

more in the ears of a slumbering and half-frozen church. A new college of apostles—the apostles of modern evangelism—laid hold of the body ecclesiastic and violently shook the church with impassioned and prayerful appeal. Men woke to see that, as Samuel Blair said, “piety at home lay a-dying,” while pagans abroad were perishing; and it was this arousing to a new activity for the lost, that brought back warmth, restored circulation, and quickened all the pulses and currents of spiritual life. Canon Taylor may try to depreciate modern missions, but a far greater than he, who a century ago bore the name he is dishonoring,* declared that England herself was “in a state of virtual heathenism” until William Carey led the way in foreign missions. Missions a failure? No, not if it be worth while to displace a fatal frost by a summer’s sun, barrenness by fertility, and spiritual apathy and lethargy by a world-wide, unselfish ministry to human want and woe, whose reflex influence is even more precious than any direct blessing it bestows!

England and the Anglican Church, to which the Canon belongs, are justly proud of her cathedrals. But there are no Gothic structures on British soil that compare, in grandeur, symmetry, and beauty, with her magnificent Bible and missionary societies. “Walk about Zion, tell the *towers* thereof, mark well her *bulwarks*, consider her *palaces*.” What “towers” are those Bible societies that lift the word of God, in three hundred tongues, to such a height that all the world shall see and read its witness! What “bulwarks” are those great, aggressive, organized activities whose offensive warfare against the foes of Christ are the best defensive and protective measures of the church at home! What “palaces” are those churches where the King himself delights to dwell, drawn to abide by that spirit of missions which is the Spirit of Christ! It is these united movements of the great Christian brotherhoods to give the gospel to every man in his own tongue and by the lips of the living missionary, that are reversing the miracle of Babel and perpetuating the miracle of Pentecost!

Three years hence, in 1892, Spain proposes in an imperial way to celebrate the four hundredth anniversary of the discovery of America, and to honor the memory of Christopher Columbus. A royal decree has been issued, announcing an exposition to which the Kingdom of Portugal and the governments of Latin America are to be invited. The object of the exposition is declared to be “to present in the most complete manner possible the condition of the inhabitants of America at the time of its discovery, by collecting for that purpose all the objects which can give an idea of the state of their civilization, and of the civilization of the races inhabiting the American continent at the end of the fifteenth century; and by a separate exhibition at the same time of all the products of the art, science, and industry which char-

* Isaac Taylor.