

dilemma. He must apparently either falsify the Government's pledge, and so break faith with these magisterial witnesses, or else he must betray his duty to the public by prostituting the administration of justice. Unless he at once make up his mind to resign all thought of the latter immoral alternative, public action will be promptly taken in the matter."

In the Patna case it seems as if there had been great moral obliquity as well as legal blundering—a perverse indisposition to side with righteousness. It is well that public attention has been so imperatively directed to the case. Sir John Gorst's miserable attempt to smooth it over was characteristic. Men of his stamp are likely to have some rough lessons administered by the awakening Christian conscience and growing Christian sentiment of Great Britain. The sooner the better. Says the *Indian Witness* of recent date:

"The Patna girl case is coming before the Calcutta High Court on appeal next week. The delay in bringing the case before the High Court must have been very serious to the cause of the Mission; but the Government of Bengal had the original papers without which the case could not proceed. And the Government was not very expeditious in deciding what to do in the case, or to return the papers. Indeed, it was semi-officially published that the Government had decided to rebuke Mr. Quinn, [the British magistrate who consigned this Christian girl to a life of shame,] but after a painful delay a contrary decision, in which Government washed its hands of the matter, was made public. Mr. Dyer [Editor of *Bombay Guardian*, who has nobly exerted himself to have outraged justice vindicated] has informed the Social Purity Party in England of the decision of the Bengal Government, and the Queen-Empress is being influentially moved to interfere in the case. The end is not yet."—J. M. S.

THE sudden death of Dr. Isaac G. Bliss, of Constantinople, so long a prominent missionary in the Levant, will be a painful surprise to multitudes all over the missionary field. We give a few facts concerning his life and work.

Isaac Grout Bliss was born in West Springfield, Mass., July 5, 1822. The family afterwards moved to Springfield, Mass. He fitted for college and graduated at Amherst in 1844, in the same class as Rev. E. K. Alden, D.D.,

Secretary of the American Board. He then studied at Andover and Yale Theological Seminaries, and was ordained as a missionary of the A. B. C. F. M., in 1847. Was married to Eunice B. Day, of West Springfield, and sailed from Boston for Turkey in September of that year. He was stationed at Ezroom, Turkey, about 240 miles south of Trebizond, and was the first to open up to missionary influence a large section where some of the most successful Christian work has since been done. Continued traveling, unintermitting labor, broke a naturally powerful constitution, and in 1852 he was obliged to return to America. Once and again he essayed to return to his chosen field, but each time was obliged to give it up. He entered the pastorate first at Southbridge, Mass., and afterwards at Boylston, Mass., and severed his connection with the Board. It was a bitter trial to him, but it seemed necessary, and he accepted it as providential. In 1857 the proposition was made that he enter the service of the American Bible Society as their agent for the Levant. The work, which was more varied and less confining, seemed suited to him, and he accepted the position. He sailed from New York December 25, 1857, reaching Constantinople early in February of '58, and commenced the great work of his life. In 1866 he returned to America to raise funds for the erection of the Bible House, and was here until the fall of '67. Was called to New York again for a short visit in 1870, in regard to the great question of publishing the Arabic Bible. Since then he has made two visits to this country, one in '83 and one in '86, with the hope of regaining strength from the heavy strain of many years of hard, unintermitting labor. He returned each time refreshed, but hardly recuperated. Vital power was weakened. The harsh winds and damp air of a Constantinople winter and