

had increased its native Christians from 123 to 32,800; and the American Baptists, with thirteen missionaries, had fifty-nine natives at work, and from 122 converts had grown to 57,070. In 1885, though occupying the sixth place as to age and the seventh as to missionaries employed, the Wesleyan mission stood only sixteenth in number of adherents.

Messrs. Hughes and Lunn quote Mr. Little and Mr. Findlay as saying that the work of the society is "fatally devoid of concentration, continuity and thoroughness"; and while tracing *failure to the policy of the society, they impute no personal blame to the missionaries*; but declare the missionaries to be picked men, and express high opinion of their ability, integrity and devotion. The changes they recommend are:

1. That educational agencies should be quite subordinate to preaching of the gospel.
2. That educational agents should be, as far as possible, laymen.
3. That the advantages of education should be given mainly to their own native converts, especially intending to be native catechists and ministers.

They charge education with absorbing far too much of the men and money of the society, and affirm that success is in proportion to the prominence given to the evangelization of the masses. It must be confessed that the testimony they adduce from Rev. G. Mackenzie Cobban and others is overwhelming. Evangelistic missions are reported as winning thousands where educational missions reach tens. The Church Missionary Society and the American Presbyterian Missions are quoted in contrast with those of the Free Church of Scotland, of which it is said that, following Dr. Duff's policy, on lines almost entirely educational, they reported in 1888, in Madras district, 78 adults and 187 children as the total of baptized adherents; and that in that mission since its foundation the whole number received is 622, while the expenditure has not been less than £150,000! The Telugu Mission of the American Baptists, on the other hand, reports at one station and in one year twice as many conversions as the Free Church in the entire presidency in fifty years; and the American Baptists peculiarly magnify the *evangelistic* element. Of course there is a difference in the *caste* of people among whom these various missions are carried on which must enter into any comparative estimate of results; but after all due allowance is made, this is a most startling showing. For the accuracy of the statements we cannot vouch; we are acting now simply as reporters of current news.

A most serious charge is made against the *missionaries' style of living*. It is stated that it is unduly expensive and luxurious, and tends to put a distance between the natives and the missionaries. Quotations are made from native Christians and from foreign observers tending to show that a social gulf exists between the masses of