

Continental, eighteen; making a total of one hundred and eighty-nine. Of these, one hundred and forty-three are ordained missionaries, twenty-three lay-teachers, male, and twenty-three female teachers. Leaving out the eighteen Continental that lie between Lutheranism and Calvinism, the China Inland, London Missionary Society (mainly Congregational) and the American Board, we find the missionaries representing the great divisions of the Protestant Church in the following proportions:—Presbyterians, forty-five; Methodists, twenty-eight; Episcopalians, eighteen; Baptists, thirteen. The converts of Protestant missionaries are said to be over twenty thousand in number, of whom six thousand are Church members or communicants. The Medical Missionary Society has been of incalculable benefit. The hospitals are generally under the charge of missionaries of the various churches. It was against them that Satan stirred up the Shan-sin-fan, or GODS AND GENII POWDERS excitement. A deep laid plot was formed to bring the medical missionaries, together with all foreigners, into bad odor with the people. Men personating foreigners threw some of the mysterious powder into wells, and sent out agents, who distributed it about the country, as an elixir of life. It was a harmless mixture, but the report being published that it contained poison, the mob arose and began to wreak its vengeance on the native Christians and the mission premises of the various societies. This excitement drove many missionaries away from these parts, but most of them have since returned.

The mission in which, as a Church, we are specially interested, is that of the English Presbyterian Church, which was established by Dr. James K. Young, who had been a medical practitioner in Hong-Kong. Dr. Young went to Amoy in 1850, and opened a dispensary and a school, both of which furnished him with abundance of work. The Rev. W. C. Burns had offered himself for the mission-field in China some years before, and ever since 1847, had been preparing himself at Hong-Kong and Canton to preach the Gospel in the vernacular. In 1851, he sailed for Amoy, and began his apostolic efforts for the conversion of the Chinese. In 1853, he translated the Pilgrim's Progress into the dialect of Amoy. From that time till his death, an event still fresh in the memory of most of our readers, he gave himself unsparingly and unceasingly to the work of the Lord in China. In the missionary annals of that benighted land no name stands higher for zeal and self-devotion than that of W. C. Burns. The English Presbyterian Church has worthily maintained the cause of Chinese missions to which he devoted himself. It occupies Amoy with four missionaries, Messrs. Douglas, Swanson, Cowie, and Macgregor, and seventeen native evangelists, who attend to the spiritual wants of six stations with organized Churches, and nine yet unorganized. In Swatow, with its twelve stations, it has five missionaries—Messrs. Smith, Duffus, and Mackenzie, and Drs. Gauld and Thomson, with ten native evangelists. In the Island of Formosa there are four stations and five native evangelists; and there with Messrs. Ritchie and Campbell, and Drs. Maxwell and Dickson, Mr. Mackay, the missionary of our Canada Presbyterian Church, is seeking to extend the Kingdom of Christ. The readers of the RECORD are familiar, from the frequently occurring extracts from the English Presbyterian MESSENGER, with the great success which has attended the labours of the missionaries in this interesting island. Of Formosa, as of the whole Chinese Empire, it may truly be said, that the harvest is plenteous, but the labourers are few; and, in view of the circumstances, the Divine injunction is specially binding upon us;—"Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest."