

portant question was up for adjudication it could not have been settled in a way to put it forever beyond the power of politician, demagogue, or President to reopen it.—J. M. S.

WE take the following from *The Missionary* for June. We share in the feeling of the editor expressed in the first paragraph. Certainly we are departing widely from the practice of the first preachers of the gospel. Is not the condition of things in Japan and China to-day quite as favorable for the direct oral preaching of the Word as it was in any part of the Roman empire in Paul's day? While it is necessary to lay broad foundations for permanent fruits, let the church stick closer to the letter of her divine commission and the example of apostolic days.—J. M. S.

"We have thought for some time that one of the chief dangers of mission work lies in the educational feature, which is allowed often to displace evangelistic efforts. Mr. Du Bose states that out of the hundred and more ordained missionaries in Japan, only thirty, perhaps forty, are engaged in preaching. 'Little work is done in the towns, villages and hamlets. Preachers listen to the siren voice of the native press urging them to teach school.'

"Missionaries in Japan have spoken with admiration of the willingness of the Japanese to listen for hours at a time to the preaching of Christian truth. This happy feature of the work is not confined to Japan. Dr. Mackay, writing from Formosa, says that in preaching at Tek-Cham he had to preach five consecutive sermons before the people would disperse. At the end of each discourse the audience said they would sit there till he spoke again.

"No missionary among the Chinese has reaped a richer harvest from his work than Dr. Mackay. It is interesting, therefore, to see the estimate he puts upon the work of sowing. 'Shall I call the crowds I saw and addressed,' he says, writing of one of his evangelistic tours, 'the kindness, the welcomes, the apparent interest, etc., a great movement, an awakening, a revival? Not so. I have never yet seen here what would be called a revival in the West. I mean in the common acceptation. And I have not seen fruits anywhere during all the past years without *hard, hard* work, and we have no business to look for fruits unless solid, real, hard, genuine work go before. Taking all in all, I never saw such willingness on the part of so many Chinese as during this trip. I never saw such a tremendous reception; never had so

many leave their fields and work to welcome me and attend services. Don't think all such, and a thousand times as much more, will carry me away. Different motives will be at work, and I claim, without any sham modesty, to know something about all these things, and also to take them into account. In one word, don't think these people will be baptized in 1887 or 1888. At the same time it is a glorious, a grand opportunity. Two men came up for 300 hymn-books. If any one should be disappointed at results from all this, I, for one, will not be. I will see what I expect, and if God exceeds our expectations, so much the better, and, at any rate, I will give Him all—all the praise and glory, for ever and ever. This is the region travelled most by me, barefooted, many years ago, when going in amongst the savages."

WE have received from Robert N. Cust, LL.D., one of the ablest leaders of missionary thought and life in London, a "Classified Catalogue of the Missionary Enterprises of all the Protestant Churches and of the Greek Orthodox Church in the World," specially prepared for the recent Missionary Conference at London. It is a work that must have cost him much and patient investigation. It is exhaustive in its fulness. Its permanent value for reference is very great. It is the first attempt to supply a catalogue of this nature, and it deserves general recognition and circulation. The extent of mission organized work, as here shown—the names, respective fields and connections of no less than 223 societies being given—will be a surprise even to the well-informed.

WE have space for only the abstract:

GREAT BRITAIN AND ITS COLONIES.	
Un denominational.....	27
Bishopal.....	25
Methodist.....	0
Congregationalist.....	7
Presbyterian.....	1
Friends.....	2
Bible Christian.....	1
Baptist.....	2
Plymouth Brethren.....	12
Miscellaneous.....	5
Colonial.....	26
	— 113
FOREIGN COUNTRIES.	
Germany.....	30
Switzerland.....	4
France.....	2
Denmark.....	2
Sweden.....	8
Norway.....	3
Russia.....	2
Netherlands.....	14
United States (North America).....	56
	— 110
Grand total.....	223