

prayer for missions, and the study of countries occupied by missionaries, papers and interesting missionary news can be read at the meeting and we must be ready to do our part in making the time profitably and pleasantly spent.

Then there are the children. We can all aid in our homes, in the Sunday School, in the mission band, and in other places, in interesting the boys and girls and from them we have the most hope. Older persons have their opinions formed and we find it hard to change them, habit becomes second nature and they continue from year to year to give just the same amount, it never grows larger. We can make of the children what we will. The surest way of arousing interest I mention last. When everything else fails we can resort to prayer, indeed everything else will fail unless we make constant use of this weapon. Perhaps I should have said, when everything else seems to fail we can still pray: "Apart from me ye can do nothing." A women's missionary society of a certain church once resolved to make efforts to get all interested in the work. They called upon all the sisters and many were the excuses made when there were not downright refusals to attend the meetings. The time was changed to accommodate some, but there was something else to keep them then. It seemed as if everything was done that could be done. At last they resolved to make use of the Christian's weapon—prayer, earnest and constant prayer was made by these women, and now the Lord of Hosts shows His power. The meetings are well attended, those formerly most indifferent and reluctant to come are ready to take part. A gracious revival takes place in the church. Could not we at our meetings spend at least one quarter of an hour in prayer. God has promised to hear our petitions: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father."

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Sketches of the Modern Missionary Movement.—No. IV.

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The first half of the eighteenth century was a wonderful era in the history of the church. In Britain, on the continent, and in the American colonies, God was raising up men and women whose influence and labors were revolutionizing religious thought, and laying broad and deep the foundation for the church's future enlargement and power. Lady Huntington, the W. Sells, Whitefield, the Fletchers—husband and wife and others, were turning Britain into one great mission field; Spener, Franke, Zinzendorf and others were leavening northern and central Europe with evangelical, philanthropic, and missionary zeal; while the elder Edwards and others in America were giving a new and powerful impulse to religious inquiry; and the general trend of all this was in the direction of deeper consecration in individual life, and increasing interest in aggressive work for Christ.

In the year 1718, in a quiet New England home, was born a little boy; and eight years later, in the Prussian province of Brandenburg, another. Though widely different in character, length of days, and in the results of the work they did, they may be regarded as representative men; and in their character and lives as grandly typical of the saintly men who have since been pre eminent in missionary zeal and effort.

These were David Brainerd, missionary to the American Indians—whose short life like those of George Dana

Boardman and Henry Martyn—was only a beautiful fragment, a bright star which lingered but a little while above our horizon, and then faded from our view; and Christian Frederick Schwartz whose long and saintly life was spent in his Master's work in India, and who at last, a shock of corn fully ripe, was gathered in the garner of God.

Brainerd's youth, though quiet and exemplary in the main, was not one of piety; and, though early devoted to the ministry, he rested mainly in outward forms and morality of life; until, at length, after a year of mental and spiritual conflict, Christ was revealed to him; and in Him he found the rest he had long sought in penitence, prayers, and works of righteousness of his own. Having completed his college preparation, he earnestly desired missionary work; and was accordingly appointed to labor among the Indians. In this work Brainerd was not a pioneer. Nearly a century before—as early as 1646—John Elliot, a highly cultured young minister, had emigrated from England to America, and began at once to preach the Gospel to both the settlers and the Indians. The records of this man's work are deeply interesting and suggestive, as showing the avidity with which the poor Indians of America received the Gospel, and the possibilities that then existed of their almost universal Christianization, had the work of Elliot and others been followed up in the spirit in which it was begun. Elliot's work, however, belongs to an earlier period than that of which we write; but its effect may be clearly traced in the work of Brainerd, Edwards, and others whose great hearts yearned, as few have since yearned, over the poor, neglected, red-man of the West.

Brainerd's first station was Kaunaumeeck, in what is now the State of New York; and his first resting place there was a heap of straw in an Indian wigwam. In order to secure suitable instruction in the language, he had to travel twenty miles every week, through deep forests, and often exposed to violent storms of rain and snow.

After spending some time here, he was removed to another field of labor among the Indians of Delaware River, in Pennsylvania. This was, at the time, a long and difficult journey; and exposed the young missionary to great difficulties and no little danger. Often the Indians he encountered proved treacherous and hostile, and his efforts to lead them to Christ were rejected with scorn and contempt. On one occasion the chief haughtily repelled him with the following scathing, but alas, in some respects, too truthful words: "Why do you desire the Indians to become Christians when the Christians are worse than the Indians? The Christians lie, steal, and drink more than the Indians! It was the white man who brought the fire-water, and taught the Indians to get drunk. They steal to that degree that their rulers have to hang them for it; and even this is not sufficient to deter them from the like practices. But none of the Indians are ever hanged for stealing. We will live as our fathers lived, and go where they are gone when we die!" The poor Indian, like many far wiser than he, was confounding Christianity with whatever goes by the name—scorning and rejecting the true because of the counterfeit. In great bodily weakness Brainerd prosecuted his mission among the people to whom he had been sent, and often in cold, hunger and much weariness; but after great discouragement, God graciously crowned his work with marked success. The poor heathen began to listen and take home the heavenly message, and revival power rested richly upon the congregations that listened to the missionary's words. "The power of God," on one occa-