

## Editorial and Contributed.

"WE hope to see the day when the ordinary Mission Report will be an extinct form of literature, found only in museums or on the shelves of archaeological societies." So says the *Indian Witness*, and we say Amen. It is time this matter was looked at seriously by our Missionary Board and General Conference. An expenditure of over \$3,000 per annum on the Annual Report starts the question, What good end does it serve? Very few read it, and it quickly goes to swell the volume of waste paper. If the total amount from each Circuit were given, instead of a detailed list of subscribers, at least one-half of the cost would be saved. It is objected to by some that if the names of subscribers are not published, amounts will be reduced, and some will cease giving altogether. This, if true, is by no means creditable to the givers; and we are fain to believe that such cases are very few indeed. At all events we would like to see the question considered, and, as a preliminary step, an informal conversation in all our Quarterly Boards would have a good effect. If such should take place, will ministers kindly inform us of the drift of opinion?

A STRANGE story comes from the Mosquito Coast. A Moravian missionary there was recently visited by an Indian named Kaila, from the Kruta River, in Honduras, whose people bear a very evil name. Kaila declared that he had been warned in visions to ask for the preaching of the gospel, for if the people did not give up their evil ways the country would be destroyed. Some Christians went back with him, but the people would not hear them, and repaired to one of their profligate funeral wakes. Kaila tried to follow, but was driven back with jeers, and retired with words of warning. Soon after the house where the people were assembled was struck with lightning, which scattered the guests and consumed the building. Subsequently a tremendous tidal wave swept the coast, blotted out Kaila's village and destroyed every place in it *except his own*. What the effect of this strange visitation will be remains to be seen.

MRS. BISHOP (formerly Miss Bird) has a passion for travel, especially in out-of-the-way places that have seldom been explored. Her *Unbeaten Tracks in Japan* presents a vivid picture of life in those portions of the Empire most remote from civilization. Unlike some modern travellers, Mrs. Bishop has an open ear and eye for what is good, and does not consider it a part of her duty to sneer at the enthusiasm and belittle the efforts of missionaries. On the contrary, she allows full credit for what they

have accomplished, and pleads that they be encouraged and sustained. One of Mrs. Bishop's recent adventurous journeys took her through Kashmir into Little Tibet, where she was brought into contact with the Moravian missionaries at Leh, the capital of the country. Hitherto it has been supposed that Tibet is resolutely closed against missionaries, a supposition contradicted by the experience of these Moravians. Buddhism is universally prevalent, morals at a very low ebb, and the work of Christianity difficult and slow; but with characteristic patience the Moravian missionaries are toiling on, and the first-fruits of what may yet be a plentiful harvest have been gathered. This work has a special interest for us at the present juncture, as Larger Tibet lies just west of the Chinese province of Tz-Chuen, into which our missionaries will shortly enter, and the latter province may yet become a base of operations from which we shall enter the "regions beyond." If such a project seems utopian we can only reply to the objector in the words of the well-known motto, "The world is my parish."

A REMARKABLE article by Sir Bartle Frere on the adaptation of Christianity to all forms of civilization, has lately appeared in an English periodical. Its statements, based upon personal observation, furnish a complete refutation of the misrepresentations of modern infidelity, which is never weary of repeating that missions are a failure, and an antidote to the doubts and fears of many Christians, whose knowledge of the progress of Christianity is woefully limited. Let all such weigh seriously language like this from the article referred to:—"I speak simply as to matters of experience and observation, and not of opinion, just as a Roman prefect might have reported to Trajan or the Antonines, and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160,000,000 of civilized and industrious Hindus and Mohammedans in India is effecting changes, moral, social and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe. Presented for the first time to most of the teeming Indian communities within the memory of men yet alive—preached only by a few score of Europeans who, with rare exceptions, had not previously been remarkable among their own people in Europe for intellectual power or cultivation, who had little of worldly power or sagacity, and none of the worldly motives which usually carry men onward to success,—Christianity has, nevertheless, in the course of fifty years, made its way to every part of the vast mass of Indian civilized humanity, and is now an active, operative, aggressive power in every branch of social and political life on that continent."