

topics under which was considered, 1. "The Religious Systems to be dealt with." As this is, like the historical paper, proposed to be an annual topic, in which these systems are taken up in turn, two were considered this year—"Taoism," by Rev. Dr. Baldwin, and "Buddhism," by Rev. Dr. Kellogg of Toronto. An entire session was set apart for these addresses, followed by comparison of views by members who had had experience in dealing with them.

Dr. Baldwin treated of the historical origin of Taoism, and analyzed it as a philosophy and a religion and a superstition. It started as pure rationalism but gradually became grossly idolatrous, the founder of it being deified and his image worshipped. Dr. Kellogg drew a strong contrast between Christianity and Buddhism, the one being theistic and the other atheistic; the one affirming the other denying the existence of a soul; in the one man (Buddha) becomes God, in the other God (Jesus Christ) becomes man; one seeks salvation from sin, the other from suffering; in the one the means of salvation is by the work of another, in the other by man's own works; salvation attained in Christianity is through atonement, regeneration and resurrection to eternal life of soul and body; in Buddhism it is the extinction of being. In the matter of ethics Christianity teaches love to man and God; Buddhism inculcates selfishness. Christianity purifies and glorifies family life; Buddhism discourages and denounces it.

The second department of topics pertaining to the field was "The Literary and Intellectual Forces to be Confronted." Professor M. N. Wyckoff, of Tokyo, Japan, presented a paper on "Education in Japan," which we have already published, by anticipation, in our July number. This, however, was much enlarged upon in his address, and by the other speakers on the subject. "Education in China" was an able paper, by Rev. Marcus L.

Taft, of the Peking University, China, which we propose to present to our readers later in the year. A third department of the survey of the field was to be found in the succession of addresses on the various mission fields delivered in the several sessions and on Sunday, and in one entire evening given to "Exceptional Communities," e. g., "The Native Races of Mexico," "The Chinese in Singapore," "The Alaska Indians and the Black Fellows of Australia." Rev. Mr. Ferguson treated the subject of "The Native Races in Mexico" in a paper supplemental to one which we published from his pen lately. This paper also will appear in our columns.

Rev. Mr. Bond, of Singapore, stirred the company with thrilling statements about Malaysia; and Rev. Mr. Hartmann, of the Moravian Mission to Australia, described his life among its aborigines. Mrs. Sheldon Jackson, at another session, spoke of Alaska peoples.

Naturally another general class of topics was "*Obstacles to Mission Work.*" The "Opium Question" in China, especially in relation to the prospective revision of the treaties of foreign nations with that country; and also the "Present Phase and Status of the Chinese Question in America," were ably discussed. Memorials to the Queen of England and to the President of the United States were adopted, and Rev. Drs. Hamlin and Baldwin were appointed to present the petition to President Harrison in person.

Under the caption of "*Forms of Missionary Activity,*" several topics were taken up. "Woman's Work for Woman" was considered in three sessions. In the first one a representative of each field was allowed five minutes to present their work, which was followed by three lady speakers on the special topics, "Boarding and Day Schools and Orphanages." In the second, the missionary ladies met the secretaries of ladies' societies present