

—"On November 19th, 1891, took place the one hundred and fiftieth anniversary of the Society for the Furtherance of the Gospel. Since 1771 this Society has dedicated itself exclusively, in fact, to the temporal support of our Labrador Mission, which was then established. It has likewise deserved the warmest thanks by securing the sale of the Eskimo products and the importation to them of the necessaries of life. A business undertaking set on foot by Christian people, whose proceeds have been and are entirely devoted, without any by-ends of private advantage, exclusively to the extension of the Gospel, this Society, we may believe, is unique in the history of the kingdom of God. And as the Lord has recognized and blessed its whole activity, in the most palpable way, He will doubtless also remember with a gracious reward all those who, as members of this Society, in all secluded stillness, have exercised this activity out of love to Him."—*Jahresbericht of the Unitas Fratrum.*

THE CONTINENT.

—The *Journal des Missions* for December remarks: "The dolorous circumstances in the midst of which we are bringing to a close the year 1892 have nothing to do with missions. Are there not, however, in the spectacle which is unfolding before our eyes lessons by which we can profit?"

"A sort of earthquake has come to pass in the world which surrounds us; colossal enterprises, which have laid under contribution the savings of a whole country, appear destined to a wretched collapse; reputations hitherto intact are dissolving in an hour; men hitherto powerful are falling from the summit of power; and these shocks appear to forebode others, profounder still.

"How shall we not be shaken in view of such an overturning? How can we but be struck with the vanity of all that which in the eyes of the world is brilliant, wealthy, powerful, well assured? How can we fail to re-

call the scriptural admonitions as to the deceitfulness of riches, the fragility of power, the weakness of everything that is only human? And unless we are incurably frivolous and trifling, how can we but look for some fixed point in the general convulsion, and seek beneath these tossing waves for an immovable ground in which to cast anchor?"

"The will of God, which he that doeth endureth forever, when the judges and princes of the earth are scattered and dissipated like chaff, this is the fixed point, this is the solid Rock!"

—"Grindelwald Conferences have turned out very much what was expected. There have been delightful, and we believe profitable *réunions*; but a reunion of the churches, in the English sense of the word, has been plainly declared to be meanwhile practically impossible. Not the less is it a hope which should govern their reciprocal attitude and conduct. The divisions of the Church are really a legacy from its self-centred, non-expansive periods; and the key to reunion is to be found not at Grindelwald, but on the mission field."—*Missionary Record* (U. P.).

—The admirable Hermannsburg Mission, resting on so pronounced and polemic a basis of intense Lutheranism, had from the beginning difficulty in maintaining accord with the established church of Hanover, although this is Lutheran. However, during the life of Louis Harms himself unity was maintained. After his death his brother, Theodore Harms, assumed the direction of the mission. The latter, in 1878, with some other pastors seceded from the Establishment, and formed the Free Church of Hanover. However, the Establishment continued to have a voice in the mission; but now the Free Church has declared that so long as the Hermannsburg missionaries shall continue in communion with the Establishment, they shall be shut out from the altars and pulpits of the Free Church, and the pupils of the Mission House