

## MISSION NOTES.

—In 1813 the Moravians had 34 stations, 152 foreign missionaries, and an income of \$32,555. Now they have 99 stations, 281 missionaries, and 25,310 communicants.

—Last year an open-air mass meeting was held at Tokio by the missionaries, and it passed off without disturbance. Now another mass meeting, attended by thousands, has been held in a large Japanese theatre, three or four thousand persons being present to listen to addresses by the missionaries and native preachers. It is thought that at least 200 pagan priests were in the audience.

—One of the missionaries of the Livingstone Inland Mission writes from Parabella, on the Congo, that the people of that vicinity, though heathen, "are very superior, not only to most African tribes, but even to the heathen of England, as regards their morals and manners." The same missionary also says that Stanley is making a very substantial road, wide enough for three carriages abreast. Ditches are made on each side to carry off the water from heavy rains. The full staff of the Livingstone Inland Mission now consists of twenty Europeans, of whom all but two are in Africa. There are three ladies in the party.

—One of the signs of the spread of Christianity in Japan is the earnest efforts made to oppose it. A magazine, advocating the union of Buddhism and Shintoism, for the purpose of putting down Christianity, has been started. It is published six times a month. It exhorts the priests of the old religion to lay aside their disputes in the presence of the foe, and combat it till it is destroyed. An account is given in one of the numbers of a meeting of priests to devise means to stop the progress of Christianity. One of the royal princes presided. It is significant that the magazine, in a late issue, drops Shintoism and becomes an advocate of Buddhism solely.

—This is what the Rev. J. M. Strachan, of the Society for the Propagation of the Gospel, has to say respecting what he saw, in a tour in Japan, in the foreign concession of Tokio:—"Here, more markedly than at Osaka, the glory and shame of a divided Christianity—the zeal and the schism of the church—stand out conspicuous before the Japanese. In close proximity are the houses of missionaries, representing twelve different societies. Seven belong to the United States, one to Canada, three to England, and one to Scotland. Besides these are the missions of the Greek and Roman churches. An intelligent native must look with bewildered astonishment at the diverse church organizations, at the doctrinal differences, at the various way in which divine worship is conducted, and may well exclaim: "Can all these belong to that church which boasts of one Lord, one faith, one baptism?"

—A remarkable movement is in progress among the Aboriginal Indians of British Guiana. Forty years ago a young man commenced work among them, and waited five years for his first convert. The converts have since become a thousand. Two or three years ago an

Indian family from the Upper Potaro river came from their distant home to know more about the gospel, concerning which they had heard somewhat. They have, as a people, often pleaded for a teacher. A missionary has recently been sent among them who baptized 1,398 of the natives of the Potaro and neighbouring tribes, amongst whom were persons who had come two weeks' journey, and were living on quarter rations rather than go unbaptized. The missionary of the Propagation Society, writing to the Bishop says: "In all the history of ancient and modern missions, hardly ever, I conceive, has a case been known where so many at a time, with so little of worldly advantages to tempt them, have voluntarily sought for admission into the Christian church."

—The Rev. J. H. Wyckoff, of the Arcot Mission of the Reformed Church in America, recently addressed a series of questions to the native agents of the eight churches and thirty-six village congregations under his supervision, and the questions and answers as printed are very interesting. One of the questions was: "Do the Christians make any efforts to preach the Gospel among the heathen?" The answers from three villages are that little is done in this direction. In one village the Christians do it both publicly and privately. In another there are a few very devoted, zealous converts; but the majority appear to be indifferent to the spiritual welfare of their neighbours. When exhorted to do something, they say this is the catechist's duty. To another question—"Is there any desire to be independent of mission help?"—four villages return an affirmative and one a negative reply. Some of the Christians say they have not been long enough in the church to give much, and that they are like chickens, they must still follow the mission. The general testimony is that no heathen customs or ceremonies are retained; but there are some petty vices. The Sabbath is kept tolerably well.

—In India there are now 689 Christian European and American missionaries representing thirty-two societies. This is an increase of 67 since 1871. Of these, England sends 244; Germany, 131; the United States, 117; Scotland, 67; Ireland, 19; Canada, 17, etc. No less than 30 of these are the sons of missionaries born in India. The oldest of these missionaries, Mr. Pearce, arrived in the country in 1826, and has thus been 55 years in the field. The largest number sent by any society is 43—the Church of England. There are 389 native missionaries, an increase since 1871 of 164. The increase of native Christians since 1871 has been 52 per cent. The following table gives a relative statement of the various societies:

Church of England	75,998
Am. Bap. Miss. Union	55,633
Gospel Propagation Society	51,391
London Miss. Society	50,098
Gossner's Miss. Society	29,285
American Board	13,485
Leipzig Missionary Society	11,981
Eng. Bap. Miss. Society	10,000
Basel Miss. Society	7,337
Methodist Episcopal Church	5,855

These, with others, give a total of 340,623. Besides these 340,000 native Christians there are thousands of adherents—people who are almost Christians in various stages of education and of nearness to Christ. Of

these there cannot at present be reckoned fewer than 150,000. The communicants representing the adult community have in ten years grown from 52,816 to 102,444. The following comparative table of progress speaks for itself:

