

and the Church Missionary Society in Tinnevely, amiably divide the end of the Cape. The bounds of the Madura Mission of the American Board have been settled by agreement with the Society for the Propagation of the Gospel, dividing the field between them. In Madras, Calcutta, and Bombay, and in a few other places, there are Monthly Mission Confederacies, where members of most of the missions gather for paternal intercourse and discussion. While the general Mission Conferences, like that of the Punja^h, or of the whole country, held decennially—the last at Calcutta, 1883—have gone far to prove to the heathen world that Protestants are really united in spirit and aim.

The Presbyterian family take the lead in the movement for organic union. For years past, the Dutch Reformed, the American, Scotch and Irish Presbyterians, have met in a general alliance, seeking to accomplish in India what has been done in Japan. At their last meeting in Bombay, committees were appointed to press forward the work of union, and it was decided to establish a periodical for that purpose.

The evils of sectarianism are nowhere so serious as in great heathen cities, where missions compete, and sometimes conflict, one with another. The natives fancy the divisions greater than they are, and the converts sigh for a national church, and complain of the burdens imposed by reason of differences.

The City Evangelization problem, which astounds and confounds the Church at home, is pressing heavily on the Church in heathen cities. Says Mr. Lawrence :

“It is difficult and painful to express my disappointment with most features of mission operations in the Presidency cities of India. The educational work, indeed, is excellent; in some cases, unequalled. The Christian College in Madras, at the head of which is Dr. Miller of the Scotch Presbyterian Church, may well rank as the best institution of learning in India. But other forms of work languish. Not only that: in many cases the fat school-kine have swallowed up the lean evangelistic kine, and there is an actual famine of God's preached Word for the heathen. One great reason for this neglect of important branches of work, one explanation of the weakness or restlessness of the native churches in these cities, and of the fact that in the three where so many societies concentrate there is but one native church which is strictly self-supporting—the Congregational Church in Bombay—is to be found in the rivalries and confusions of sectarianism.

In Calcutta, matters are still worse. The Bengali Christians have able and fluent leaders among them, some of whom show their sincerity by great labors and self-denial. Several are successful lawyers or government officials, who devote their spare time to gospel work, or even take charge of some church. One of these laymen has just been ordained to the preaching office by the Presbytery of the Scotch Free Church Mission.”

But the question of lay baptism is exciting earnest attention. A test case has been brought for trial before the Presbytery of the Free Church of Scotland, but not yet decided. Even such men as Ram