

In all, there are 13 missions—six British, four Germans, and three French. One society, the Church Missionary, alone has spent \$500,000 in the last 30 years in East Africa.—*The Independent*.

China.—One of the most successful of the Chinese Missions is that conducted by the Canada Presbyterians and the English Presbyterians in the Island of Formosa. Mr. Mackay, of the Canadian Mission, has been from the first as one of the people, and has taken a wife from among them. He is a man of apostolic devotion and simplicity, and has wrought a great work among the Formosans. The English Presbyterians occupy a different part of the island, that to the south. They, too, have made large use of native talent in the spreading of the gospel. Recently they held a conference of preachers and office-bearers, all the preachers except one being present. They were examined carefully, and good reports are given of them. In the conference these native preachers spoke earnestly in favor of self-supporting churches, and stated that they would rather receive their salary from the native brethren than from the Missionary Board. Though the money comes to them more promptly from the Board it often subjects them to the taunt, "You preach the foreigner's doctrine because you eat his rice." Each church represented in the conference sent a dollar toward the expenses. The missionaries gave a dollar each for the preachers, and the balance, one dollar, was contributed by the church where the conference met. The conference agreed to recommend each congregation to follow the example of one station, where the worshippers are classified as readers and non-readers, and one of the former told off to teach one of the latter. In this connection the importance of a large-type Romanized New Testament was mentioned, for which arrangements are being made. Each

congregation also was urged to establish a fellowship meeting for the study of Scripture on Sabbath morning. A proposal to visit every household in South Formosa was well received. With a view to its being carried into effect, it was resolved that each preacher on his return to his station should make out a list of the towns and villages in the neighborhood; that the preachers should bring these lists to the next meeting of preachers in May, so that the field may be divided out among the various churches. The subject of self support was most earnestly discussed, and a determined effort to increase the number of self-supporting churches was agreed to. To this end the church where the conference met agreed to help out a neighboring church at Kio-a-thau by contributing what it lacked. After the conference, when the preacher for that station returned to his work, he told his people that it had been arranged that for the four months they were short they were to look, not to the home church, but to the church in Taiwanfoo. This caused them to reconsider the matter—it seemed a shame to get money from a neighboring congregation; and they sent back word that they would not need the money, that they would be responsible for the whole twelve months themselves. This released the church at Taiwanfoo, and it gave the help it had offered to Kio-a-thau to another struggling congregation.

—**Uneasiness at Peking.**—We learn from Peking that there is a feeling there of great uneasiness as to the stability of things in China. The young Emperor and Empress are believed to be unlucky, as there has been nothing but disaster since their accession. There is no loyalty in China in our sense of the word, and there are great fears that troubles will arise from the general distress inevitable in this coming winter; and if there were any man of eminence who saw any advantage to be gained from raising a rebellion