

Of these 1,168 are in the United States, 72 in Canada, 624 in Great Britain, 673 in Germany, 505 in Holland, 362 in Switzerland, 93 in France, 60 in Sweden and Norway, 47 in Asia, 17 in Africa, 25 in Oceania, and the rest in Russia, Turkey, Spain, Italy, Austria, and other European and South American countries.

THE Work of Missions is necessarily slow, if it is not to be superficial. Over fifty years ago, Dr. Duff sagaciously said: "The time for the education of women in pagan lands has not come; one or two generations of men must pass in the enjoyment of educational privileges, and then educated men will want educated wives as companions." So it has proved. Two generations have passed, and now the women of pagan lands are beginning to enjoy instruction, and the men are proud of their wives and daughters.—*Mission Review*.

THERE is now in Southern Russia, near the borders of the Black Sea, a large population of several millions, who, whilst retaining their membership in the Greek Church, belong to religious societies of Evangelical Christians, which are designated Molokens or Stundists. They retain their outward connection with the Greek Church as a matter of prudence or political necessity, their children being baptized and the marriage ceremony being performed by priests of the State Church.

SYRIA.—A letter received, very recently, from Dr. H. H. Jessup, of Beirut, states that: 1. The gospel is now established in the Turkish empire as never hitherto. 2. The Sultan has made legal the circulation of the Scriptures in all parts of his domains. 3. The native churches are now coming into a self-supporting condition. 4. The government looks with special favor upon native, rather than upon foreign evangelistic agencies, and so encourages a native ministry.—*Missionary Review of the World*.

THE American Board has four missions in Turkey. The Western Turkey Mission commenced in 1819, has 8 stations, 111 outstations, 66 American laborers, 268 native laborers, 25 churches with 2,574 members, and 6,267 pupils in schools. The Eastern Turkey Mission commenced in 1836, has five stations, 118 outstations, 42 American laborers, 252 native laborers, 39 churches 2,304 members, 6,215 pupils in schools. The Central Turkey Mission commenced in 1847, has 2 stations, 40 outstations, 27 American laborers, 136 native laborers, 33 churches, 3,740 members, 3,883 pupils in schools. The European Turkey Mission commenced in 1858, has 5 stations, 25 outstations, 28 American laborers, 35 native laborers, 8 churches with 553 members, and 633 pupils in schools.

CONGREGATIONALISM is at the beginning of an upward wave of a mighty extension in this and in other lands. Many are coming to us, especially in the West, who were not born Congregationalists. The times point significantly. The signs multiply. Among those who are so situated as to see the first small risings of this tide, it now goes without saying that Congregationalism is already the *second choice* of most adherents of all other forms of evangelical faith. The politicians will tell us that the candidate for nomination who is the first choice of some, and the second choice of many, is the one who wins. The laurels of this victory lie, under Christ, within our grasp.—*Rev. M. W. Montgomery*.

THERE is no doubt that caste must undergo great modifications in the near future. The diffusion of knowledge exposes its hollowness and cruelty, although neutral text-books do not give men the "courage of their convictions." That the "mild Hindu" should become so hardened and unnatural as to refuse a dying man a drink of water as caste forbids him to do, is sufficient condemnation of the inhuman system. The political aspirations of the Hindus are directly contrary to the spirit of caste. Nationality demands intelligence and conscience, and the legal equality and responsibility of men. If a Sudra may not become a ruler, then nationality is a myth: if he may, then caste is dead. Patriots must be severely tried to see the veneration with which the grave-clothes and bands of caste are cherished by some would-be reformers.—*Indian Witness*

Literary Notices.

SERMONS BY REV. JOSEPH WILD, D.D. This is a volume of twenty-five sermons of Dr. Wild's, Toronto, published by Messrs. Yeigh & Co., of the *Canadian Advance*, 10½ Adelaide St. E., Toronto. Dr. Wild's Sunday evening sermons are well known: and relate chiefly to the Identification of the Ten Tribes, the future of Israel, prophetic forecasts, and current events. But these Sunday morning discourses aim chiefly at presenting the gospel that saves, and the Spirit that sanctifies. Dr. Wild says, in his preface to this volume, "My chief aim in the evening sermons is to edify, to expound the bible, providence and passing events. In the morning to exhort, persuade, and present the comforting features of the gospel. In an educational centre like Toronto, my evening discourses draw on a larger and somewhat different public than those of the morning. This, I think, is the reason why my church is always crowded in the evening, and in the morning nicely and comfortably filled. My experience is that when I get a