

The Churchman (N. Y.) speaks forcibly of missionary efforts as follows:—

"If modern Missions were planned and conducted on the model of apostolic times it seems to be very clear that in some respects they would be other than they are. 'The men whom our Lord chose to send out to the world as His foreign missionaries, after their 'beginning at Jerusalem' were not deputationary theologians; they were 'unlearned and ignorant men,' but they were Christian men. They were not sent to teach theologies, but to 'preach Christ' and to baptize 'in the name of the Father and of the Son and of the Holy Ghost.' They were not provided with an elaborate liturgy nor with the accessories of a gorgeous ritual. The liturgy, as given by St. Paul to the Corinthians, was the simplest conceivable, as the Lord's Prayer was the simplest, but the most perfect, of all prayers. It is further to be observed that See Bishops, with salaries twice or thrice or four times as large as the salaries of missionaries of other orders, were not an apostolic institution. St. Paul's missionary bishopric covered a large area, and it does not appear that local bishops, with local official establishments, came into existence until the Churches in the various localities were ready to support them.

"There has been a great deal of missionary enthusiasm in the Church; and, so long as it shall be a living church, there always will be strong enthusiasm. But in high places and low there is much quiet questioning just now of the wisdom of our methods of missionary work, and no little doubt of their efficiency. The subject of our missionary methods, domestic and foreign, is likely before long to be an irrepressible question in the Church."

Mr. Hudson Taylor, the founder of the China Inland Mission, ("undenominational"), has set a good example of the practical working of suggestions like the above. He visited Canada lately and held missionary meetings; but instead of making the usual missionary meeting cry for money he boldly asked for men and women to go forth as missionaries. He seemed to have no anxiety whatever about their support. It was God's work and God would support the labourers. These he must have first. Some fifteen missionaries go with him to China to do missionary work and they trust to God for their support. They ask God for what they want and Mr. Taylor says they have never asked in vain. Among those who volunteered in Hamilton, Ont., was one who had no means even to pay his travelling expenses. Next day a working man told him that, as he could not go himself, he would be glad of the privilege of paying his expenses. This is undoubtedly the spirit in which missionary work should be done. God puts it into the hearts of people to assist those who unreservedly throw themselves into missionary work, and the more implicitly He is trusted the more surely will his mighty aid be won.

MISSIONARY FACTS WORTH NOTING.

FROM A PAMPHLET COMPILED BY "W. J. W."

Scarcely one hundred years have elapsed since the organization of the first Protestant Foreign Missionary Society: Now there are over 200 doing work in different parts of the heathen world; with a force of over 6,000 foreign workers and 30,000 native helpers. Twenty years ago there was not a Woman's Missionary Society in America. Now there are in Great Britain and America 19,286 Auxiliaries and 5,193 bands, with an aggregate income in 1886 of \$1,221,649.

A few years ago we were praying for open doors. Now the whole world is practically open to the Gospel.

In Ceylon, the Church Missionary Society report 6,400 baptised native converts and 10,000 children in schools.

Less than five years ago we were asking the Lord for workers. Now there are more volunteers than the Church can send. Nearly three thousand young men and women in America and Europe have already expressed their desire to go—the Lord opening the way.

A dozen of colleges and seminaries in the United States and Canada are already active in raising money among themselves for the support of one of their number in the foreign field; and some of these have now their own representatives among the heathen. Shall not the individual Churches follow their noble example?

To-day the Bible is translated into twenty-five times as many languages as it was on the day of Pentecost; and two of these (the Wenli of China and the Arabic) can each be read by 400,000,000 people. Over 150,000,000 copies of the Holy Scriptures have already been circulated among the heathen.

In heathen lands, as a result of a hundred years of missionary effort, we have now nearly 1,000,000 communicants, over 3,000,000 nominal Christians, and many thousands who have given up idolatrous forms of worship, at present without any religion. This is a work with thirty-fold greater results than that of the home Church, when the workers' means and difficulties are justly compared.

Burmah sixty-five years ago had not a Christian within her borders. A native is brought to Christ and afterward becomes the means of turning a whole nation, and now we find Burmah an evangelizing power. In a probable population of 8,000,000, the census of 1881 gave 84,219 as the number of Christians. The Baptists have now 500 churches, largely self-supporting, with 26,000 communicants, whose gifts of gratitude would put to shame hundreds of our so-called liberal givers in Christian lands. The Christian Karens in Burmah now number about 200,000, being one-third of the Karen people.