

tion Hall papers were read and addresses made, of which we can give only a brief outline :—

Rev. Dr. ANGUS of London, Principal of Regent's Park Baptist College, read a paper on "The Duty of the Churches in Relation to Missions," in the course of which he said: Given fifty thousand missionaries and fifteen millions of money for ten years, and the gospel could be preached to every man, woman and child in the world. England sent as many men to the Crimea to take a single fortress. England alone spent the sum required every two years in intoxicating drinks. The difficulties were great, but if it were a question of English national honor, or American progress, or German fatherland, the thing would be done.

Rev. RUFUS ANDERSON, D.D., LL.D., of Boston, Secretary of the American Board of Missions, had prepared a paper on "The Territorial Divisions of Missionary Fields of Labor—Missionary Courtesy." The paper remarked that there are over fifty Protestant missionary societies in all parts of the world, spending \$5,000,000 annually in the aggregate, and employing 2,000 missionaries and over 10,000 native agents. They had a common foe in the papacy, but it was not greatly to be feared, because native Protestants soon began to regard the papacy as another religion. The greatest danger was in the sectarian divisions of Protestants. The Church Missionary Society of London had set a noble example by refusing to go into fields occupied by other societies. Perhaps it was too much to expect entire harmony in this respect. There were instances in which the missionary cause had been embarrassed and endangered. The paper instanced, among other examples, the Madagascar missionary field, which numbered 38,000 church members, and 400,000 nominal Christians, with thirty missionaries of the London Missionary Society. An Episcopal missionary had been placed in the very centre of this field, and the bishop first selected declined to serve. The sanction of the Crown had also been withheld from the appointment, and it was to be hoped that the question would not pushed further. In India also there were great dangers imminent of a similar kind. True missionary courtesy required that we should do to others as we would that they should do to us; and there were fields enough for all denominations to cultivate without clashing with one another.

Rev. THOS. M. ENDRY, D.D., of New York, read a paper on "The Obligations of Science, Literature, and Commerce to Christian Missions." Missionaries themselves were pioneers of science. They had

added directly to the sum of geographical knowledge. The knowledge of civilized nations in regard to Africa would have been limited but for missionary discoverers, chief of all, Livingstone. (Cheers.) Philology and ethnology formed a necessary department of missionary labor and investigation, and the contributions of missionaries had influenced those branches of learning beyond computation. The obligations of commerce to missions were incalculable. Conversion means a home. A home meant industry, and schools, and commerce. Missions had opened Japan and China, to travel and residence, and had been the handmaid of peace. Let literature, science and commerce bend before God's altar to-day and pay their devotions to Him who said, "Go ye, therefore, and teach all nations."

The subject was thrown open for discussion, and several delegates addressed the Conference.

Rev. Dr. WILLIAM GRAHAM, of the Scotch Church, Bonn, urged the claims of the Jews. He had been called by the General Assembly of Ireland to found a united mission to the Jews in Damascus, Syria, and afterwards in Hamburg and Bonn. His experience was that great material results had followed the missionary work in Syria.

Rev. N. SHESHADRI spoke of the progress of missions in India, which he argued was wonderful, considering the shortness of the time missionaries had been at work, and the serious difficulties which had to be overcome. What they wanted was the outpouring of a divine impulse on the Church.

Dr. WILLIAMS, of Baltimore, said that the hope of the world was the conversion of the women of the world, and now the women of heathen lands were being brought under the influence of the gospel. When the news of Christ's birth was brought to Simeon and Anne, the former wanted to go to heaven at once, but the latter went out into the streets and told everybody about it. That was the true kind of missionary spirit.

### Progress!

COMING OUT OF ROME.—*L'Aurore* publishes a notification to the Rev. Mr. Vanasse, Curé of Acton Vale, signed L. X Goin, H. Scieur, L. Laprade, Dornino Goin, L. X Goin, fils, Marie Scieur, Lina Goin, D. Goin, eight persons in all, that they have left the Church of Rome on account of its errors to join the catholic Protestant Church. J. Catyrol and Rev. L. W. Wurtele are the witnesses.—*Montreal Witness*.