

It seems that four missionary families on furlough from Southern Asia have been told not to return, and nine other families are to be retired from the work. It is also proposed to discontinue one of the missions in China, while other mission fields will share the same fate unless the churches put forth more strength—*i.e.*, give more liberally. "The cost of the mission work has been reduced one half, while its success has been increased fourfold." The broad truth is that the development of missionary work all over the world demands a new standard of giving on the part of the churches; it is the Divine antidote to the love of money which threatens them with such serious evils, and should be accepted with gratitude.

"The unrest which the deputation of the American Board found to exist among the churches in Japan founded and nurtured by its missionaries, and known as the Kumi-ai churches, seems to be almost or quite unknown among those of the other missions—the Presbyterians and the Baptists. Rev. J. L. Dearing, one of our Baptist missionaries, writing to Rev. F. S. Dobbins, says that 'not one native preacher,' outside of the Kumi-ai churches, or in any other denomination than the Congregational, can be named as preaching the 'new theology.' Neither the Presbyterians nor the Methodists are troubled by that heresy, and 'the Baptists have no trouble with it at all.' All that the deputation of the American Board found so disappointing and distressing among the missions seems to grow out of the lack of sound and evangelical teaching on the part of the missionaries. It is the Andover semi-Unitarianism that is doing the mischief. There is no occasion for surprise because of it. 'What a man sows, that shall he also reap.' If the missionary goes with a half-formed, half-cherished doubt as to the final doom of the heathen, half persuaded that he who 'has not had a fair chance in this life' may be allowed another chance in the fu-

ture life, he will fail to produce conviction of the truth strong and fast in the minds of the 'converts,' and he need not be surprised that just such things occur as are reported to have occurred in Japan. The first requisite of a missionary is that he be convinced, and be firm in the conviction, that only the Gospel is the power of God unto salvation."—*The Journal and Messenger (Baptist, Cincinnati)*.

The Irish Presbyterian Church began mission work in India in 1840. In the two provinces of Gujarat and Kathiawar (Bombay Presidency) they have now 8 central and 12 out-stations, 13 ordained missionaries, 3 native pastors and 136 other native Christian helpers; communicants number 462 and adherents 2237. They have a mission press and a training college with 14 students. In Manchuria, where mission work was begun in 1867-70, they are now making rapid progress, in the last seven years their converts having increased from 76 to over 1000 (446 communicants). They have 5 stations (17 sub-stations); 10 ordained, 3 medical missionaries, and 61 native agents. One convert recently made light of walking 25 miles in a busy season to receive baptism. A jungle tribe's mission and zenana mission are also carried on under the auspices of this Church.

China: progress in missions from 1807 to 1896, nearly ninety years, as reported by Mr. Gibson, of Swatow:

Work began in 1807; in 1843 but 6 communicants.

1853, 350 communicants, rate, 34 per annum.

1865, 2,000 communicants, rate, 140 per annum.

1876, 13,035 communicants, rate, 1,003 per annum.

1886, 28,000 communicants, rate, 1,496 per annum.

1889, 37,287 communicants, rate, 3,076 per annum.

From 1876 to 1889, 24,252 increase in 13 years.

It will be seen that the rate of increase has constantly grown. In the twenty-four years between 1865 and 1889, the number multiplied from 140 to 3076