

as well as of that of the C. M. S., was nearly doubled. His like-minded wife, a missionary's daughter, contributed not a little to this great success. She helped especially in the education of the girls and elevation of the female sex. She introduced into her girls' school the weaving of lace, in which her scholars attained very considerable skill. Dr. Caldwell's example shows what, in India, the right man in the right place can accomplish, when he is able to remain for a good long while, and so take root. In 1877 he, with his fellow-missionary, Sargent (of Talamcottah) was consecrated in Calcutta as missionary bishop—both being suffragans to the Bishop of Madras. He has since then ordained 51 native pastors, and removed his residence to Tuttlecorin.

"He says that he was never thoroughly well. And yet he has held out so long in one of the hottest districts of India. For it may be said of Tinnevely that it has in the year 'three months hot weather and nine months hotter.' Yet, strangely enough, he once, during a furlough in England, had a sunstroke while driving in an open carriage. Sunstrokes are more common where the heat is variable. . . . He has had his share of trouble to bear. Especially since his appointment to the episcopate he has had so much hostility and opprobrium to undergo at the hands of the Christians of his own charge, who felt themselves wounded in their caste pride by his reports, that it is no wonder if he compares himself with the tree of Jotham's parable, who was asked to reign over the other trees. But he concludes his reminiscences with the sentence: 'Every year spent in God's service should be regarded as a jubilee year.' "

M. Weitzacker, describing the dedication of a Bassuto Church, writes.

"A numerous company of horsemen approaches, who, on drawing near the village, bring their horses to a walk, close up their ranks, and advance singing. They are our Christians, of whom several took part five years ago in burning and plundering the neighboring village, the capital of this chief. But now no one flees at their approach, and behind this loophole wall, raised to guard against them, no one makes ready to fire upon them or to bar their entrance. On their side they carry neither guns nor assegais nor hatchets nor clubs, and they intone, not a song of war, but a hymn of peace. . . . Soon the women and young girls approach on foot, they also singing. They can, I cannot, for emotion chokes my voice when I remember how often I have seen these very ones fly trembling before the very chief whose domain they now enter with songs."

M. Coillard, of the Zambesi Mission, relates a fact respecting Lewanika, the Zambesi king, powerfully illustrating the tender mercies of the wicked. He lately sent a message to the missionary, assuring him that he had taken to heart his rebuke of him for killing people secretly, and that accordingly, finding hidden in the woods seven children of rebels, he had simply administered to them beer which had been poisoned before their eyes, and had then ordered them to be transported to an islet of the river, and left to die at their leisure! Well may M. Coillard say:

"You see in what an atmosphere we live; our heaven would be of lead without the light of the countenance of God; our isolation would be insupportable without the communion of the Saviour, and, let us add, without the communion of the saints."

The *Allgemeine Missions-Zeitschrift* says:

"It is now often the fashion to speak disparagingly of the old pietists. This is, in the first place, very unthankful, for in missions, above all things, we are standing on their shoulders. The fathers of the present German missions were pietists. It is, moreover, immodest; for, looking at many of these pietistic fathers, we must say: We are not worthy to unloose their shoe-latchets. Grant that they were one-sided; but this one-sidedness consisted in an exclusive emphasis laid on "the one thing which is needful." We have become more broad-minded; but does there go out more virtue from us? We broad-minded people have always something to be learning afresh from these one-sided pietists, namely, more self-limitation to the one necessary thing, more burning love of Jesus, more edifying application of the Word of God to ourselves, more zeal in prayer, a fuller victory over the world, and also more renunciation of the world, without, indeed, being altogether obliged to follow them in their avoidance of the world. These pietistic fathers sat at Jesus' feet, and did at the same time zealous Martha service; they withdrew themselves from the world, and were yet a salt of the earth and a light of the world. Therefore it is that, despite all the disparagement with which they treated the world, and despite all the one-sidedness with which they avoided the world, they have so much abiding fruit to witness to them."

The *Zeitschrift* also says:

"It is, indeed, a matter of great joy, and is worthy of all acknowledgment, that we are so inventive in trying ever more, ever newer, and ever more expeditious ways of drawing larger and larger circles into an interest for missions; but independently of the fact that many of these ways already draw very near to the bounds of a dubious secularization,