

of missions. The Emperor of China governs 400,000,000. Queen Victoria has control of 380,000,000. The Czar tyrannizes over 115,000,000. France, with all her dependencies, numbers 70,000,000; Germany, 35,000,000; Turkey, 40,000,000; Japan, 40,000,000; and Spain, 27,000,000.

—Dr. Cust has issued a "Table of Quinquennial Progress of Bible Translations 1891-95," which carries on the register since his book on Bible translations was published. In the 1890 list there were registered translations in 269 languages and 63 dialects; total, 329. Dr. Cust now adds 41 languages and 11 dialects, making a total to 1895 of 381, in which portions of the Bible are translated. Among the new ones are Chagga, Giriama, Sagalla, Taveta, and the Mombasa form of Swahili, all from C. M. S. East Africa missions. Of the 52 new translations, 29 have been published by the British and Foreign Bible Society, and the rest by other Bible or missionary societies in Scotland, Germany, America, etc.—*Intelligencer*.

—An English journalist was very much shocked lately to find that it cost at least £1000 to convert a Chinaman. He drew straightway the inference that missions were a failure. A religious journalist gave him the facts about the British invasion of interior Africa. That cost \$750,000 and many brave men—a prince of the royal household among the number—laid down to bring King Prempeh to order. Was that expedition a failure also? And besides, it does not cost £1000 to convert a Chinaman, or \$1000, or \$500.

—There are no "fiscal years" in missions. Missionary societies must necessarily make their annual reports and make known the amount secured to carry on the work entrusted to them by the churches. But because we did not make our contribution "before the books closed," that by no means releases us from the obligations of the great commission for a year. It is never "too late" to make an offering to mis-

sions. God's books are never closed.—*The Standard*.

—A church that generously supports missions will support everything else which ought to be supported.

—A recent visitor to our sanctum was a subscriber who receives his mail but once a year. Such is one of the disadvantages of life in Alaska, but all the disadvantages pale when compared with the glory of the privilege of teaching the Gospel to those who know it not.—*The Congregationalist*.

—This largeness of mission is what we ought all, laity and clergy, to realize. We must get out of parochialism, out of diocesanism, out of provincialism, into the spirit of our Lord and Master, who came to those who are far off as well as those who are nigh, and bade His disciples go to all nations as His witnesses and teachers.—*The Spirit of Missions*.

—By character I mean all those tendencies that make for truthfulness, sincerity, loyalty, courage, honesty, and a fine sense of honor, in a wider interpretation of that noble word—the honor that will make us live up to our own best convictions and ideal standards.—*Contributors' Club in Atlantic Monthly*.

—Said Rev. J. S. Dennis, in one of his lectures at Lane Theological Seminary: "The influence of personal example as exhibited in the characters and lives of missionaries and their converts is a potent factor in regenerating society. Christian family life and the influence of Christian women are essential features in the social value of missions. A Christian mission lays the foundations of a new social order by giving a stimulus to new national aspirations and new ideals of government. The whole Oriental world is responding to the awakening touch; an era of social transition is at hand."

—The plan of foreign missions is: First, to send out living men and women, the best and the best educated that can be found, to teach and preach and