	1850.	1861.	1871.	1880.
Foreign Missionaries	339	479	622	689
Native Missionaries	21	97	225	389
Native Christians	01,092	138,731	224,258	340,613
Communicants	14,661	24,976	52,816	102,444

The forthcoming report of the Church Missionary Society will have the following paragraph on the condition and prospects of its West African missions;

"In Sierra Leone, and even in the interior countries approached from it, the committee do not look forward to an extension of the Society's own operations; rather, to the increasing readiness and ability of the African Church to undertake missionary as well as pastoral work. For the first time since the earliest conversions, under William Johnson, the native Christians connected with the Society in the Colony are this year returned as 'None,' all being now transferred to the Native Church. Under Sierra Leone, the Yoruba Mission will need re-enforcements from England; and it is not only there that an inviting field calls for the energies of the English missionary. The committee feel that the time has come when on the Niger also the white man should take his place by the side of the black man in proclaiming the name of their common Lord and Saviour. The remarkable exploratory voyage of the 'Henry Venn' mission steamer up the Binue, in 1879, not only revealed the existence of tribe after tribe ready to receive teachers, but reminded us that by the two great branches of the Niger we have a facility of access into Central Africa to which no route from the East Coast affords a parallel. The committee are persuaded that one of the Society's earliest advances should be in this direction, and a nobler field for the Krapfs and Livingstones of the future cannot be imagined. The remarkable character of the movement towards Christianity in the delta of the Niger is fully confirmed. Both at Brass and at Bonny the people by hundreds are throwing away their idols and attending the Church services. The two churches are thronged every Sunday. A small chapel has lately been built in a neighbouring hamlet by King George Pepple, who is taking a very hearty interest in the mission and setting a good example to his subjects; while the famous juju temple, studded with human skulls, is going to ruins."

## GENERAL RELIGIOUS NOTES.

—Mr. Moody, with Mr. Sankey and their families, expects to sail next September for England, and will probably remain abroad in evangelistic work for several years.

—Psalms xxv. and xxxiv. are alphabetical acrostics, the verses beginning with the successive letters of the alphabet; but they continue for several verses after the alphabet is completed. Professor de Lagarde suggests that the acrostic continues giving, by its first letters, the names of the authors, which would be Pedael and Pedaliah.

—An official statement of the English Wesleyan Methodist Thanksgiving Fund shows that thus far \$1.

506,625 has been promised, and \$1,205,960 has been paid in. The districts giving over \$100,000 each are:—1st London, \$111,925; 2nd London, \$175,835; Birmingham, \$131,505; Liverpool, \$136,980; Manchester, \$108,480; Bolton, \$104,280.

—The hubbub in Rome over the attack on the procession at the removal of the remains of Pius IX. has not subsided. A meeting has been held of three thousand persons, including many sentenced to penal servitude under the Pontifical Government. A resolution proposing the abolition of the Papal guarantees law and occupation of papal palaces was passed, notwithstanding the interference of the police, who deemed the proposition an incitement to violation of law.

—The Sabbath, if it is to be maintained, must be fought for is the opinion of the English Wesleyan Committee, as expressed in their report to Conference. They say:—"We cannot shut our eyes to the fact that our Sabbath is threatened, formidably and resolutely threatened. It may be that the struggle upon which we have already entered will determine whether in this Protestant land we are to have a Continental Sunday, a Popish Sunday, frittered away in unhallowed frivolities and desecrated by secular trafficking and amusement; or whether we are to retain and transmit to coming generations that calm and quiet Sabbath, that hallowed and blessed Sabbath, which we have inherited from our forefathers and to the devout observance of which we owe so much of our sober force and tranquil perseverance."

—The Bishop of Liverpool has treated the Wesleyan Methodists to something entirely new. There have not been wanting proposals from the Established Church to Wesley's followers to return to the bosom of the parent body; but these invitations have only resulted in making the Wesleyans more desirous of staying where they are. Bishop Wordsworth, of Lincoln, issued a letter, to which he gave the designation "*Irenicum Wesleyanum*," asking the Wesleyans to put themselves under episcopal jurisdiction. He proposed that they should be allowed to do whatever religious service unordained men could do in the Church. The idea of unfrocking all the ministers of the Wesleyan body made the Bishop's proposal seem very chimerical and unbrotherly and it was rather indignantly rejected. The Bishop of Liverpool, formerly Canon J. C. Ryle, is a different sort of man from Bishop Wordsworth. He has not proposed union to the Wesleyans; but has simply sent to the President of their conference meeting in his diocese a manly, catholic letter, recognizing them as brethren in Christ, acknowledging the debt the Church owes them, and bidding them God-speed. This note, which does great honour to Bishop Ryle, struck a responsive chord in the heart of the Conference, and did much to efface bitter remembrances. If the Wesleyans are to be won at all (and we do not think they will ever join the Church while it is established), Bishop Ryle, and not Bishop Wordsworth, or Dr. Pusey, or the Dean of Manchester, represents the influence that will win them.