

cation on that of the king. He received us into the house very courteously, shook our hands, hoped we were well, and showed us our seats, then commanding silence, he told us the people were glad to see us, and would be glad to hear what we had got to say. This being the intimation to us to begin, according to arrangement I spoke first, told them that we came neither for war nor trade, but in peace, and to establish friendship and give information. We all spoke more or less, Ukpabio and I most, about God and man, sin and a Saviour, life and death, and time and eternity. This was the first time Jesus was proclaimed in the place; few had seen white people before. We knew we would not be long among them, and therefore we were anxious to tell as much of the truth as possible. All listened attentively, but some seemed disappointed that we had not come to open trade with them. We spoke a long time, but could not enter deeply into any subject, lest the variety of subjects should confuse their minds. We were obliged to give them only the 'first principles,' in the simplest form, and do so over and over again, and in different connections at each repetition. The king gave us good help by repeating what we said, though he slipped once or twice. His slips did good rather than harm, for his chiefs corrected him every time, showing that they understood what had been said; and by their corrections they attracted greater attention from the crowd, and impressed the subject more on the minds of all. We concluded with prayer, first telling them what prayer was, and its why and how. They all knew what prayer was; but the quiet, reverential manner in which our petitions were expressed, and *on their behalf*, seemed new to them; but still they remained quiet to the last. After prayer we told them that we had intended giving them two days, but that having already been longer on our way than we originally intended, we must

leave early on the morrow. This intimation was not acceptable to the people; for while we were preparing our quarters for the night the king sent a request that, seeing they had waited for us ever since they had a town, they hoped we would stay eight days at least among them; and besides he had sent to call all the Uyanga people to come and see us, and if we did not wait they would be much disappointed."

CHINA.—The remarkable work of grace in Formosa still advances with unabated power. Converts carry the good tidings into new districts. Interest is awakened, stations are opened, and the hand of the Lord being with His servants, many believe and turn to the Lord. It is instructive to observe by what varied instrumentality the Divine Worker accomplishes His gracious ends. At one place fifty or sixty hearers were gathered in, and a new chapel built, chiefly through the faithful testimony of a poor cripple, who had been baptized the previous year. At another, where a new and promising station has been opened during the past year, the progress of the truth has been entirely due to the energetic appeals and consistent life of an earnest unpaid evangelist who belongs to the learned class. "It was quite refreshing," Mr. Ritchie writes, with reference to his educated convert, "to listen to an exposition of the doctrines of the Cross from a mind which for nearly half a century has drunk from the streams of the Confucian philosophy, but has now turned such wisdom to account in preaching Christ, the power of God and the wisdom of God."

At all the stations in Formosa, twenty-two in number, 255 adults were baptised during the year. The total membership is 784, and the average attendance at the Lord's-day services is but ten short of 2000.

The adult membership of all the churches connected with the Mission is now 1632, and the average attendance at the Lord's-day services is little short