

are a nation of students. Doubtless when these peoples shall have become welded into one, it will be for China to produce and conserve the vast wealth of the East, Japan to protect and defend Oriental prestige, and Korea to preserve its literature and literary traditions.

It is to be expected that this diversity will show itself in the history of missionary propaganda in these empires. In China the Church has had to meet the conditions growing out of patriarchal customs complicated with intense materialism. In Japan one of the controlling factors in the situation is that *esprit de corps* inseparable from militarism. In Korea the prevailing characteristic proves an element of strength in the native Church. Two hundred and fifty thousand Chinese converts, under the banner of evangelical Christianity, presage the final conversion of the empire; and if I might assume the role of a prophet, it would be to say that China redeemed will yet lay on the altars of Christ the largest offering of material wealth, the most magnificent gift that history will ever know. In Korea the progress of evangelical Christianity has been rapid. In fifteen years the Church has grown from a handful of about one hundred souls to a host of thirty thousand converts. Several things have contributed to this more rapid growth in Korea than in the neighboring empires. The success of Christ in China and Japan were not without their effect in establishing the prestige of our religion in the eyes of the Koreans. The Korean Empire is smaller in bulk than either of her neighbors, and has, therefore, gotten in motion Christward earlier. There has been an absence of all competition in the way of taking on the outward garb of Western civilization to the exclusion of imbibing its spirit, so that the only thing to challenge attention in Korea has been Christ and His Gospel. Christianity is the only living thing in sight. In the midst of hopeless despair there has burst into view the star of hope. To the Korean, lost in the cold, dark, arctic night of heathenism, it has come as the dawning day; therefore, he has thronged the doorways of the Church, first single individuals, then in groups, and soon in throngs.

The work already done in Japan is of a lasting character. It possesses length, breadth, and depth, and is at once a presage and a preparation for the final victory. In estimating the movement of Christian forces in Japan, the solidarity of the Japanese nation should be

reckoned with. The Japanese in great crucial tests like to move as a nation. There is a wonderful power of unanimity among them which puts them into contrast with the Koreans. One of these days Japan, as a nation, will deliberately take the final step Christward and accept His truth as her religious faith. China awaits a Chinese Constantine, and when God's purposes shall have ripened He will appear and fill China's laws, institutions, and customs with the spirit of evangelical Christianity.

ONE BIBLE FOR TELUGUS.

An Important Meeting.

The meeting of the General Committee of the Madras Auxiliary Bible Society, held in the Memorial Hall on Monday, the 25th instant, was of extraordinary importance and will pass into history as having terminated a controversy of many years standing and as having removed the reproach and hinderance presented to Christian unity and progress by two conflicting versions of the New Testament amongst the Telugus. With one exception, all the leading denominations interested in the Telugu Missions were fairly and evenly represented.

The Secretary stated the special character of the meeting, as being called together for the consideration of the important question of the proposed union between the M.A.B.S. and the American and two Canadian Baptist Telugu Missions for the issue of one version of the Telugu New Testament. The matter in hand is urgent, as the first edition of the revised New Testament must be carried through the Press by the Rev. J. R. Bacon before his departure to England on the 11th April next.

1. Resolution of the Parent Society's Editorial Sub-Committee, dated 29th October, 1902. "Resolved to recommend . . . that in view of the incalculable importance of removing a stumbling block to Indian converts and inquirers, the Committee of the M.A.B.S. be encouraged to make a fresh effort to reach one version of the New Testament for all Missions to Telugus. The Parent Committee suggest that a conciliatory but strong appeal be made to the Baptist Missions to accept the proposal in respect to the terms for *baptise*, etc., made in 1886 by the late Rev. N. M. Waterbury (American Baptist) with the further option of *gnanasnamu* for baptism as in the Tamil version."

In a letter received on the 24th ultimo from