

activity of the Church of England, so has Christianity stimulated Mohammedanism and Hinduism in India to greater vigor. There are now 50,000,000 of people in India not belonging to either of the two religions, who will be absorbed into either one or the other, or into Christianity. Islam has won converts in India by preaching and not by force. The Mohammedans, finding that employment by the British Government was only given to the qualified, have built upon the strictly religious education of early years a course of most careful education of a general character. The Hindus have also accommodated themselves to the changing times. They have let go of certain old customs and ideas, but have speedily adopted new ones, to prolong their religious life. Hinduism has compromised in all directions. It has grown within itself, and has put forth new outgrowths of religious orders.

Christianity in India owes its marvellous success to the early Baptist missionaries, who, with scanty help from English friends, and at an expenditure of \$250,000 from their own resources, planted and built with the greatest wisdom. For the nine years preceding 1881—taking the Presidency of Bengal as a fair illustration of the relative progress, within that time, of all three religions—while the population increased at the rate of 10.89 per cent., Mohammedans at the rate of 10.96 per cent., Hindus at less than 13 per cent., the Christians of all races increased at the rate of 40.71 per cent., and the native Christians 64.07 per cent. Christianity holds out a pastoral care for the education and moral supervision of its people that neither of the other two provide. It receives its new members with a cordiality and a completeness to which they are strangers. Hinduism, especially, has no welcome for the proselyte. Christianity raises the position of woman to a degree unknown to Mohammedanism or Hinduism. The one profession in India that is not overcrowded is that of the schoolmistress; the wisest missionaries are utilizing this fact. Islam is a total abstinence brotherhood, and the Christianity for India must insist on the same principle. Christianity must change as little as possible native customs, and, especially in the case of a man who has had more than one wife previous to conversion, must distinguish between essentials of faith and moral usages that prevail among us. Sir W. W. Hunter concludes, "Speaking as an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race." If I mistake not, this address of Sir W. W. Hunter's is likely to be widely quoted, and will have a most impressive effect on the Christian world.

STATISTICS FROM JAPAN AND CHINA.

I have said before in these letters that the ratio of progress was greater in the newer fields than in the older. The detailed statistics of the missions of Japan and China are just at hand, telling us of the state of affairs on the 1st of January in this year of grace. China had the benefit of missionaries fifty years before Japan. There are now thirty-seven societies at work in China, besides some independent missionaries. These have 710 missionaries, not including missionaries' wives, but including single women. There are 32,260 church members in the mission churches. The gain for 1887 was 4,260. The total gifts of Chinese Christians amounted to \$38,236, an increase over last year of nearly \$20,000.

In Japan 26 societies have 253 missionaries, with 19,829 church members, some 5,014 more than last year. These contributed about \$40,000, an increase of \$14,705 over 1886. The Unitarians have now a mission in Japan. On

the 3rd of February a meeting was held in Tokio to celebrate the bringing to a successful completion of the translation of the entire Bible into the Japanese. Eight years ago the New Testament was finished, and probably 150,000 copies of it, in its complete form, besides copies of single books of the Testament, have been sold. Orders by telegram, the American Bible Society's agent writes, as well as by mail, are coming in for the completed Bible.

SOME JOTTINGS.

The *Mouvement Geographique*, for February 12th, has an account of a decree recently signed by Leopold II, King of the Belgians, regulating the liquor traffic on the Upper Congo. So it seems that there is a power that can be used to repress, as well as to regulate the iniquitous business, if he sees fit.—The International Medical Missionary Society of New York hopes soon to get a charter, and to be able to confer diplomas and degrees. The Superintendent of the mission, Dr. Dowkontt, is a Baptist.—The Chinese of the province of Honan are destroying the materials gathered to repair the breaches in the banks of the Yellow River; they do not want the river in their province any more.—The English Baptist Society, Secretary Baynes writes us, issue two books on the medical needs of the Congo.—"Health on the Congo, by Professor James, and "Preservation of Health," etc., by Dr. Roberts. The price of each is two shillings and sixpence, net.—Sampson Low & Co., of London, have just published Little's "Through the Yang-tse Gorges." The author speaks pessimistically of Christianity's prospects in China.—That was a suggestive topic on which the Presbyterian ministers argued, in the Presbyterian mission-house in New York City a week or two ago. Dr. Philip Schaff and Dr. John Hall led in the discussion, and the audience was roused to a pitch of intense enthusiasm. "How far may the Roman Catholic church be regarded as an ally, and how far a foe, in the evangelization of this country and of the world?" F. S. DOBBINS.

"The Whole World." *

When requested to write a paper to be read at this Quarterly Union Meeting, "The Whole World" was given me as a subject; a subject so vast, extending from Greenland's Icy Mountains to the uttermost parts of the earth, which are the Lord's. As we are told to go into all the world and preach the Gospel to every creature, that command must embrace both Foreign and Home Missions. The subject of Missions must be dear to every Christian heart, and although frequently brought before us, from the pulpit, the lecture room and social meetings, and earnest fervent prayers have been offered year after year for the mission cause, yet the subject will never be exhausted until the "Whole world is brought to Christ."

To dwell upon the degradation of the heathen, the misery resulting from child marriage, the vice and ignorance of the people, would be but to reiterate what you already know; but as we climb the hill of Christian experience, and feel God's love shining into our souls, are we not more anxious for the extension of his love, that our heathen sisters may become the children of God? We have been cheered and comforted at different times when hearing of the conversion of the heathen, but the work has just commenced.

After all that has been done by the various churches and societies for spreading the knowledge of the Lord

*Paper read by Mrs. Parsons, before the Quarterly Meeting of Halifax and Dartmouth, May 8th, 1888.