchow and Tsing-King-pu, at the north end of the line on the canal, are 360 miles apart.

—The German Mission of the Roman Catholic Church was started some six years ago in southwestern Shantung, in the midst of the Presbyterian stations. The German Bishop Anser managed to carry his point of putting himself and his work under the protection of the German Government rather than continue, as the other missions are, under the French protectorate. When this was decided, the German Government, for the sake of prestige, zealously pushed forward all the schemes of her Catholic representative. Bishop Anser was first received as a consul, and later on, through the recommendation of the German Minister, he was given mandarin rank of the fourth grade, and has succeeded in raising funds and securing assistants, until now there are some 30 German priests.

Japan.—Christian influence in Japan is increasing, and one proof of it is that a comparatively large number of Christians belong to the upper classes. One minister, two deputy-ministers, the chief judge of the Supreme Court of Justice, the president, and many members of the House of Deputies are Christians, and many other men of consequence are favorable to Christianity. There is a great deal of unrest just now

in Japan, and no one knows what changes the next year or decade may bring. Perhaps there will be a revolution of a non political character. Perhaps we shall live to see that, in the midst of wars and rumors of wars, the Prince of Peace will establish His kingdom in Japan.—*Evangelisches Missions Magazin.*

—There are said to be 11 Japanese evangelists laboring among 10,000 of their countrymen who are engaged on the sugar plantations of the Hawaiian Islands.

—A Japanese gentleman, who was converted to Christianity in Japan through the efforts of an enthusiastic missionary, has had his religious convictions sadly shattered since coming to this country. Because the missionary who accomplished his conversion wore a silk hat, the Oriental supposed that a silk hat was always an adjunct to Christianity. When the steamer which brought him to America reached San Francisco, it was boarded by a man in a silk hat who swore continuously in a shocking style. Such language from a man who was certainly a Christian (for he wore a silk hat) upset the convert's belief, and he shortly lapsed into agnosticism.

—Rev. H. Loomis writes in *The Observer* that "one of the most unfortunate things for Buddhism that could have happened in Japan has been the conduct of Viscount Miura, who is a special representative of that form of religious belief. His appointment as minister to Korea was evidently made only as a temporary affair, and to satisfy the great multitude of the Japanese who are still firm adherents to that system of faith. Owing to their numerical strength, the government felt obliged to make some concession to their clamor for official position and patronage. That Viscount Miura should plot to murder the Korean queen, and then be so unconscious of the heinousness of his crime as to think that it was possible to condone it, was something that