

tioned with high encomium. And it is curious to note that these women represent all the various conditions and spheres of life. Some were doubtless given to a single life, others were wives and mothers; some presided over church work and some over the household; but all were active in labors for Christ and for souls. What an anticipation of these days, when the Lord having given the word, "The women who publish the tidings are a great host." A curious reversal had taken place already when Paul wrote. At first woman was believed to be virtually a *help* for man, and was so treated for 4,000 years. But when the Gospel redeemed her, socially, as well as spiritually, Paul could say to men, "*Help those women*," as though woman had now become the primeworker and leader in holy activity, and man was now to give her help.

Woman in India.—When Mrs. Armstrong, laboring among the Telugus, sought a winding sheet for a dead woman, she was asked: "Was she a saint or a sinner?" The question meant was she married or a widow; if a widow, she would not be buried in cloth of such quality as if living with a husband. And when she asked one of the many sects of Hindus if there was anything on which they agreed he said: "Yes, we all believe in the sanctity of the cow, and the depravity of woman."

What vast sums could be given to missions if we only exercised self-denial—nay, if our self-denial reached no further than our luxuries! A woman in London was leading about a poodle which had on its neck a collar set with diamonds valued at \$1200, and attached to it was a silver chain worth \$35 more. In one day, in London, \$25,000 are often spent for flowers alone. What if we should but follow John Howard's maxim: "Our luxuries should give way to the conveniences of the poor; our conveniences, to their comforts; our comforts,

to their necessities; and even our necessities to their extremities."

India.—Sodoms. Professor Lindsay saw from the railway, between Poona and Wathar, at Jejuri, a huge temple, frowning dark like a mediæval fortress; and forty miles below Satara, in a secluded glen at Pal, another. Going on to Dhoud, then up to Visapur, and climbing the hills, there was another. They are the three great temples of Khandoba, lord of Jejuri. To them the poor villagers all over the Maratha country look with religious awe; and in fulfillment of vows, bring their young daughters there to deliver them over to a life of nameless degradation. These girls, thus consecrated to a life of infamy in the name of religion, wander in bands over the face of the country, and the places where they mainly congregate are turned into Sodoms.

London Missionary Society.—From May, 1888, to May, 1889.—Missionaries in the field, 190; of whom 36 are women. Fields of labor, China, India, Africa and Madagascar, South Seas and New Guinea. Income for the support of the workers and expenses of home office, about \$625,000 (£125,000). Percentage of funds for home administration, 8 to 9 per cent.

Bible Society.—The British and Foreign Bible Society has, during the 81 years of its history, issued from its *London Depository* alone, 29,000,000 complete copies of God's Word, 32,000,000 Testaments, nearly 12,000,000 portions of the Bible, a total of 73,000,000, or nearly 1,000,000 a year, or enough to furnish every twentieth inhabitant of the globe! Truly England's noblest cathedral is her great Bible Society.

The Missionary Work of American Baptists covers seventy-five years. The first station commenced in 1814, and the first baptism was in 1819, so that the first six years were those of sowing seed only, and not of reaping. At the end of ten years there was one church, with 18 members, in the Asiatic field. This first decade was one