

our enterprizes are lagging for lack of funds. Even the Foreign Mission Treasury is not full. The Supplementing Fund, the Education Fund, the Home Mission Fund, all cry—"Give, give." Let that be a prompt response.

SUCCESS OF PROTESTANT MISSIONS.

An influential American paper recently asserted that the money expended in Foreign Missionary work would be more profitable if used at home in evangelistic work. Satisfactory replies have come from different quarters. The *Spirit of Missions*, speaking on behalf of the Episcopal Church, showed that the statistics of that body would not bear out the assertion, but the contrary. The *Missionary Herald*, in a studied article, full of statistics, refutes it as to the missions of the American Board.

In the August number of the *Foreign Missionary* of the Presbyterian Church, the question is considered at large, DO MISSIONS PAY? It is shown that they do pay, by reason of (1) their commercial value, (2) their incidental advantages, (3) their direct success. Under the third head some statements are so summary that we can present them. The writer begins with the Presbyterian Church, and considers others:

"The foreign field for the past ten years has yielded more converts in proportion to the labor expended, than the home field.

The number added to the Presbyterian Church in our land in 1870 on profession of faith, compared with the whole membership was..... 6 per cent.

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| The gain of Foreign Missions as a whole | 12 | " |
| Gain of the A. B. C. F. M. as a whole..... | 14 | " |
| Gain of Presbyterian Missions in India..... | 16 | " |
| Gain of A. B. C. F. M. in Eastern Turkey..... | 18 | " |
| Gain of Presbyterian Missions in China..... | 25 | " |

"This statement shows a heavy preponderance in favor of conversions on the foreign field. In the Sandwich Islands alone, the number of persons received into church fellowship on profession of faith, is more than equal to the present population over four years of age, amounting in all to 55,300, or on an average about 1,400, to each ordained missionary." "The number received into twenty churches in the twenty-

six years following 1837, was 49,713, which is an annual average of about 1,900."

Taking a more general and comprehensive view of the whole field, the following statements are made:

"To compute the results of modern missions is simply impossible. Figures cannot express them; nor are they visible to the human eye. But it is interesting to know, that outside the bounds of Christendom there are four thousand centres of Christian work and Gospel teaching; 2,500 congregations, 273,000 communicants, and 1,350,000 nominal Christians." Rev. Dr. Mullens, Corresponding Secretary of the London Missionary Society, says: "In more than three hundred islands of Eastern and Southern Polynesia, the Gospel has swept heathenism entirely away. The missionaries of the four great societies (English) have gathered 400,000 people under Christian influences, of whom a quarter of a million are living, and 50,000 of these are communicants."

Similar statements are made by Dr. Butler, in his work on the land of the Veda:

"Not much less than 300,000 Christian converts in communities having renounced heathenism, and numbering 1,151,721, testify to the eminent success of Christian missions. Over 31,000 Christian laborers are to-day in the field of the world. More than 626,000 youths are in Christian schools. In India and Burmah there are 7,480 missionaries, native preachers and catechists; nearly 3,000 stations and out stations; 70,857 communicants; 137,326 youth in schools, and 6,584 pious boys being educated for a life of Christian labor."

WELSH PRESBYTERIANISM.

In the early part of the eighteenth century the Rev. Griffith Jones, who was designated "The Apostle of Wales," "The Morning Star of the Methodist Revival," struck by the ignorance of his catechumens and their inability to read the Word of God, established the plan of *Circulating Schools*, by which a master remained at a particular place until he taught a number of people to read, and then removed to teach in some other district. By this means and by Mr. Jones' preaching, considerable preparations was made for the subsequent revival.

But the work of grace took more distinct beginning about the year 1735 or thereby, by the conversion of the three fathers of Welsh Calvinistic Methodism, Howell Harris, Daniel Rowlands, and Howell Davies, and it is not a little striking that it: