

names on its roll as John Williams, Morrison, Moffat, Livingstone, Ellis, Mullens, Gilmour—not to speak of living men—and with by far the largest total number of adherents among all missionary societies; it deserves to be honored, indeed. Although the society is by its constitution undenominational, it is practically supported almost exclusively by one section of English Nonconformity—the Congregationalist. Relatively to numbers, influence, and wealth, they put us Churchmen to shame. We wish the society very heartily God-speed in its almost worldwide work.”

—The first missionary party was sent out by the London Society, August 10th, 1796, bound for Tahiti, and consisted of 30 persons. A “miscellaneous selection” truly, for only 4 of the 30 were ministers, 6 were carpenters, 2 shoemakers, 2 bricklayers, 2 tailors, 2 smiths, 2 weavers, a hatter, a shop-keeper, cotton manufacturer, cabinet-maker, draper, harness-maker, tin-worker, cooper, and butcher. Only 6 were married, and there were 3 children.

—The Church Society gives these significant figures to set forth the growth of seven years: Then 247 ordained missionaries, now 344; then 40 laymen, now 82; then 22 women, now 133. Total: then 309, now 619. That is, the whole staff has doubled since 1887. Besides that, there were then 4 honorary missionaries, now 70, self-supporting, and 80 supported by special contributions. When particular missions are viewed, the retrospect is even more striking. Thus West Africa had then 11, now 43; East Africa, then 26, now 53; Mohammedan lands, Egypt, Palestine, and Persia, then 17, now 63, India, then 133, now 222; China, then 17, now 63; Japan, then 14, now 33.

—This, the largest society in the world, is nothing if not evangelical, and fully determined to defend against every foe its sacred rights under the

Gospel. And hence we are not surprised to learn that the “Executive Committee has published a memorandum recognizing the free right of laymen to engage in evangelistic work among the heathen, the instruction of Christians in Bible classes and the like, and school work, medical work, and literary work of various kinds, such as is generally recognized as within the province of laymen, without first securing formal episcopal authorization. There are, however, other functions for the exercise of which it would be proper to have a special arrangement with the bishop of the diocese. They are the habitual conduct of public worship in settled congregations where there is no resident ordained pastor, and preaching to such congregations, and the ministering from time to time by Europeans, on the invitation of the ministers, to congregations having ordained ministers in charge. While the committee is willing to arrange with the bishops concerning these matters, it distinctly stipulates that it in no sense surrenders ‘the inherent right and duty of Christian men to use all and every means of winning souls to Christ.’ It conceives that ‘in the mission field no legal disqualification exists to prevent laymen from performing even the official functions above referred to without episcopal authorization.’ Nothing in the memorandum is to be interpreted ‘as infringing upon the reasonable liberty of the society’s lay missionaries to do so, either in cases of emergency or even in ordinary cases, in the earlier stages of missionary work.’”

The Continent.—Hungary is rejoicing over great advances made toward religious freedom. Within two years, under the lead of Premier Wekerle, three bills have become laws which establish civil marriage, regulate the religion of the offspring of mixed marriages, and provide for the civil registration of births, marriages, and deaths. And it looks as though the Emperor would find no rest until he gives his