

leading their young associates to accept Christ as Saviour and Lord; and secondly, as a missionary force to send the Gospel to "the regions beyond."

It is from this latter standpoint that I appeal to the organized battalia of young Methodism. Turn your thoughts and prayers, your sympathies and gifts, toward the great mission field, and let the Church have the benefit of your youthful enthusiasm. Set this before you as a definite purpose. Join in the battle cry, "The world for Christ." But in doing this take care that you do not fritter away grand opportunities and waste your Lord's money by attempts to establish some small, independent enterprise, separate from the main work of the Church. Do not break up into small guerilla bands, but fight with the main army. In the missions sustained by the General Board there is not only a great work now on hand, but there are opportunities for extension far beyond what the Board is able to meet, and our young people need not go farther afield for an open door.

This article is written with an earnest desire to bring our young people into closer sympathy with the great mission work of the Church; and this is an object that should meet with universal response. There is nothing narrow or bigoted about it. We gladly recognise the work that other churches are doing, but we love our own the best, and we feel persuaded that our young people can accomplish far more for the spread of Christ's kingdom by throwing their energies into a work which is ready to their hand, than by seeking for some "new thing," or by giving their money to men whom they "know not whence they be."

Mission Study and the Cycle of Prayer.

HARRY G. DORMAN, HARVARD UNIVERSITY, IN THE
"STUDENT VOLUNTEER."

AWAY to keep in touch with the larger movement, at the time that we are studying more minutely some particular field, is by a combination of the fact record book and the Cycle of Prayer. Take a blank book, and head thirty of the pages with the names of countries, as given in the Prayer Cycle, in much the same manner as a scrap album is arranged. You have then a complete list of the mission fields of the world, divided more or less evenly into thirty headings. Now on the appropriate pages group your facts.

Points that it is well to note are: the geographical features; the character of the inhabitants, their dress, customs and religion; the political history; the history of missions in the country; the lives of any famous missionaries; and finally the work of missionaries in the field to-day,—first the work of your own Board, and secondly, the work of the other Boards. Sources of information are geographies, encyclopædias, museums, private and public libraries, the reports of the various Boards, the missionary magazines, the daily papers, returned travellers and missionaries.

Where possible, it is best, instead of a bound note-book, to use a book made up of the perforated sheets that are commonly used for college lecture notes, in order that extra pages may be added at will, when the facts under one heading overflow their allotted pages.

Remember that the aim is not so much to create a missionary encyclopædia as it is to arrange briefly such notes as will bring to mind the information that has been gathered. Then as we take up the Cycle of Prayer for the morning watch there will be before us on the open page such an array of facts as will make our prayers intelligent, sincere, earnest and fervent.

The Drift of the Times as to Missions.

SOUND THE ALARM.

IF we may accept the statements concerning missions and missionaries now being made by men who seem to be in a position to know whereof they speak, there is certainly great cause to "sound the alarm." Dr. Pierson says in *The Missionary Review of the World*:

"There are at work two opposing tendencies equally hostile to all evangelical life and evangelistic effort. On the one hand, much that calls itself scholarly criticism is practically the lowering of the Word of God to a human level, and on the other hand, the various congresses of religions are lifting all religious systems to a divine level; and between the two the cause of missions is losing hold on the popular mind."

If the Bible be not divinely infallible, and if its authority be not absolute, then its command to believers to give up the objects to which they had hoped to devote their lives, to abandon openings that seemed to assure them affluence and ease, to forsake their dearest earthly friends and go forth to the most inhospitable shores, and among the most degraded and cruel tribes of men, who hate them and despise their Gospel, there to suffer and die—such a command, if it be not from God himself, may be regarded as preposterous, and obedience absolutely refused. If Christianity be but one of many religious systems, all of which came from God, and eventually lead the soul to God; then for its advocates to proclaim to those of other beliefs that faith in its Saviour is the only way of salvation from eternal perdition is simply an impertinence. Then those in the homelands who have wept and prayed for open doors, who by night and day have besought the Lord of the harvest to send forth laborers, who have spent themselves and their possessions that the Gospel might be carried to the heathen, have simply been carried away by religious enthusiasm. Then Carey, Judson, Morrison, Moffat, Livingstone, Brainerd, Gardiner, Williams and the whole army of men and women who, like them, went forth—some to burn their lives out with fever in dark Africa, others to be butchered by the cannibals of the South Seas, others to starve in Patagonia, and others to die at the hands of angry mobs in China—these people, instead of being, as we have supposed, a noble army of devoted, Christ-sent, Spirit-filled martyrs, freely giving themselves for the redemption of a hell-bound race, were simply a band of deluded religious fanatics, throwing their lives away for the propagation of an idea.

Is it any wonder that under the influence of such damnable teaching, the cause of missions is losing its hold upon the popular mind?

But, of course, such teaching has its effect not only upon the Church at home, but also among the missionaries abroad, and that effect is thus stated by Rev. S. Bladgden, of Boston, in an open letter published in the *New York Sun*:

"Foreign Missions have not been altogether a failure by any means, but in comparison to what they might have accomplished, they have indeed been, and still are, an emphatic and most deplorable failure! And the secret and simple reason of such self-evident and lamentable failure is the fact of unbelief in 'the Word of God' from Genesis to Revelation. The missionaries nowadays, with few exceptions, do not believe in God's Word as literally true, inspired and infallible, from lid to lid of the Holy Bible. They were not 'raised that way,' nor have they been taught thus to believe in, reverence, fear, love, obey and